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AN EXPOSITION OF THE EPISTLE of S^t Paule to the Coloſſians,

deliuered in ſundry Sermons,

Preached by Edvvard Elton
*Miniſter of Gods word at S^t Mary
Magdalens Bermondſey neare London.*

And now by him publiſhed intending the
further good of his charge, and the profit
of as many as ſhall pleaſe to reade it.

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1. Cor. 12. 4.
There are diuerſityes of gifts, but the ſame ſpirit.

1 Cor. 12. 7.
*The manifeſtation of the Spirit is giuen to euery man
to profit withall.*

LONDON
Printed by *Edward Griffin* for *Ralph Mab* and are to be ſold
at his ſhop, at the ſigne of the Grey-hound,
in *Pauls-Church-yard.* 1615.

BIBLIOTHECA·BODLEIANA·

TO THE RIGHT VVorſhipfull his very good Patrone, ROVVLAND TRAPS Eſquire, the Author, wiſheth all true happineſſe, both *temporall and eternall in the Lord Ieſus.*

Conſidering with my ſelfe (Right worſhipfull) how much I am bound to glorifie GOD, to whom I owe my ſelfe, and al whatſoeuer I am, and that in ſpeciall ſort I am bound to ſeeke the aduancement of his name in that holy calling and ſeruice, wherewith he hath honoured me, (the vnworthieſt of all other) in doing good to his Church, and eſpecially to thoſe ouer whom he hath ſet me, as a guide to direct and conduct in the way that leades to eternall bliſſe and glory; and conſidering withall mine owne weakeneſſe and inability (more then ordinary in other men) to anſwer that duty incumbent and lying vpon me ; I haue beene moued, (being thereunto often and earneſtly importuned by many, by whoſe motion, the Lord ſeemes to require it at my hands) to ſend foorth this part of my poore labours, to the view of all that ſhall pleaſe to looke vpon it, and ſo to imploy that talent the Lord hath truſted me withall, to the greateſt aduantage that I can, and to vſe the beſt meanes I am able, of furthering the good of Gods Church, and heereby in ſome meaſure, to make ſupply of that, which (through my knowne debilitie of body) is wanting in the diſcharge of my Paſtorall function. And howſoeuer theſe my poore labours bee not worthy the veiw of the learned and iudicious, being ſimple, plaine, and popular, both for matter and manner, yet (I hope) they are ſound, and without corruption, and will not bee vnprofitable to the ſimple, and honeſt hearted, who want thoſe ſpeciall endowments of learning, and depth of iudgement, and yet are deſirous to bee informed in the myſtery of godlineſſe, to their ſauing comfort, and eſpecially to thoſe that are of my charge, whoſe profit in holy things, I chiefely tender, and to whom my labours are moſt familiar, and principally due. It grieues not mee now againe, to recommend to their eies the things which heeretofore haue beene ſent by their eares to their mindes, and (I hope) to their hearts ; and though I cannot preciſely ſay as the Apoſtle *Peter* did, I know that the time is at hand that I muſt lay downe mine earthly tabernacle; yet that time beeing vncertaine, and hauing had many times warning to bethinke my ſelfe of my vncertaine continuance in this life, hauing ſometimes receiued the ſentence of death in my ſelfe, that I ſhould not truſt in my ſelfe, but in God, who raiſeth the dead; I thinke it meete, as long as I am in this tabernacle to ſtirre them vp by putting them in remembrance, and to endeauour that they may bee able to haue remembrance of theſe things after my departing. 2 Cor. 1.9. 2 Pet. 1. 13. 15

In the Epiſtles of the bleſſed Apoſtle *Paul*, and in this, written to the *Coloſsians*, moſt clearely and plainely men may ſee, and heare what the Lord ſaith to his Church, and what he requireth at the hands of all Chriſtians, both for matter of faith, and of practiſe, and that both in generall, and in particular duties: yet in reading this and other Scriptures, *it is not ſafe to goe alone*, (vnlearned and vnſtable ſoules peruert ſome things in them to their owne deſtruction) a guide (as the Eunuch confeſſed) is of neceſſarie vſe. 2 Pet. 3. 16. Act. 8. 31. I haue therefore by theſe my poore labours, ſhewed my ſelfe willing to be helpefull vnto ſuch as ſtand in neede of direction, and want better guides; and I haue endeauoured to point out the way, whereby they may come to ſome meaſure of right vnderſtanding and ſauing knowledge of that holy and heauenly truth that is reuealed in this diuine Epiſtle, and my earneſt deſire is, that the readers whoſoeuer, would bring to the reading of theſe my ſlender paines,

hum-

humble and teachable hearts, and ſuch as are plyable to the truth, and that they would lay aſide all preiudicate and foreſtalled thoughts, and partiall affections, and ſet themſelues both to ſeeke and to follow the truth in loue. Ephes.4.15.

My method is not curious or hidden, but plaine and open, and for the moſt part one and the ſame; the ſimpleſt reader endued with any diſcretion, may obſerue that the coherence, and parts of the Text being laid forth, the ſenſe and meaning of it is giuen (wherein I hope the Lord hath directed me, according to my deſire, to finde the right) and then doctrines are thence raiſed, which being cleared and confirmed, and occurrent doubts remooued, ſuch vſe and application is made, as my ſhallow braine conceiued moſt properly, ſorting and ſuiting to the ſubiect matter in hand, the heads of doctrines and vſes, are thorow out in the margent. Such as thinke my labours for their vſe, may pleaſe to vſe them, and finding good by them, let them bleſſe God for it, and yeeld all praiſe and glorie to him, to whom onely of right it belongs; and ſuch as are otherwiſe conceited, I intreat to take my good meaning in good part, and to leaue them to others, who like better of them, and my ſelfe to ſtand or fall to mine owne Maſter, before whoſe iudgement ſeat we muſt all one day appeare. Rom. 14.4.10

And now (right worſhipfull) ſince it pleaſed the Lord to make you the meanes of giuing me a comfortable acceſſe to my charge, (wherein I haue exerciſed my Miniſtry this tenne yeeres, and vpwards)

wards) howſoeuer in much weakeneſſe, yet the Lord vouchſafing ſtrength, aboue, and beyond mine owne expectation, and the conceit of others, for which (as I am euer bound to praiſe the name of the Lord) I doe freely, and thankfully acknowledge your vndeſerued loue and fauour towards me therein, and reſting aſſuredly vpon the continuance of your wonted loue and kindeneſſe to me ward, I make bold to ſhelter theſe my poore labours (beeing part of my paines taken in my charge) vnder your name and Patronage; I doubt not but as my ſelfe haue found you a kinde and friendly Patrone, ſo theſe my labours comming vnto you ſubmiſſiuely (as they doe) ſhall finde your fauourable countenance towards them, and you will bee pleaſed to vouchſafe them your beſt protection. Accept (I pray you) this poore mite I now tender vnto you, in ſtead of ſome rich pledge of my vnfained loue and thankfulneſſe. I doe heartily wiſh, and earneſtly deſire of the Lord, that as you haue beene the meanes (in ſome ſort) of the being of theſe labours of mine, ſo they may returne vnto you in way of thankefulneſſe, ſome ſpirituall good, which I hope, they ſhall, the Lord bleſſing your carefull and frequent peruſall of them.

Thus being loath to be tedious and troubleſome vnto you, I commend this ſilly preſent to your fauourable acceptation, and your ſelfe, to the gracious protection of the Lord, who grant you euer that grace that hath the promiſe, both of 1 Tim. 4. 8.

this life, and of that which is to come. So I pray, and will (God willing) not ceaſe to pray for you.

From Barmondſey neare London,
March the 6th. 1614.

Your Worſhips
to command
in the Lord.

EDVVARD ELTON.

A TABLE DIRECTING *the Reader to the ready finding of* the principall Doctrines handled in this booke, ſet downe in *Alphabeticall order.*

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AN EXPOSITION of the Epiſtle to the Coloſſians, *deliuered in certaine* Sermons.

Chap. I Vers. I.

Paul an Apoſtle of Ieſus Chriſt, by the will of God, and Timotheus our brother.

THIS Epiſtle was written by *S. Paul*, when he was priſoner at *Rome*. The occaſion of the writing of it was a report brought vnto him concerning the eſtate of the Church at *Coloſſe*, that after they of that Church had beene conuerted by *Epaphras* to the faith of Chriſt, and inſtructed in the truth of religion, according to the doctrine of the Apoſtles, they were in danger to be ſeduced by falſe teachers, raiſed vp by Sathan, who ſought to impoſe and thruſt vpon them the obſeruation of circumciſion and certaine rites of the ceremoniall law aboliſhed by Chriſt, and to entangle them by many philoſophicall ſpeculations, and to bring in the worſhip of Angels, and many other ſorts of will worſhip deuiſed by themſelues. The A-

The generall reſolution of this Epiſtle.

The time and place when this Epiſtle was written.

The occaſion of the writing of this Epiſtle.

poſtle hearing of this imminent danger like to fall vpon
them, was induced to write this Epiſtle vnto them, as an
Antidote againſt poiſon, and a remedie againſt theſe euils.

The ſumme and ſubſtance of this Epiſtle.

The ſumme and ſubſtance of this Epiſtle is thus much:
That the Coloſſians ought to continue conſtant in the
doctrine of faith deliuered vnto them by *Epaphras*, and to
auoid the corruption of flattering nouelties and deceiuers,
and to ioine to conſtancie in faith, ſtudy, care, and practiſe
of good life; to which purpoſe he ſubioines many exhortations

The diuiſion of this Epiſtle.

tations both generall and ſpeciall. The materiall parts of
this Epiſtle, beſides the *Proeme* and the *Concluſion*, are two.
1 The firſt is concerning Chriſtian doctrine, in the two firſt
2 Chapters. The ſecond touching Chriſtian life and conuerſation,
ſation, in the two chapters following. And ſo much be ſpoken
ken of the general, reſolution of this Epiſtle.

The ſumme and diuiſion of the firſt Chapter.

And to omit further ſubdiuiſion, this firſt Chapter
containes foure parts: The firſt is a comprehenſion of ſuch
things as are premitted in the firſt and ſecond verſe. The
1 ſecond is the proeme or entrance, ſtanding on a congratu-
2 lation and comprecation, from the third verſe to the 12.
3 The third is a ſummarie declaration of the doctrine of
Chriſtian faith, from the 12. verſe to the three and twen-
4 tieth. The fourth is an exhortation to a conſtant continu-
ance in that doctrine, from the 23. verſe to the end of the
Chapter. And ſo much of the firſt Chapter in generall.

The argument and ſubdiuiſion of the firſt part.

Touching the firſt part, containing things premitted,
therein is offered to our conſideration the ſender of this
Epiſtle, the parties to whom it was ſent, and the ſalutation
of them. The ſender in the firſt verſe, *Paul*, who ioineth
to himſelfe *Timothie a brother*. And he deſcribeth himſelfe
by his office and the efficient cauſe of it, that hee was *an
Apoſtle*, and deſigned to that office *by the will of God*. The
parties to whom it was ſent, are ſet downe in the ſecond
verſe, namely the Coloſſians, who are ſet out by three epi-
thites, *Saints, faithfull, brethren*, and all theſe *in Chriſt*. Then
followeth the ſalutation in the laſt words, wherein the

Apoſtle wiſheth and praieth for two things to be giuen, *Grace and peace*, and both theſe from God the fountaine of all good things, and from him as hee is our father in Chriſt, and from the Lord Ieſus Chriſt the Mediator, by whom all good things come. And ſo much be ſpoken in generall of the firſt part of this Chapter. Come we now to ſpeake of the firſt verſe of this Chapter.

Paul deſcribed by his office.

Paul an Apoſtle.] The word Apoſtle in generall acception ſignifies one ſent as a Meſſenger: in the New Teſtament with this addition [*of Ieſus Chriſt*] it ſignifies more ſpecially one called immediately by Chriſt to preach the Goſpell, and by him ſent to the whole world, without limitation, and to that end furniſhed with vnderſtanding and knowledge of the Goſpell, and doctrine of ſaluation, immediately by the inſpiration and reuelation from the ſpirit of Chriſt, hauing infallible aſſiſtance and teſtimonie of the holy Ghoſt, that hee cannot erre in executing his Apoſtolical office, and hauing alſo the gift of working miracles, of conferring the holy Ghoſt by laying on of hands and of correction, as *Peter* corrected *Ananias* and *Saphira*, *Act.* 5. The meaning then of *Paul* in ſaying *an Apoſtle of Ieſus Chriſt*, is this, that he was thus called to be an Apoſtle thus furniſhed, & had this aſſiſtance, teſtimonie and power by the will of God, that is, by the eternall counſell and purpoſe of God, who as he ſaith *Gal.* 1. 15. ſeparated him, &c. The words then are thus to be vnderſtood, that *Paul* was immediately called by Chriſt to the office of an Apoſtle, and ſent by him to preach the Goſpell to the whole world, and to that end furniſhed with knowledge of the doctrine of ſaluation by immediate inſpiration of the ſpirit of Chriſt, with the infallible aſſiſtance of the ſpirit, and deſigned to that office by the eternall counſell and purpoſe of God. Come we to the doctrine. Firſt, it is to be marked that *Paul* here ſtands vpon his office and calling, that he is an Apoſtle immediately called and ſent, and this hee doth almoſt in the beginning of euery one of his Epiſtles,

Doct. 1. Euery true teacher is able to ſhew his commiſſion.

Note.

to put a difference between himſelfe and falſe Apoſtles; whence only note we thus much, that all true teachers are able to ſhew their commiſſion that they are lawfully called and ſent to preach, that they haue both the inward and outward lawfull calling. Chriſt himſelfe tooke not on him the office of *Mediator*, nor the office and honour to bee made the high Prieſt, but as he was called to it of his father *Heb.5.5.* Much leſſe ought any to take on him the office of a publike teacher without lawfull calling. And therefore it is Anabaptiſticall to thinke that any man that will may preach without ſpeciall calling. A word is ſufficient of that point. In that *Paul* was an Apoſtle of Ieſus Chriſt, one immediately called and ſent ſent by him to preach the goſpell, it followeth vpon this neceſſarily, that his doctrine deliuered in this, and in his other Epiſtles, is heauenly, and is to be embraced, beleeued, and followed as the doctrine of Chriſt Ieſus. For why? his doctrine being giuen by inſpiration of the ſpirit of Chriſt, both for matter and manner, he teaching as hee was acted and moued by infallible aſſiſtance of the ſpirit of Chriſt, it muſt needs be the vndoubted oracle and immediate word of Chriſt, and ſo to be receiued. *Paul* therefore giues thankes to God on the behalfe of the Theſſalonians, *Theſ.*1.2.13. that they receiued of him and other Apoſtles the word of the preaching of God, not as the word of men, but as it was indeed the word of God.

Obiection.

Obiection. Some may ſay *Paul* ſpake and deliuered ſome things in writing not giuen by inſpiration of the ſpirit of Chriſt, but of himſelfe, as hee ſaith to the remnant I ſpeake, and not the Lord, and therefore ſome things recorded in the Epiſtles of *Paul* are not to be receiued as the word of Chriſt.

1.Cor.7.12.

Anſwer.

Anſwer. The meaning of that place alleadged is that the Lord had not giuen any ſuch expreſſe commandement as *Paul* there deliuered, but he by collection and interpretation of the Scripture did gather it, & ſo ſpeake not of himſelfe, but by the aſſiſtance of the ſpirit of God, as wee finde in the 40. verſe of that Chapter and ſo notwithſtanding that it remaines a truth that the doctrine of *Paul* and of the other Apoſtles of Chriſt is heauenly and ſimply to be beleeued, and obeied as the doctrine of Ieſus Chriſt.

Vſe. 1. The teachers of the Church of Rome can ſhew no warrant for their calling.

This may ſtrengthen vs againſt the poiſon of all other doctrines either contrary or differing from the doctrine of the Apoſtles and teach vs to hold them within compaſſe of the Apoſtles owne cenſure of *Anathema.* If any man or Angell preach otherwiſe &c. hold and adiudge him accurſed; and let this arme vs againſt all the deuiſed doctrines of the Church of *Rome,* for let that Church proue vnto vs that their teachers haue apoſtolicall power and authority the ſame that the Apoſtles of Chriſt had and the infallible aſſiſtance of the ſpirit of Chriſt in that they teach differing from the doctrine of the Apoſtles and then we ſhall haue ſome reaſon to condeſcend to their opinions and to receiue their vnwritten traditions; but if that be a priuiledge and prerogatiue belonging only to the Apoſtles the planters and firſt founders of the Church of the new Teſtament, and not deſcending and paſſing by ſucceſſion to any other (as indeed it is) ſurely then we cannot hold their ordinances and traditions being (at the leaſt) diuers from the conſtitutions of the Apoſtles any other thing then meere inuentions of their owne braines.

Gal. 1.8.9.

Obiect.

But they reply and plead for themſelues that their traditions and ordinances are not to be taxed as meere inuentions of men, because they are not ordained by meere humane power, but by Chriſt his warrant and authority by ſuch as are placed ouer his Church of whom Chriſt ſaith, *He that heareth you heareth me* ſo that their traditions and ordinances are not appointed by meere humane power, but by the holy Ghoſt ioyning with their teachers in the regiment of the faithfull. A faire colour and gilding ſet vpon a rotten poſt.

Luk. 10. 16.

Anſw.

To anſwer them and their allegation (*He that heareth you, heareth me &c.*) it is true indeed that he that heareth the Apoſtles and ſuch as follow them in the office of teaching, the paſtors and teachers of the new teſtament heareth Chriſt, but how? ſurely ſo long as they teach nothing but that Chriſt hath taught. Chriſt hath not aſſured vs that whoſoeuer heareth men (though calld to teach) heareth him ſimply whatſoeuer men teach; but ſo long as men preach Gods word, and doctrine thence grounded, and that appeares, the comforter (ſaith Chriſt) which is the holy Ghoſt, there Chriſt promiſeth that his ſpirit ſhall ſuggeſt and bring all things to the minds of his Apoſtles and their followers which he had taught them, not any new doctrines or reuelations; they then that ſpeake any thing of their owne contrary or diuerſe from the doctrine of Chriſt and his Apoſtles in the new teſtament, falſly pretend the holy Ghoſt, and let the Church of *Rome* ſet what gloſſe ſoeuer they can vpon their vnwritten traditions, they cannot free them from being found meere humane inuentions, and their worſhip built vpon them, vnreaſonable and fooliſh, for deuiſed worſhip muſt needs taſte of the veſſell whence it came, the braine of man, full of ignorance and folly in matters concerning God and his worſhip. As we are to auoide doctrine contrary and diſſenting from the doctrine of the Apoſtles and to hold it accurſed ſo are we to yeeld reuerence faith and obedience to the doctrine of the Apoſtle *Paul* and to whatſoeuer is taught agreeable to the ſame, as to the doctrine of Ieſus Chriſt, as if Chriſt ſhould ſpeake immediatly from heauen, for the miniſters of the Goſpell being the Ambaſſadors of Chriſt and ſpeaking in his ſtead as we haue it, and being faithfull and deliuering nothing but the reuealed will of Chriſt are to be heard as their Lord and maſter Chriſt Ieſus whoſe meſſengers and Ambaſſadors they are. *Queſt.* It is not the letter but the ſence and meaning of the holy Ghoſt in the writings of the Apoſtles that is to be heard and receiued, as the doctrine of Chriſt now as S. *Peter* hath told vs: in the Epiſtles of *Paul* ſomethings are

Ioh 14 26.

Vſe. 2. All reuerence is due to the doctrine of the true miniſters of the Goſpell.

2. Cor. 5. 20.

Queſt.

2. Eph. 3. 16.

are hard,&c.and there is difference of expoſitions of the writings of the Apoſtles: How then ſhall we that are vnlearned know what doctrine is agreeable to the true meaning of the holy Ghoſt,in the writings of the Apoſtles? I anſwer firſt in generall as one doth in a like caſe vnto the Papiſts, obiecting that the ſcripture is hard and therefore to be kept from the vulgar and common ſort; though many things in the Epiſtles of *Paul* be hard yet the way and meanes to come to the true vnderſtanding of them is to read and heare them diligently,to marke them attentiuely, to pray heartily and to iudge humbly. But for more ſpeciall direction to know what doctrine concluded out of the writings of *Paul* is agreeable to the meaning of the holy Ghoſt in the ſame,we muſt remember two things which by diligent reading and carefull obſeruation any one may eaſily find in the writings of the Apoſtle. Firſt that the whole teaching of the Apoſtle doth run vpon Chriſt his whole doctrine, as a ſtructure or houſe is built on Chriſt the foundation as himſelfe ſpeaketh,no man more aduanced the glory of Chriſt,euincing and proouing iuſtification and ſaluation in and by him alone, and none more withſtood ſuch as preached the law or intermingled the law with the Goſpell in the matter of iuſtification then he did,we preach Chriſt &c.and Chap. 2. 2. I eſteemed,&c. and many like ſentences we find in his Epiſtles he runs almoſt in euery line vpon the name of Chriſt and the aduancement of his glory. The ſecond thing to be remembred is that in the doctrine of the Apoſtle concerning the worſhip and ſeruice of God,which we are to performe in way of thankfulneſſe for his mercy, the Apoſtle doth vrge vpon vs inward holineſſe and ſpirituall worſhip and ſeruice.I beſeech you,&c. and in this Epiſtle he much condemnes externall worſhip and worſhipping of Angells and commends vnto vs inward holineſſe and ſpirituall worſhip. By theſe two generall things remembred we may eaſily diſcerne who expound the writings of the Apoſtle a-

Anſwer.

Note.

1.Cor.3.11.

1.Cor.1.24.

Rom.12.1.

right and deriue doctrine from thence conſonant to the meaning of the holy Ghoſt, (namely) they, who with the apoſtle preach Chriſt with all due reſpect of his glory in the worke of redemption and ſaluation, and without any impeachment or derogation from him in regard of his kingly, prieſtly, or Propheticall office, they that teach Chriſt in all things to haue the preheminence as it is verſ. 18. of this Chapter, and propound ſpirituall worſhip and ſeruice of God ſtanding in mortification of the fleſh and newneſſe of life, and that theſe are eſſentiall notes of true doctrine we find them laid before vs by *S. Iohn* in his firſt Epiſtle the fourth, in the triall of ſpirits in diſcerning the ſpirit of truth from the ſpirit of error, he teacheth that the doctrine is good and of God that is founded on Ieſus Chriſt incarnate, and holds the truth of his incarnation. And ſecondly that propoundeth ſpirituall worſhip of God for ſaith he verſe 5. falſe teachers and Antichriſtian ſpirits are of the world and ſpeake of the world, they are earthly and carnall they teach a plauſible and pleaſing worſhip fitting the folly and corruption of mans nature, conſiſting in bodily exerciſes rites and ceremonies, things of great eſtimation and admiration in the world; on the contrary the teachers and ſpirits that are of God, euen in outward actions of religion require inward heauenly and ſpirituall worſhip of God agreeable to the will and nature of God ſtanding in true faith of the heart, true contrition of the ſoule and other fruits of Gods ſpirit. By theſe two notes, namely preaching Ieſus Chriſt incarnate with all due reſpect of the honor of his name as the only king, Prieſt, and Prophet of his Church, and by propounding ſpirituall worſhip of God we may eaſily diſcouer the expoſition and doctrine concluded from the writings of the Apoſtle, which is moſt agreeable to the meaning of the holy Ghoſt in theſe writings and hauing found the truth we are to cleaue vnto it, and to yeeld reuerence, faith and obedience to it as to the doctrine of Ieſus Chriſt. So much touching

The deſcription of him from the efficient cauſe of his office.

the deſcription of *Paul* by his office. Now to the efficient cauſe of it in the words following,(*By the will of God*;) we are to marke that the Apoſtle in ſetting down the efficient and firſt true cauſe of his Apoſtleſhip, excludeth his owne will, that he was called, *to be an Apoſtle* and ſent to preach the Goſpell not by his owne will, *but by the will of God*.

Note.

He had no ſuch will or diſpoſition, in himſelfe, no doubt he was vnwilling, but the Lord who in his eternall councell had appointed him to that office in his good time by his grace called him and of vnwilling made him willing, and euen then when he was a bloudy perſecuter, the Lords will was effectuall to make him a famous preacher.

*Doct.*2. God brings his purpoſe to paſſe for the good of his children oftentimes when they are moſt auerſe and repugnant.

See then how the Lord brings his purpoſe to paſſe for the good of thoſe that belong to him, in their aduancement to ſome good place and calling euen then, when they themſelues are moſt auerſe, vnwilling, repugnant and vtterly againſt it.

*Exod.*4.13.

We read when *Moſes* ſhewed himſelfe moſt backward, pleaded excuſe and entreated the Lord to ſend ſome other then the Lords will was effecttuall to aduance him to that honor to be the meſſenger to *Pharaoh* to deliuer *Iſrael* to haue the leading and gouernment of a mighty people. We find the like of *Ieremie* the Prophet in the firſt Chapter of his prophecie, and when *Ionah* the Prophet flatly refuſed to go to *Niniueh*, & as he thought fled from *Niniueh*, then the Lord ouerruled him and aduanced him to be a meanes of the repentance of that City, as we read in the prophecie of *Ionah*.

Vſe. 1. Strength to our faith that the Lord will aſſiſt vs in our lawfull callings.

Vſe. Doth the Lord by the effectuall working of his will call and aduance men to ſome place and calling, euen then when they are carried in a contrary courſe. Let this then in the firſt place ſtrengthen our faith in his prouidence and goodneſſe, that when we are called and ſet in any lawfull calling and goe on with good conſcience in that calling, the Lord will aſſiſt vs and helpe our infirmities. For doth the Lord call to any ſeruice and not giue ſtrength to performe it? yes doubtleſſe though we find our infirmities ſtill reſting vpon vs, yet if we hold on a

conſtant

Exod.4.12.

Uſes.2.
Gods prouidence watcheth ouer his children when they full little thinke of it.

Heſt 6.

conſtant courſe in that calling we ſhall find ſupply of ſtrength. The Lord could (if it had ſo pleaſed him) haue made *Moſes* eloquent but he did not, that his glory might more appeare, yet he was with his mouth and taught him what to ſay as he promiſed. *Moſes* found continuall aide and aſſiſtance and ſupply of his want from the Lord, and thus ſhall they that goe on with good conſcience in a lawfull calling. Againe doth the Lord many times diſpoſe them that belong to him, to a place and dignity cleane contrary to their meaning, will, purpoſe, and courſe of life formerly held? then let all Gods children learne for their comfort that Gods prouidence watcheth ouer them for their good, when they full little thinke of it, full little did *Paul* thinke when he breathed out threatnings and ſlaughter againſt the Church of Chriſt that he ſhould haue been a preacher of his Goſpell, but that good wil and prouidence of God ouer his, euer waketh and neuer ſleepeth, though they ſleep, and neuer thinke of any ſuch thing, nay pleaſe themſelues in a contrary courſe, yet his prouidence is working for their comfort, health, life, aduancement vnto honor, &c. doe not many naturall things make this a cleare point and preach thus much vnto vs? growes not the graſſe and corne when we ſleepe, and the beſt hearbs for our health and vſe? Come not ſweet ſhewers when wee ſleepe that make husbandmen reioyce and ſing? and many other things make it manifeſt that the good prouidence of God watcheth ouer his children for their good when they full little thinke of it; excellent is that ſtory of *Mordecai* to this purpoſe. We there find that king *Ahaſhueroſh* when he could not ſleep commanded the Chronicles to be read before him and finding there the loyalty of *Mordecai* that he had diſcouered a treaſon intended againſt him & yet had no honor nor dignity giuē him for that diſcouery, the king preſently thought how and which way was fit to honor him and it was concluded by the aduice of *Haman* (who thought that the honor intended would haue light vpon himſelfe) that *Mordecai* ſhould be apparrelled with royall apparrell &c. as followeth in the Chapter. Poor *Mordecai* no doubt was a ſleepe when this was concluded, and little thought of any ſuch matter, but the good prouidence of a gratious God that neuer ſleepeth ſent this comfortable mercy to his child for his honor and for the good of the whole Church by his aduancement. Oh then let this and the like examples teach vs that Gods prouidence watcheth ouer vs for good when we little thinke of it, and that our good God purpoſeth to as many as be his children, ſuch good as we can hardly imagine and let vs neuer fall from this God by diſtruſtfull feare, that ſo careth and prouideth for his when they are aſleepe, and when they runne on in a contrary courſe. We are further to marke that *Paul* riſeth vp and aſcendeth from his calling to the will of God, that he was now called to be an Apoſtle and being called he knew the Lord had before in his will and purpoſe appointed him to that office, for he knew not this but by the euent: whence ariſeth this doctrine that the will of God is ſignified and reuealed vnto vs either by the ſcripture the written word of God, or by particular euents, by the iſſues and falling out of things good or euil, for it is certaine that nothing comes to paſſe but by the will and prouidence of God, if it were otherwiſe the Lord were not almighty, which is not to be imagined, when therefore any thing is come to paſſe Gods will is therein reuealed. For example when a mans houſe is burnt and his goods conſumed then Gods will and pleaſure is reuealed touching the loſſe of ſuch things as *Iob* ſaid. The Lord hath taken becauſe the Lords will was manifeſted in the loſſe of his goods.

Doctrine 3. **Gods will reuealed either by ſcripture or by particular euents.**

Iob 1.21.

Obiect. Is Gods will reuealed in the euent of things good and euill, then God willeth euill? *Anſw.* Euill is twofold, of puniſhment, and of ſinne. The firſt God willeth and is the authour of it, for puniſhment being a worke of iuſtice againſt ſinne, is good, is willed, and wrought by

Obiection. *Anſwer.*

*Iſa.*45.7.
*Amos.*3.6.

by God. But for the euill of ſinne we muſt conſider a difference betweene ſinne it ſelfe and the euent of ſinne, or comming to paſſe of ſinne, the firſt of theſe is euill, and the other good in reſpect of the end, to which it is by God diſpoſed, namely his glory in the manifeſtation of his iuſtice and mercy. Now God willeth not ſinne it ſelfe, but the euent or comming to paſſe of ſinne, but how ? not by effecting it, but by withholding his grace from the creature, and not hindering it when he might if he would and ſo *ex conſequenti,* God willeth the euent of ſinne he not hindering it willingly permits it to be done for a good end, euen his glory, for the manifeſtation of his iuſtice and mercy.

Vſe.
Knowledge of Gods will for faith. Fact is from the word of God, and of particular good and euill by the euents.

Vſe. Would we then know Gods will both for matter of faith and fact, both things to bee kuowen beleeued and practiſed, looke then into the word of God. Would we againe know his will concerning particular good or euill, to come vpon the outward eſtate of our ſelues or others, then tarry we the time the Lord hath appointed to diſcouer and make it knowen vnto vs by euent. It is exceeding raſh and haſty boldneſſe in ſome, who dare goe about to ſearch the will of God in things to come, by the helpe of wizards, witches and diabolicall meanes, yea a thing more frequent and common , and as wicked and damnable it is, that ſome many times gather arguments of life or death, of good or euill ſucceſſe vpon their actions and buſineſſe, by the flying or crying of birds, by bleeding of the noſe, burning of the eare, falling of ſalt, by dreaming &c. This is a great abuſe and profanation of the workes of Gods prouidence, the Lord hath not appointed theſe things to manifeſt his will in things to come to bee ominous or to portend good or euill, and to obſerue them to that end, is a ſuperſtitious deuice of men ſeduced by Satan, without any Chriſtian or naturall reaſon. The Lord ſometimes ſuffers the euent to anſwer the fooliſh obſeruation of ſuch as giue heed to theſe things in iudgement becauſe they giue heed vnto them, and by that meanes the

Note.

*Deut.*14.

Diuell

Deuill ſteales out of their hearts that aſſured truſt in the prouidence of God, which is the chiefe ſtay of true beleeuers amidſt the troubles and diſorders of this world, and ſo, as the Preacher ſaith, *as the fiſhes are taken in an euill net, and as the birds are caught in the ſnare, ſo are they ſnared in the euill time when it falles vpon them ſuddenly*, they know not which way to turne themſelues and to winde out of that trouble, nor where to finde comfort, remember wee what wee finde to feare God aright, and truly and then bleſſed ſhall wee be at home, abroad, in towne, in field, in basket, in dough, in ſheep, in kine, &c. And contrariwiſe, curſed for want of religion and the feare of God, for that is reuealed to be the cauſe of Gods curſe, not becauſe the Rauen flew ouer the houſe, &c. Now further, *Paul* making the will of God the efficient and firſt cauſe of his Apoſtleſhip, that being an outward ſtate and condition of life, this generall concluſion followeth: from hence that the will and prouidence of God doth appeare, and is to be ſeene in the diſtinction of men into ſeuerall callings, in ranging men into ſeuerall orders and degrees, diſpoſing ſome to be Apoſtles, ſome Rulers and Magiſtrates, &c. For howſoeuer it ſeemes to be againſt nature; that whereas all men are of one nature, ſprung of one originall, alike ſubiect to death, there ſhould bee ſo great inequalitie amongſt them, yet heerein ſhines forth the wonderfull prouidence of God, who out of ſo ſundry orders and degrees of men doth gather a ſweet harmony and agreement, for the maintaining of the fellowſhip and ſociety of mankinde, without which it could not ſtand, for one could not endure and beare another, there would range many outrages, vnleſſe men were held in with the bridle of ſome greater authoritie and power, yea more then this, the prouidence of God doth cleerly ſhew it ſelfe, euen in the confuſions and diſorders that be amongſt men diſtinguiſhed into ſeuerall callings, when in the place where there ſhould be Iuſtice, there is wormewood, and in the place of Iudgement wickedneſſe, yet therein

Eccleſ.9.12.

Deut.28.

Doct.4.
Gods prouidence is to be ſeene in the diſtinction of men into ſeuerall callings.

therein appeares the prouidence of God, who doth wiſely order and diſpoſe things ſo diſordered and intangled to a very good end, namely, the preſeruation of the ſocietie of mankinde: for it is a true poſition, better a *tyranny* then an *Anarchy*; better to endure tyrannicall oppreſſing Magiſtrates, then to haue none at all: for that ſtate where there is no publike power at all, but euery man may doe what ſeemes good in his owne eies, in ſtead of one tyrant makes many. Heerein then appeares the prouidence of God, by diſpoſing men into different degrees & callings, though they be corrupt and diſordered in their places, yet the Lord by his infinite wiſedome doth order and diſpoſe them to a good end.

Vſe. A ſtay to our mindes when we ſee diſorders in men of place.

This may ſettle and ſtay our mindes from wonder and amazement, when we ſee many corruptions and diſorders in men of place and authoritie, when iuſtice and equitie is bought and ſold as though the Lord did not regard: for certainly the Lords eie is ouer them in time to bring them to iudgement, and in the meane ſeaſon as an excellent worke-maſter, who of crooked and vntoward matter frames an excellent worke, doth diſpoſe them to the preſeruation of ſocietie, and in that to the good of his Church. It is the vſe the Preacher makes; *If in a Countrey thou ſeeſt, &c. be not aſtonied, &c.* ſtand not as it were at a bay in a carefull and comberſome cogitation, as if God did not ſee or regard; for queſtionleſſe he that is on high, watcheth and wardeth ouer the higheſt, in due time to puniſh offendors, and diſpoſeth of things confuſed and out of order, contrary to the nature of them, to a very good end.

Eccle.4.7.

Doct.5. Euery mans place and portion in this world is appointed by the will of God.

Againe, a ſecond thing that may hence be concluded, is this: as *Paul* had his Apoſtleſhip by the will of God, ſo euery mans place and portion in this world is appointed vnto him by the will of God; euery mans condition, whether high or low, rich or poore, publike or priuate, is allotted vnto him by the good pleaſure of God; for his will and prouidence guiding and gouerning all other things, wee may not ſeclude and ſhut it out from hauing ſtroake in the conditions of men; no certainly, it is a generall aphoriſme and ſentence of Scripture, that the Lord maketh poore and maketh rich, bringeth low and exalteth, and euery man hath his portion at his appointment: he made *Ioſeph* Gouernour of *Ægypt*, and hee made *Lazarus* lie begging at the rich mans gate: euery one hath his lot and condition, not by hap or chance, but according to the ordinance and appointment of the Lord.

Vſe.
Content-ment with the eſtate we enioy.
Note.

This doctrine ought to worke in euery Chriſtian heart patience and peace, to be contented with the eſtate we enioy, whatſoeuer it is: for as the common prouerbe is, beggers muſt be no chooſers, and we are all beggers in reſpect of him who hath the rule and diſpoſition of all things. Haue I then little? it is the will of God I ſhould haue but little, and I ought to be contented. Haue I more? it is more mercy, requiring more thankfulneſſe, thankfull for the one, and thankfull for the other, and euer contented with Gods will. And to that end wee are to conſider, firſt, that the calling and condition we are in being appointed of the Lord, is the beſt ſtate and condition for vs, if we be Gods children: for he willing our eternall good, muſt needs will that is beſt fitting our ſeruice of him in this tranſitorie paſſage. Secondly, we are to conſider what a clog and hinderance to good duties diſcontentment is: they who are diſcontented with their ſtate can neuer do their duty in their place and calling, their minds are happled and enthralled. Laſtly, conſider that the outward bleſſings and good things being no ſure ſignes of Gods fauour, if wee be not content with them, it makes it plaine, that we are not in his fauour, though we abound in outward good things: for to his children with the things themſelues hee giues quietnes and contentment, wealth without woe, ſtore without ſore, and as we vſe to ſay, it is the ſpeech of *Salomon, Diſcontentment is left to godleſſe perſons, who are ignorant of Gods prouidence*, ſo then let theſe things ſtirre vs vp to quietneſſe and

1.Tim.6.9.

Pſal 127.2.
Pro 10 2

contentation,

Paul and *Timothie* ioined together.

Doct. 6. Conſent in true doctrine is an excellent thing.

2.Cor.1.17.
1.Cor.14.32.

1.Cor.14.24.

contentation, our dwelling heere or there is by the prouidence of God, in a faire houſe or a foule: our condition of life, be it a rich trade or a poore, is by his appointment; whereſoeuer or howſoeuer, it is aboue our merit or deſert, we therefore ought to be pleaſed and thankfull. Now in that *Paul* ioines *Timothie* a brother to himſelfe in the writing of this Epiſtle, hee did it no doubt both to ſhew that hee wrote no priuate opinion of his owne, but ſuch things as had conſent of other true teachers of the Goſpel, and alſo the better to mooue the Coloſſians to receiue his doctrine: whence we may gather, that conſent in true doctrine is an excellent thing, & much to be regarded; when teachers meet together in one truth, as *Paul* and *Timothie* did, it is a thing of great vſe and conſequence; for beſides this, that it doth free the teachers from the note and blemiſh of lightneſſe and newfangled giddineſſe, and that they teach not opinions of priuate fancie, as *Paul* reaſons for himſelfe, and prooues himſelfe to be free from lightneſſe, it ſhewes that they follow the rule of the Apoſtle Beſides this, it is of excellent vſe in reſpect of the hearers, who if they be vnbeleeuers, not yet brought to the faith, are thereby mooued to faith and obedience, as the Apoſtle ſaith, if all iointly propheſie, &c hee is rebuked of all, &c. which argues conſent of thoſe that rebuke, and then marke what followeth, he will fall downe on his face, and confeſſe that God is in the teachers, and ſo be moued to beleeue. If the hearers be ſuch as already beleeue, then conſent of teachers is a ſpeciall inducement to conſtancie and perſeuerance, and ſerues much for the further building of them vp in faith and holy duties. As in the raiſing vp a materiall building, ioint labour of many hands rids much worke, when mens hands worke together iointly and cheerefully, then the building goes well forward, ſo in the ſpirituall building of the Church, it muſt needs be a notable furtherance of the worke of that building, when the builders take paines together with conſent and good agreement, This we are to contend for, by earneſt and harty praier, for certainly the diuell doth hinder the building of Gods Church by nothing more then by difference and diſſentions amongſt the builders. And ſeeing that by Gods mercy we haue in our Church conſent in ſubſtance of doctrine neceſſary to ſaluation, this ought to moue vs to conſtancy and continuance, and not to be like children as the Apoſtle ſpeakes, wauering and carried about with euery winde of doctrine by the deceipt and craftines of ſeducing Popiſh inchanters, for though they buzze into the eares of the ſimple (thereby to ſeat themſelues vpon their conſciences,) that there is great difference and diſſent amongſt vs, and a maruellous conſent among them of their Church, yet they that are able to iudge aright, ſee and perceiue the cleane contrary, that we by Gods mercy differ not in matter of ſubſtance but of circumſtance, and their owne writers of ſpeciall note auouch as much, *Morton Apologia, Cathol. pag.* 304. *&c.* ſeeing then all of ſanctified iudgement amongſt vs, and ſome of our aduerſaries (trueth breaking out of their mouthes) confeſſe that we differ not in matter of ſubſtance, let not difference for matter of circumſtance make vs begin to be cold and backſliding in matter of ſubſtance, no doubt the end the diuell driues at in our differences is *Atheiſme or Papiſme*, and he hath attained his end in too many, let vs ſtriue to diſappoint him of his purpoſe, and to that end we are often to thinke on the argument of the Apoſtle, That if we follow factions, ſome hold of one and ſome of another, we ſhall be brought to that exigent that we muſt either confeſſe Chriſt to be diuided (a thing impoſſible) or our ſelues to be no members of Chriſt and that we are carnall. So much of the firſt verſe.

*Vſe.*1. We are to pray for good conſent among teachers.

*Vſe.*2. Conſent in ſubſtance of doctrine in this Church ought to work in vs conſtancy.

1.Cor.1.13.

Cor.3.3.4.

VERS. 2. *To them which are at Coloſſe, &c.*

Firſt, touching the parties to whom this Epiſtle was

written,

The parties written vnto in this ſecond verſe.

Doctrine 1. Religion knowes not our outward callings and conditions.

Gal.3.28.

Obiection. Reuel.22.11.

written, not to ſay any thing of the place of the City o Coloſſe but to ſpeake of the titles, and Epithites heere giuen to the Coloſſians (*Saints, & Faithfull*) the meaning of the Apoſtle in giuing theſe titles vnto them is this, that he held them ſuch as were clenſed by the blood of Chriſt from their ſinnes, and had ſome meaſure of inward holineſſe wrought in them, and that they were ſuch as profeſſed the faith of Chriſt and were the adopted ſons of God in him, and brethren and fellow heires of life eternall. It is firſt to be marked that the Apoſtle writes not to noble men, nor to rich men, no, nor to poore men, not to any order, ſort, degree or condition of men apart, but to all generally at Coloſſe of what calling or ſtate ſoeuer, ſtiling them with theſe titles (*Saints, & Faithfull, &c.*) the leſſon hence is this that religion (as one ſaith) knowes not our perſons, our outward callings and conditions, not that religion doth not admit diſtinction of order and degrees of calling, for therein the prouidence of God appeares as before was ſhewed, but it reſpects not the outward ſtates, and callings of men in propounding and applying the doctrine of grace and ſaluation. All in Chriſt of what calling ſtate or degree ſoeuer are holy beleeuing brethren as the Apoſtle ſaith. There is neither Iew, &c. all are one in Chriſt Ieſus there is no difference nor inequality of them that be in Chriſt in reſpect of iuſtification and adoption; why but will ſome ſay this ſeems contrary to that, where the holy Ghoſt ſaith he that is righteous, &c. or more righteous, if there be ſome increaſe of righteouſneſſe and iuſtification; then there are different degrees and inequality.

Anſwer.

Anſ. The righteouſneſſe there ſpoken of is inherent wrought in them that are iuſtified which is a fruit of their iuſtification in Chriſt; of that there may be increaſe? ſome haue a greater meaſure of grace and ſanctification then others, and accordingly ſhall haue a greater degree of glory in heauen. But that righteouſneſſe by which a man is iuſt in the ſight of God, is not increaſed, for that is perfect in Chriſt, and admits no increaſe; they that are in him are equally iuſt in the ſight of God as one ſaith well, he that truly beleeueth in Chriſt, is as iuſt as he that hath fulfilled the whole law, he that beleeues in Chriſt hath the perfection of the law and ſo cannot haue any increaſe, it is then cleare that there is no difference nor inequality of them that are iuſtified and the adopted ſons of God in Chriſt. This is full of ſweet comfort to all ſuch as beleeue in Chriſt though they be baſe and of low degree in the world, yet this doctrine tells them that they are the deare ſaints of God and in the ſight of God equall and fellowes to the greateſt, in reſpect of iuſtification and adoption. Let this comfort and incourage thee in euery good way. It is commonly ſeen and one may eaſily obſerue it, that many ſuch as are poore and not like to riſe in this world as their ſtate ſeems moſt deſperate in the eie of the world and in their owne opinion, ſo they giue themſelues ouer to a deſperate and lewd kind of life, to careleſſe behauiour, to drunkenneſſe, to ſwearing, to railing, &c. and why? they fooliſhly thinke that as they are on the ground and can fall no lower, ſo they cannot riſe or be in better eſtate then they are, and therefore care not what they ſpeake or doe, nor what men thinke or ſpeake of them; oh that they wold but remember, that if they be in Chriſt though of meane condition in the world, yet they are equall and matchable to the beſt and greateſt brethren, to the moſt noble, and to kings and princes, no doubt the conſideration and comfort of this, ſetled and wrought in their hearts, would raiſe vp their minds to better thoughts they would then thinke thus with themſelues, though we be poore wretches and of meane condition and deſpiſed in the world, yet this is a great and ſingular comfort vnto vs, that we being in Chriſt, are as highly in Gods fauour as the beſt, we are as pretious vnto him as the apple of his owne eie, we haue title to his heauenly treaſures (which are) better then all the riches and treaſures in the world.

Vſe.1.
Comfort for godly poore profeſſors.

Vſe.2.
For careleſſe irreligious poore profeſſors.

We haue the word of reconciliation the couenan grace, and the broad ſeales of his kingdome belongi vnto vs, this is our comfort, and this comfort will n ſuffer the conſideration of our poore eſtate to carry vs t do any thing vnworthy of this ſo excellent a condition. I men thus reaſon, they are poore and therefore will be car leſſe in their carriage, then certainly as yet they haue n part in this comfort and ſweet conſolation, that they are e quall to the beſt in iuſtification and adoption, they mak themſelues equall in deed, but to whom? *to ſaints, faithf* *&c.* no, but to bruit beaſts, as we read of *Nebuchadne* that by ſauage diſtraction was changed into the diſpoſitio of a bruit beaſt, for it is apparant to themſelues that th are inferior to other men in outward condition, and the ſcripture maketh it plaine that by diſobedience to Go man doth degenerate from his kind and becomes like th bruit beaſt that periſheth. Nay like Satan, for which cau our Sauiour calleth *Herod* a Fox. And *Peter* one of his ow diſciples, Satan. Let then all poore deſpiſed ones in th world comfort themſelues in this, that in Chriſt they a equall to the beſt in reſpect of iuſtification and adoptio and withall remember to riſe vp from this comfort to a li beſeeming ſuch as are iuſtified and adopted.

Pſal.49 20.
Luk 13.32.
Mark.8.33.

Doct. 2.
All in Chriſt haue faith like pretious to the Apoſtles faith.

Now further in that the Apoſtles calls the Coloſſia brethren in Chriſt, a title ſignifying not only loue bu equality, we may conclude that all in Chriſt haue fait like pretious to the Apoſtles faith, ſuch a faith as mak them brethren to the Apoſtles, yea if we be in Chriſt, ou faith ſaueth vs as truly and as certainly as the Apoſtle faith ſaued them. *Peter* makes it cleare, *Simon Peter*, &c And S. *Iohn*. The life appeared, that is Ieſus Chriſt that w might alſo haue fellowſhip, &c. by faith in Ieſus Chri we haue fellowſhip with the Apoſtles, yea with God the f ther and with his ſonne Ieſus Chriſt.

2.Epiſt.1.1.
1.Epiſt.1.2.3.

If then we haue like pretious faith with the Apoſtles, i by our faith we haue fellowſhip with them, yea with Go himſelfe,it muſt needs follow that they erre greatly who teach that the Apoſtles might be ſure of ſaluation, but not other chriſtians,that the Apoſtle might ſay, I am perſwaded,&c.but we may not ſay ſo,and that this is falſe and erronious,marke but that one ſentence of S.*Iohn* theſe things I write to you,&c.S.*Iohn* writes to all Chriſtians that they may know they haue eternall life, now knowledge as all define it,is a determination or faſtning of the mind to one part with a certainty. If Chriſtians then may know they haue eternall life,they may be ſetled,they may faſten their heart and ſoule to it with a certainty, ſo S. *Paul* ſpeakes of himſelfe and all other beleeuing Chriſtians.We know,&c. eternall in the heauens, and what is that but euerlaſting life,ſo much of the parties.

Rom.8.38.
Therfore other chriſtians may be ſure of their ſaluation as well as any of the Apoſtles.
1.Epiſt.5.13.

2 Cor.5.1.
The ſalutation of the parties written vnto.

Now to the ſalutation in the words following.*Grace,&c.* Wherin the Apoſtle wiſheth & praieth for two things to be giuen,*Grace and peace*,both from God the fountain of grace and peace,and from him not as an abſolute God but as our father,and from the Lord Ieſus Chriſt the mediator, by whom all good things come vnto vs; here then in this ſalutation two generall things are to be ſtood vpon. Firſt the things wiſhed and praied for(grace and peace) ſecondly, from whom they deſcend and come vnto vs.For the firſt, touching the ſence and meaning of the words, we find in ſcripture a twofold acception of the word. (*Grace*) it ſignifieth either the free and gratious fauour of God whereby he doth accept and is well pleaſed with his choſen in and for Chriſt,giuing them remiſſion of ſinnes iuſtification,adoption,&c.or grace giuen, the gift of grace wrought in vs by his ſpirit, in both theſe acceptions we find the word vſed in one and the ſame ſentence. Now here we are to vnderſtand it in the firſt ſignification only, as ſignifying the gratious fauour of God; whereby he doth imbrace his choſen, and the word *peace* doth comprehend both inward peace,tranquility of mind and conſcience ſpoken of, and outward peace with the creature, as Angels and men,

Interpretation.

Rom.5.15.

Rom.5.1.

Iob.5.23. yea with the beaſts and ſtones as it is, and outward welfare,
proſperity and good ſucceſſe, for ſo we read, *Ioſeph* asked
Gen.43.27. his brethren of their peace, or as the word is tranſlated of
their proſperity. When therfore the Apoſtle wiſheth grace
and peace to the Coloſſians, it is as much as if he had ſaid,
I wiſh you the free and gratious fauour of God in Chriſt
Ieſus, and likewiſe quietneſſe of conſcience in reſpect of
Gods fauour, and outward peace with all the creatures, yea
good ſucceſſe and proſperity in all things. Hence firſt we
are to marke that the Apoſtle in his wiſh and praier for
good to the Coloſſians, giues the firſt place to the grace
and fauour of God, wiſhing them firſt grace, then peace.

Doct.3. The grace of God is the chiefeſt good thing to be ſought after.

Hence our leſſon is this; that the grace and fauour of God
is the chiefeſt good thing of vs to be deſired and ſought
after. It is the doctrine of our Sauiour, firſt ſeeke, &c. *Dauid*
praied thus, Lord lift vp, &c. as if he had ſaid, therein is my
chiefe ioy and comfort, yea I find more true ioy and
comfort in that, then in the increaſe of wheat and wine. The
Mat.6.33. Apoſtle ſaith he counted all things, &c. that he might be
Pſal.4.6.7. found in Chriſt, and ſo in the fauour of God, and there be
many reaſons why we ſhould thus eſteeme and be of the
Reaſons 1. Apoſtles mind, for why? the grace and fauour of God is
proper and peculiar to his children. Riches and outward
things of this life are common to them with the wicked.
Reaſons 2. Againe the grace and fauour of God makes the outward
things of this life truly comfortable and bleſſings vnto vs,
without which they are nothing but accurſed vanities and
vexation of ſpirit, as the Preacher ſpeakes. And let vs
compare the grace and fauour of God with the grace and fauer
Reaſons 3. of the world, euen the greateſt fauour of the higheſt in the
world, the grace and fauour of the world the moſt it can
doe, is but to enrich or aduance vs, giuing vs leaue to enioy
good things and poſſeſſions, in affliction and in the hower
of death it cannot helpe nor deliuer vs from affliction) from
deſpaire and death, but the fauour of God in the midſt of
trouble, ſorrow, perplexity, and in the conflicts of conſci-

ence, giues comfort and conſolation, yea it worketh ſuch reſt and reioycing of heart as all the goods in the world cannot yeeld. A man vpon his death bed galled with a guilty conſcience would giue all the world (if it were his) for the leaſt dram of that comfort Gods children find in the apprehenſion of Gods fauour. Theſe things may ſerue not only to make knowne and to proue the truth of this, that Gods grace and fauour is moſt excellent, but alſo to affect and ſtir vp our Chriſtian ſoules to breath and ſeeke after it aboue all things in the world, and let the conſideration of the excellency of Gods fauour in Chriſt ſtir vs vp to ſpend both time and ſtrength, not after the manner of the world, in hunting after riches and pleaſures, but that we may find ſome aſſurance of Gods fauour towards vs, and to this end carefully vſe we the meanes appointed both to beget in vs faith in the blood of Chriſt, whereby we may be aſſured of it, as hearing, reading, meditating in the word of God with praier, and alſo to ratifie & confirm the ſame, as a frequent and a reuerent vſe of the ſacraments.

Doct. 4. Where there is aſſurance of Gods fauour there is peace of conſcience and contrariwiſe.

In the ſecond place in that the Apoſtle ioines theſe two together (*grace and peace*) we are taught. Where there is aſſurance of the grace and fauour of God there is peace of conſcience, where is no aſſurance nor perſwaſion of grace, there is no peace of conſcience, *then being &c.* the Apoſtle makes peace towards God, that is peace of conſcience, the fruit of iuſtification by faith, that when by faith we are aſſured of the remiſſion of ſinnes and Gods fauour, then wee ſhall haue peace of conſcience. The reaſon and ground of this is, becauſe Gods fauour in Chriſt doth diſburden the conſcience of that thing that ſets God and the conſcience at difference and enmity, and makes it accuſe in the ſight of God, namely the guilt and burden of ſinne, and that being remooued by grace, and the conſcience thereof perſwaded, it muſt needes then bee quiet and at peace with God & excuſe & comfort in the ſight of God.

Vſe. 1. Therefore ignorant and impenitent perſons haue no true peace of conſcience

Let this be thought on firſt by all ignorant & impenitent perſons, let them know they haue no true peace of conſcience, becauſe that ſprings and growes out of this root, a certaine knowledge and aſſurance of grace which cannot ſtand either with affected ignorance or hard hearted impenitency; they may haue a drowſineſſe or a ſenceleſneſſe of conſcience, as it is in benummed and ſeared conſciences: but they neither ſeeing their ſinne nor feeling the ſting of conſcience cannot haue true peace of conſcience, the feeling of ſinne alwayes Gods giuing before that.

Vſe. 2. Therefore nothing in vs by the grace and merit of it, can pacifie the conſcience in the ſight of God.

Again is there no peace of conſcience where there is no aſſurance of grace, becauſe grace onely doth releaſe from ſinne and ſo quiet the conſcience, then how is it poſſible that any thing in vs by the dignity and merit of it ſhould pacifie and ſettle the conſcience in the ſight of God? how can it be as the Church of Rome teacheth, that any goodneſſe or righteouſneſſe inherent in vs ſhould of it ſelfe breed true peace of conſcience, it is impoſſible that the conſcience ſhould be quiet and ioifull vnleſſe it haue peace through grace. For admit this (which can neuer be prooued) yet grant this, that a man could aſpire and come to a perfect meaſure of loue to God, euen perfect in meaſure and degree according to the exact rule of the law of God, yet could not that perfect loue procure remiſſion of any one forepaſſed ſinne, perfect loue in degree by the condition of the couenant of workes doe this and thou ſhalt liue, can onely bring the recompence and reward of life, it cannot both procure life and alſo ſatisfie for ſins paſt, that is no part of Gods promiſe annexed to his couenant of workes, he ſayth not, doe this and thou ſhalt liue, and if thou faile in doing this and breake my Law, thou ſhalt by other good deedes done ſatisfie for that breach, no, the condition of perfect obedience in the morall Law propounded, once broken, there can be no compenſation nor expiation but by puniſhment either in the perſon offending or ſome other in his ſtead, it is without queſtion that the actiue obedience of Chriſt was moſt exact, hee in his life fulfilled the whole Law of God, yet was not that legall meritorious & moſt perfect obedience of his ſufficient to procure remiſſion of ſins for then he died in vain, he muſt ouer and beſides that ſuffer death, euen the curſed death of the croſſe, and beare in his body and ſoule the extremity of Gods wrath before hee could ſatisfie Gods iuſtice for the ſinnes of his choſen, therefore it is ſayd *hee bare our ſinnes &c.* wee may then ſafely conclude againſt the Papiſts that it is not loue nor any other thing in vs (admit it to bee moſt perfect) that can ſatisfie the Iuſtice of God, and ſo ſettle, the conſcience, onely the aſſurance of grace and of the fauour of God in Chriſt can doe it.

1.Pet.2.24.

Doct.5.
We may lawfully and it is our duty to pray for the peace of the Church.

Now in that the Apoſtle wiſheth peace to the Coloſſians vnder that title, vnderſtanding not only inward peace as hath beene declared, but outward proſperity, wee are taught that we may lawfully, yea our duety is to pray for the peace and proſperity of the Church. Wee ſhall finde through the tenour of the whole Scripture, that if Gods children found comfort or reioycing in good things and bleſſings of God temporall or eternall, their care hath been to vſe all good meanes for the continuance of them, as *Dauid* finding true ioy in beholding the proſperity of Ieruſalem, ſtirreth vp himſelfe and others to pray for the continuance of it. Reaſons why we ſhould ſo doe are, firſt because we ſhall be therein like God himſelfe, who is ſayd to reioyce in doing good to his Church. Secondly, we ſhall thereby teſtifie our communion with the Church, that we are members of it, and haue a fellow-feeling both of the good and of the afflictions of the Church, but a more ſpeciall concluſion following alſo from hence is this, that as the Apoſtle prayed for peace, ſo it is lawfull for vs to pray for temporall good things in particular for health, liberty, peace, plenty, fruitfull ſeaſons, &c. *is any ſicke &c.* where wee ſee the elders of the Church ſent for, are to pray for

Pſal.122.6.7.

We may alſo pray for temporall good things, in particular.

Iam.5.14.

the health of the ſicke, by proportion wee may call vpon God for other temporall bleſſings, examples are many to this purpoſe. *Moſes* prayed for victory againſt the *Amalekites*, *Abraham* that *Iſrael* might liue, and was heard, *Paul* for a proſperous iourny. The ground of this is the promiſe of God, who hath promiſed to preſerue his Church and Children in this life, and to ſupply their neceſſarie wants, and what he hath promiſed we may lawfully pray for, Gods promiſe is the ground of prayer; againſt this ſome take exception, and ſay, we know not whether temporall good things will be good or hurtfull vnto vs. Therfore we are to leaue them to be giuen at the pleaſure of the Lord. Anſwer, In prayer wee are not to regard our owne knowledge of the ſucceſſe and euent of temporall good things wee pray for, but referre that to the wiſedome of God who knowes what is good for vs, and if hee ſee them good, will grant them vnto vs, if not will withhold them. Therefore notwithſtanding this, it remaines a truth that wee may lawfully pray for temporall things, and that wee may haue more ſpeciall direction in this point, becauſe it is to be vnderſtood with ſome caution of neceſſity to bee obſerued in the practiſe of it: ſeeke we no further then the words of the Apoſtle in this place, where wee haue theſe two cautions offered to be thought on; firſt that wee pray for them in the ſecond place. 1 Firſt pray for grace then for peace aud proſperity, firſt of all if we want pardon of ſinne and be not reconciled to God, wee haue no right to temporall good things. God may ſay vnto vs when wee aske them at his hands, as Chriſt ſayd to the woman in the Goſpell, it is not meet to take the childrens bread and giue it vnto whelps. 2 Secondly, that we pray for grace with them, that we neuer pray for any temporall bleſſing alone, but for the bleſſing of God vpon it, for grace with it, to vſe it well to Gods glory and our comfort &c. for as wholeſome and good meat taken into a corrupt ſtomacke feedes bad humours, and breakes out into vlcers and ſores, ſo tempo-

rall

Exod.17.11.
Gen.17.18.
Rom.1.10.

Exception.

Anſw.

Two needfull cautions.

rall good things receiued of wicked and graceleſſe perſons,giue nouriſhment to ſinfull luſts of the heart, which breake out in pride, in wantonneſſe, in riot, and in many diſorders. The vſe of this is thus much that ſeeing it is lawfull to pray for temporall good things, ſo as we pray for grace in the firſt place,and for grace with them that we may vſe them well,let vs take heed we ſet not a barre between our ſelues and praier for a bleſſing vpon the temporall good things we inioy,that is the guiltineſſe of conſcience in ill getting of them. For can a theefe pray ouer his booty that God would bleſſe it ? he cannot, no more can we pray for grace and the bleſſing of God vpon our temporall good things if our conſciences tel vs we haue gotten them ill. And ſo much of the things wiſhed and praied for by the Apoſtle,&c. Let vs come to ſee from whence they deſcend,and firſt they are ſaid to come from God the fountaine of all goodneſſe,and from him as a father. For the right vnderſtanding of the words, we muſt know that by the word father is principally vnderſtood the firſt perſon in the trinity,yet ſo as in heart and mind we muſt conceiue the Son and the holy Ghoſt. For it is a rule in diuinity that the word(*father*)is taken perſonally and by it meant the firſt perſon in the Trinity,when one perſon is confered with another,as ver.3.but when it ſtandeth in relation to vs it is taken eſſentially & to be vnderſtood of the *father*, *Son and holy Ghoſt*,ſubſiſting in the ſame Godhead and diuine nature. Here by the way we may ſee how ſilly a ſhift it is that is vſed by the Papiſts to elude and put of our argument from this word *father* againſt inuocation of ſaints, for when we reaſon thus(Chriſt hath taught vs to call on God the father only,therefore not on Angell or Saint) they reply,this concludes not,for if this ſtand good,Chriſt hath taught vs to call vpon God the father, and therefore not vpon Angels and Saints, then this likewiſe is a good inference therefore not vpon God the Son,nor vpon God the holy Ghoſt,the rule deliuered ouerthrowes this exception,

Vſe.
We are therfore to take of the guiltineſſe of an euill conſcience in comming by temporall things.

The fountaine from whece things wiſhed for do deſcend.

The word father taken two waies perſonally and eſſentially.

Note.

tion,for in calling on God our father we call vpon God the father ſon and holy Ghoſt.But for the better clearing of theſe words we are to know that God is our father,three waies.Firſt in regard of creation,ſo *Adam* is called the ſon of God.Secondly by adoption in Chriſt,thirdly in regard of ſanctification and regeneration by the word and ſpirit. *We are borne anew,&c.and ſo made ſons of God by,&c.* in this place we are to vnderſtand the Apoſtle not in the firſt reſpect,but in the ſecond and third,that he praied for grace and peace,not from God our father by creation, but by adoption and regeneration: for as we are Gods creatures only, and haue no other priuiledge, we dare not aproach his preſence hauing defaced his image, and by ſin fallen from our firſt eſtate of creation. The words thus vnderſtood do affoord a double inſtruction one of comfort,and another of duty. For the firſt in that God is our father in Chriſt,hereupon all that be in Chriſt are taught to repoſe their whole truſt and aſſiance of their hearts in him, to depend wholly on him for grace and mercy, and all good things.For why?he is God all-ſufficient able to command heauen and earth,to ſerue for our good.And he is God our father willing to do vs good, yea ſuch a father as cannot grow out of kind, and leaue of to be kind, and tenderly affected towards his children,he can as ſoone ceaſe to be God(which is impoſſible)as forget to doe good to his ſons and daughters. *Can a woman.&c.* though ſhe could,yet &c. ſaith the Lord to *Zion*. Away then with all doubting of the good prouidence of God in the time of need, if wee which are euill yet in the nature of fathers prouide good things for our children, how much more ſhall our heauenly father prouide for the good of his children, it is our Sauiours argument, and let not reaſon ſtand againſt it, god is our father who hath giuen his owne deare ſon to die for vs to make vs his children,how then ſhall he not with him, &c.that is the argument of the Apoſtle. Let me ioine to theſe a third argument,God made himſelfe knowne to be

our

God is our father three waies and in what ſence he is called our father.

Luk.3.38.
Gal.4.5.6.
1.Pet.1.23.

Doct.6.
For comfort we may depend vpon God with full aſſurance ſeeing he is our gracious father in Chriſt.

Iſay 49.15.

Vſe.1.
We are not to doubt of Gods prouidence in the time of need.

Mat.7.11.

Rom.8 32.

our gratious and prouident father, before we could know much leſſe acknowledge our ſelues to be his children; he formed vs in the wombe, he brought vs out in due time into the world, he prouided milke in the breaſts, nouriſhment and all things needfull for vs, yea more, he entred into couenant with vs (with as many of vs as be in Chriſt) to be our God and father, and we to be his children for euer, he ſigned and ſealed this couenant by the ſacrament of baptiſme the ſolemne ſeale of our adoption to be his ſons and daughters, all theſe he did before we knew what was done vnto vs, and will he now forget to prouide good for vs, when we know and acknowledge him, and by faith depend vpon him? it is not poſſible, let then the comfort of this raiſe vs vp to an aſſured truſt at all times in the prouidence of God our good and gratious father. Againe, ſecondly is God our Father, are we his adopted ſonnes and daughters in Chriſt, then let vs know for our further comfort that the Lord cannot long behold our miſeries and afflictions, without pitty and compaſſion, our ſighes, our groanes, our ſobs of ſorrow, and teares of repentance in time of trouble and diſtreſſe, cannot long be vnreſpected of the Lord, as a man of tender bowels cannot looke vpon his child humbled, and vpon his knees, and weeping before him, but be mooued to pitty and towards him, much leſſe can the Lord being the father and fountaine of all compaſſion and mercy. And to giue further ſtrength to this comfort ſee and conſider a notable patheticall ſpeech of the Lord, where the Lord makes as it were a demurre and pauſe vpon the matter, when he was to execute his iudgement on his people, and ſaith, how ſhall I giue thee vp oh Ephraim, &c. could euer father ſpeake more compaſſionately ouer his child, when he is about to beat him? ſurely no tongue can expreſſe the pitty and tender compaſſion of the Lord, now if the Lord haue ſuch a melting heart towards his poore people, that when the rod is vp, and he is ready to ſtrike, he holds his hand of himſelfe breaking out

Vſe. 2.
For comfort. God cannot ſee vs to be long in trouble ſeeing he is our mercifull father.

Hoſea 11.8.9.

out into theſe ſpeeches, how ſhould I doe it? my heart is turned vp and downe in me, oh then what force haue our ſighes and groanes before him in time of our diſtreſſe. If we be his children how do our teares of vnfained repentance flowing from a grieued heart, moue the Lord to pitty? can he continue to ſtrike vs holding vp our hands for mercy, looking vpon him with watry eies, humbled in the duſt before him, and for Chriſt his ſake begging pardon of ſinne, crauing eaſe, comfort, and reliefe. No, no, be aſſured of it, he is our father, a kind, a louing, a good and tender father, he ſeeing our trouble and hearing our groanes, will be mooued to pitty, and not faile in due time to ſend comfort either of ſtrength or deliuerance, let this comfort and cheare vp the hearts of all the ſonnes and daughters of God in Chriſt. Now further in that God is our father, this muſt teach vs to carry the affection of children, loue reuerence, feare, humility, and obedience towards him. If we call him father, &c. as often as we open our mouths and call God our father, ſo often euen of our owne mouthes the Lord ſhall iudge vs. If we neither liue nor deſire to liue in the obedience of his children; as we take comfort in God to be our father, ſo we muſt alſo carry our ſelues as he may take pleaſure in vs to be his children, or elſe the word father in the mouth and no duty of ſonnes in the life makes God of a Father a Iudge vnto vs, and turnes his fauour into fury, his pitty into plagues, puniſhments, and iudgements againſt vs, yea our owne mouthes ſhall teſtifie againſt vs, and of them he will iudge and condemne vs. Let vs then take this profit by it, that God is our Father, euen to reforme vs daily as the Lord ſhall giue grace and ſtrength into the obedience of children, and ſo much of the firſt author and giuer of grace and peace in theſe words from God our father.

Doct. 7. **For duty.** 1.Pet.1,17. We muſt carry the affection of children towards God ſeeing he is our father.

Grace and peace come from our Lord Ieſus Chriſt immediately.

Now touching the laſt words of this verſe, the Apoſtle ſayth, *grace and peace come from the Lord Ieſus Chriſt*, that is immediately, for grace and peace come from God the Father

ther as from the fountain, but by the mediation of Chriſt, and it is to bee marked that the Apoſtle cals Chriſt (the Lord) in generall, not in reſtraining the word (Lord) as ſtanding in relation to his members as in the next verſe. Now Chriſt is called (the Lord) as hauing full power ouer all things as being Lord of life and death, of Heauen, Hell and of all creatures in heauen and earth, ſo wee read, this power Chriſt hath not onely as he is God, equall to his Father, but as man alſo by the donation and gift of his Father, more ſhall bee ſpoken of this title in the next verſe.

Act.3.15.
Act.2,36.& 5.31.

Now in that Chriſt our Sauiour is Lord of life and glory, and giuer of grace, peace, repentance, and remiſſion of ſinnes, we may hence conclude that hee is God coeternall with his Father, and coequall to his Father, and this is cleere in many places of the Scripture, and by his miraculous workes, manifeſting diuine power, and by the honor and diuine worſhip giuen vnto him both by men and Angels. And the conſideration of this ought to ſtrengthen the faith of as many as beleeue in Chriſt, teaching them that by the merit of his death apprehended by faith, they haue grace and peace, full remiſſion of ſinnes and perfect redemptiom from eternall death and damnation, and ſo making them to reſt wholly on his death, as a perfect ſatisfaction to God for their ſinnes, for why? *Chriſt our* IESVS who was content to ſhed his bloud for vs, was not onely man but God, and all the workes of God are perfect, therefore we need not ſeeke for grace & peace, ſatisfaction & remiſſion of ſins any where but in Chriſt. The works of pennance which the Popiſh ſort hold able to ſatisfie for ſinnes, which they fooliſhly terme veniall, doe mightily derogate from this one, full, perfect and ſufficient ſacrifice of Chriſt once ſuffered vpon the Croſſe. for which one offering hath he conſummated &c. Chriſt who ſuffered was both God and man, vnited into one perſon, and by vertue of his God-head, he gaue power to his death to be meritorious and of infinite price and value, the Church is ſayd to

bee

Doct. 8.
Chriſt is God coeternall & coequall with his Father.

Vſe.
This ſerueth ſtrongly to ſtrengthen our faith concerning the ſufficiency of the redemption rewroght by Chriſt.

Heb.10.14.

Act.20.28.

[illegible] blood [illegible] to [illegible] Christ [illegible] which Christ being God and man in one perſon, it is ſayd that God ſhed his blood, noting and giuing vs to vnderſtand for our comfort, the infinite merit and ſufficiency of his death, that the perſon ſuffering, being not meere man but God alſo, his death was a ſufficient ſatisfaction for our ſinnes.

Ver. 3.

VER. 3. *We giue thankes to God, &c.*

The beginning of the preface to the whole Epiſtle.

In this verſe, the Apoſtle beginnes the preface to his whole Epiſtle, and continues it to the twelfth verſe, and it ſtands vpon a congratulation and a prayer. The congratulation from this third verſe to the ninth, the prayer in the verſes following.

The generall expoſition of the Apoſtles congratulation & prayer.

The words of this third verſe, containe the generall propoſition both of the Apoſtles congratulation and prayer, that he and *Timothy* did congratulate and reioice and pray for the *Coloſſians*, his congratulation is expreſſed by the manner of it, namely, a giuing thankes to God, who is heere deſcribed by relation to Chriſt (*we giue thankes &c.*) his prayer is ſet out by the time (*alwayes*) that whenſoeuer hee prayed, hee was mindefull of them, and prayed for them: theſe are the generall things contained in this verſe, wherein we are to marke that the Apoſtle expreſſing his congratulation or reioycing, by giuing thankes for good things, that thankeſgiuing fals into prayer, he beginnes in thankeſgiuing and he ends in prayer; his thankeſgiuing begets and brings foorth prayer: The point hence ariſing is this.

Doct. 1. One grace well vſed brings foorth another.

That one grace well vſed brings forth another, as there is a combination of ſinnes, one ſinne neuer goes alone but begets and brings forth another; ſo is on grace attending vpon another, and is linked and lapped within another, where grace is well vſed it will encreaſe, the things of this world, the more they are vſed the more they are worne, but it is contrary in the graces of the ſpirit of God, one of them begets and brings forth another, as the Apoſtle ſaith patience &c. we may obſerue it in our ſelues, that as many as haue hearts opened as *Lidia* had, to attend to the word preached, that attending with care brings vs to vnderſtand the word, vnderſtanding and knowledge vſed begets faith and good affection, thoſe being ſtirred vp and exerciſed, bring foorth a proportionable meaſure of obedience and practiſe, where the grace of attentiou and meditation is is not vſed, it makes many good leſſons fall as ſeede vpon the pauement, and makes men ignorant of ſome principall things wherein they haue often beene inſtructed; this ought to teach men to make much of the leaſt meaſure of grace, let them cheriſh it and vſe it, and it will increaſe as our Sauiour hath promiſed to him &c. And not to goe from the particular heere offered, if men congratulate and reioyce with others for good things found in them, or vſe to reioyce for good things beſtowed on themſelues temporall or ſpitituall, giuing thankes to God for the ſame, that reioycing of theirs going vp to Heauen in thankes to God; from him will be ſent downe further grace, euen the grace of prayer and calling vpon God, and from thence further feeling and comfort in thoſe good things.

Rom.5.4.

Act.16.14.

Vſe.
We muſt make much of the leaſt meaſure of grace.
Mat.25.29.

Secondly, in that the Apoſtle gaue thankes and made prayer to God onely, we are taught that religious inuocation ſtanding in petition, and thankeſgiuing belongs only to God, and this may be confirmed, beſides many teſtimonies of Scripture, by many reaſons *viz.* the very inſtinct of nature teacheth, whom we make our God, him to pray vnto; though the Heathen had many gods, and ſo did not call on the true God, yet they thought none was to be called vpon but a God; they alwaies call on him or them, whom they accompted gods. the mariners being heathen Idolaters cried euery man to his god, ſo that to

Doct.2.
Religious inuocation belongs only to God.

Iona.1.5.

whom prayer belongs, hee is God by opinion of the
Pſal.147.9. Heathen, yea the bruite creatures in their kinde call
Pſal.148. on God &c. *he giueth food &c.* in many verſes *Dauid* exci-
teth all creatures to praiſe the Lord. Secondly, Inuocati-
Mal.1.11. on is a ſacrifice of the *New Teſtament* foretold; hence gi-
Heb.13.15. uing of thankes is called a ſacrifice. Now all ſacrifices are
Exod.22.20. to be offered to God only. He that offereth &c. *Barnabas*
Act.14 14. and *Paul* rent their clothes &c. when the people of *Lyſtra*
would haue ſacrificed vnto them. Thirdly, bee able to
heare, vnderſtand and helpe them that pray vnto him, yea
he muſt haue knowledge of their hearts, becauſe prayer is
Exod.14 15. ſometime, *Suſpirium cordis*, but a ſigh of the heart. Wher-
fore crieſt thou, ſayth the Lord to *Moſes*, yet hee ſpake
1.Sam 1.13. neuer a word. *Hannah* ſpake in her heart &c. but God on-
Act.1.24. ly knoweth the hearts, therefore to God onely muſt pray-
er be made. Laſt of all, Inuocation and Faith muſt al-
wayes goe together, it is the argument of the Apoſtle.
Rom.10.14. *How ſhall they call &c.* Now we muſt beleeue only in God
Vſe. therefore to him only muſt we pray, this point being thus
Confutation of inuocation of Angels & Saints. cleered and prooued, it meeteth with the opinion of the
Papiſts, who hold and labour to maintaine inuocation of
Angels and Saints departed, that opinion cannot ſtand
with this truth of God: but they endeauor to vphold their
opinion by this reaſon; ſay they it is lawfull to call vpon
men liuing heere vpon the earth, while wee liue together
we may requeſt one anothers prayers as *Paul* did, therfore
Rom.15 30. it is lawfull to call on Saints departed, for ſay they, if it be
not lawfull, then is it for one of theſe cauſes, either becauſe
they will not heare vs, but (ſay they) that is not ſo, becauſe
now they haue greater loue vnto vs; then when they were
on the earth: or becauſe they know not what we pray for,
but that alſo is not ſo, becauſe look how the Angels know
the conuerſion of a ſinner and reioyce, ſo the Saints depar-
ted know it, or laſtly, becauſe iniury is done to God or
to Chriſt, but this is otherwiſe, for then wee might not re-
queſt men liuing to pray for vs.

This argument hath many branches. Firſt I anſwer to it in generall, that the conſequent is naught, we may requeſt the liuing to pray for vs, therefore we may pray to Saints departed, becauſe for the firſt we haue both precept and promiſe, for the other neither. Againe, touching their proofes firſt it is true, Saints departed haue greater loue, for loue continueth for euer. 1.Cor.13.8. Yet the loue of Saints departed is nothing elſe but a conſtant vnchangeable and continuall deſire, whereby they wiſh eternall happineſſe and ſaluation to the whole Church of God, and to all the faithfull, and that the kingdome of Chriſt might be perfected in all his members, thus we may grant that Saints in heauen doe pray for vs that is, they wiſh well to the whole militant Church, and to all the members equally and indifferently, but to ſay they pray for one and not for another, cannot be granted, becauſe it is contrary to that loue they beare equally to all, and further they are exempt from that feeling of our particular miſeries, which they had on the earth, becauſe that would detract from their perfect ioy and glory, therefore we may not conclude from their loue, that they pray for any one in particular. Secondly, whereas they ſay, as the Angells know the conuerſion of a ſinner ſo the ſaints departed know it. We anſwer, there is not the ſame reaſon why the ſaints departed ſhould know it as the Angells doe; becauſe the Angells are appointed miniſtring ſpirits Heb.1.14. and know many particulars which happen vnto vs, and many of our priuate neceſſities, but the Saints do not, being alwaies abſent, and yet worſhip, and conſequently inuocation of Angels is forbidden in the ſecond Chapter of this Epiſtle and eighteenth verſe, therefore much more of Saints they neither knowing nor hearing our prayers *Ob.* God reueales to them what is praied for; we anſwer againe, this appeares not by any place of ſcripture. Secondly, to what end ſhould we pray vnto them if they know not what we aske but by reuelation (and to the laſt thing they alledge we anſwer. That it doth derogate from Gods glory and from the perfect mediation of Chriſt to call on Saints departed, whereas they except. Then to requeſt the liuing to pray for vs, we anſwer as before, the caſe is not alike. Firſt becauſe we haue both precept and promiſe for the one and not for the other. Secondly, we make not the liuing mediators, as they doe Saints departed, but only requeſt their mutuall praiers to commend our ſuites to Chriſt our head; they hauing a fellow feeling of our wants, as we haue of theirs, and ſo as members together, we ſend vp our mutuall praiers vnto God, and exerciſe our charity one towards another, and ſo notwithſtanding this cauilling of the Papiſts it ſtill remaines a firme truth that inuocation and prayer belongs only to God.

God is the father of Chriſt as he is God, and as he is man.

Now to the Apoſtles deſcription of God to whom he gaue thanks and praied; God is here deſcribed by relation to Chriſt, that he is the father of Chriſt our Lord and Sauiour, the word (*father*) here ſtanding in relation to Chriſt is taken perſonally as before we noted, and that we may rightly conceiue how God is the father of Chriſt, Chriſt being both God and man, we muſt know that God is the father of Chriſt in reſpect of his deity, by nature, becauſe he is of the ſame eternall eſſence with the father, begotten from all eternity, and ſo the only begotten ſonne of God, and in reſpect of his humanity, not becauſe he had ſubſtance of body and ſoule from the ſubſtance of his father, but becauſe as man he was conceiued by the worke of the holy Ghoſt, and by perſonall vnion his humanity is aſſumed and doth ſubſiſt in his deity, the word was made fleſh, and thus God is the father of Chriſt.

Ioh.3.16.

Luk 1.35.

Ioh.1.14.

How we are to conceiue of Chriſt in reſpect of Gods choſen.

We are further to marke that God is the father of our Lord Ieſus Chriſt, whereby the Apoſtle giues vs to vnderſtand how we are to conceiue of Chriſt in reſpect of Gods choſen, as that he is their ſauiour and their Lord, not only as he is Lord ouer all creatures, but in more ſpeciall manner, and that in a double reſpect, firſt in reſpect of freee donation from his father, ſecondly in reſpect of his worke of

Ioh.17.9.

of redemption. Ye are not your owne, for yee, &c. and ſo much may ſerue for the meaning of the words. Now we are to mark that the Apoſtle gaue thanks and ſent vp praiers to God, not as he is an abſolute God, but as he is the father of Chriſt, and in him a father to all that belong to Chriſt. And this is the Apoſtles ordinary forme of praier and thanksgiuing in the beginning almoſt of euery Epiſtle: Our leſſon hence is this, that our praiers to God muſt in like manner be offered vp in the name and mediation of Chriſt only. There is one God, and as there is one God, ſo one mediator, in his name only muſt we come to Gods throne. How the Papiſts do cauil on this place it is known, ſay they Chriſt is the only mediator of redemption, but the ſaints are mediators of interceſſion, this diſtinction is moſt fooliſh, it makes the body not anſwer to the ſhadow, nor the trueth correſpondent to the figures, for the high prieſt in time of the law was in figure a mediator both of expiation by ſacrifices, & of interceſſion by praiers, & did ſhadow and ſhew, that in time of the new teſtament both theſe things ſhould be conioyned and meete together in Chriſt: again, it doth rob Chriſt of a great part of his honor belonging to his Prieſthood, for Chriſt hath not onely by his owne ſufficient ſacrifice, conſecrated, but ſits alſo at the right hand of his Father, to make requeſt for them. Chriſt his Prieſthood is euerlaſting, therefore his interceſſion is perpetuall, it is the Apoſtles reaſon, and to this wee may ioyne other reaſons. Firſt; we by reaſon of ſinne, & becauſe of our vnworthineſſe are all chaſed from the throne of God, and wee are not able to ſtand before the throne of glory, till it be changed into a throne of grace, he therfore that is our mediator and interceſſor to goe betweene God and vs, muſt bee able to take away ſinne and to procure righteouſneſſe, life, and the fauour of God. Chriſt onely is able to do theſe things, therfore in his name onely muſt we offer vp our prayers. Againe, he muſt be our mediator, in whoſe name we haue promiſe to be heard: but in Chriſt

1 Cor. 6. 19. 20

Doct. 3. Praiers muſt bee offered vp to God in the mediation of Chriſt onely.

1 Tim. 2. 5.

Heb. 10. 14.
Rom 8. 32.
Heb. 7. 24. 25.

Ioh. 14. 13. 14.

onely this promiſe is made, *Whatſoeuer ye ſhall aske*, &c.

Rom.8.26. Obiect.

Obiect. We read *the ſpirit it ſelfe maketh requeſt*. and ver. 27. *the ſpirit maketh requeſt for the Saints*, therefore Chriſt is not our mediator onely.

Anſw.

The anſwer is eaſie, if we obſerue the words, and rightly vnderſtand them. For when the Apoſtle ſaith, *the ſpirit maketh requeſt for vs with groanes*, we may not take it that the Holy Ghoſt is ſubiect vnto griefe or paſſion, but that he doth breath into the hearts of the faithfull, ſuch motions whereby they do earneſtly cry vnto God, he maketh or teacheth them to pray with moſt vehement deſires, ſighes, and groanings: or hence is he ſaid to make requeſt for them as we heare it; The Spirit and the bride ſay (*come*) not that the holy ghoſt doth pray for the comming of Chriſt, but becauſe he enflameth the Church with a vehement deſire of his comming: ſo it remaines a trueth, that Chriſt only is our mediator and interceſſor between God and vs.

Reu.22.17.

*Vſe.*1. In praier to God we muſt be far from a conceipt of any worthines in our ſelues.

To paſſe ouer the opinion of the Papiſts. Firſt of all our meditation vpon this point ought to be to this purpoſe, are we to come to God in praier, in the name and meditatiō of Chriſt alone? muſt we hope to be heard & reſpected of the Lord onely in, and for his beloued ſon Chriſt Ieſus, then it ought to be far from vs, when we come to God in prayers to be lift vp in any the leaſt conceit of any worthines in our ſelues though we be regenerate, and though we be the children of God and ſuch as feare God, yet muſt we not thinke to be heard for our faith, and for our feare of God, if we doe, we come not in the mediation of Chriſt, for to come in his name & mediation is not only in word to call on God through Ieſus Chriſt, and to conclude our prayers with theſe words commonly vſed at the ſhutting vp of prayer (through Ieſus Chriſt our Lord) but to offer vp our praiers in the merit of his death the price of our redemption, and that cannot ſtand with any the leaſt confidence in any thing in our ſelues. Againe, we comming in confi-

Obiect.

confidence of ſome thing in our ſelues, we come to a God cloathed with iuſtice and iudgement, ready to powre out his wrath vpon vs; happily ſome will ſay, may wee not in our praiers ſtand vpon it, and pleade it in the ſight of God that we are his ſeruants and children: did not *David* thus. Did not *Hezechiah* thus frame his praier. I beſeech thee O Lord remember, &c. hath not God promiſed to heare and and accept the praiers of his children?

Pſalm. 86. 2.
2. King. 20. 3.

Anſw.

Anſ. *David* and *Hezekiah* in the places cited, did not plead the merit of their righteouſneſſe, but onely teſtifie that they were the children of God regenerate, and ſuch men as to whom God hath promiſed to be good and gratious, they did onely aſſure themſelues that Gods promiſe of helpe and deliuerance pertained to them in particular, becauſe they were of that number. For as we haue it, *the eies of the Lord are vpon, &c.* Thus far as many as truly feare God, may vſe the benefit of a good conſcience and their owne integritie, to confirme them in the promiſes of God made to his children, their conſciences bearing witneſſe that they are ſuch as truely feare God, they may hereupon comfort themſelues with aſſurance that their praiers are precious to the Lord. That is the vſe of the feare of God in the time of praier, we are not to plead to bee heard for the feare of God, but to aſſure our hearts by it to bee accepted in, and through Chriſt.

Pſal. 34. 15.

Vſe. 2.
Comfort againſt a fiery dart of ſatan.

Again, the conſideration of this may comfort vs againſt a fiery dart of the Deuill, wherewith he many times troubles the weake, namely this, that they are vnworthy, vile, and wretched, the deuill will goe about to perſwade them, that they are ſo vnworthy as they may not pray to God, nor expect any fauour from him, in this caſe the weake Chriſtian may comfort himſelfe, and raiſe vp his heart, and beat backe the aſſault of Satan with this, that he comes to God not in his own name, nor any other name, but in the name of Chriſt, and in him his vnworthineſſe is couered; in and by him, the throne of glory and Iuſtice is changed into a throne of grace, and therefore we are not to be driuen away from God, in regard of our vnworthineſſe, but to be truely humbled for it, and to bewaile it, and in humble confeſſion of it to come to God, who hath promiſed to haue reſpect in Chriſt to ſuch as are of broken and contrite hearts. In this deſcription (*Father of our Lord, &c.*) the Apoſtle further teacheth vs how we are to conceiue of Chriſt; the point of inſtruction is this, that as many as acknowledge Chriſt their Ieſus, muſt alſo acknowledge him their Lord, that is the right faith in Chriſt, we hold it an Article of our faith, wee are taught as much by Chriſt himſelfe, that ſuch as come to him by faith, and find comfort in him, muſt take his yoke on them, how then doe they deceiue themſelues, and feed vpon a fancy, who will haue Chriſt to beare the burden of their ſins, and yet neuer ſubmit their neckes to beare his yoke, a Redeemer they will haue him, but not a Lord, they will haue a portion in his redemption, but their owne luſts muſt be their Lords, they will be ſaued by grace, and yet liue the life of nature, follow after drunkenneſſe and all manner of prophaneſſe, as they are led by the luſts of their owne hearts, let ſuch know that they are bewitched with a ſtrong deluſion of the Deuill, they ſet vp a Chriſt of their owne framing, and beleeue not in Chriſt propounded and ſet forth in the Goſpell, for let them thinke on it with reaſon, can they imagin that they hold Chriſt their Lord, whom they daily deſpite and crucifie, I think they are not ſo fond and fooliſh. Now this they doe by their ſinnes, who continue hardened and vnrepentant in their ſinnes, therefore it is ſaid, one day they ſhall ſee him whom they haue pierced, if men hold not Chriſt a Lord, they cannot hold him a Sauiour, for theſe two are conioined. If euer then we would find comfort in Chriſt, we muſt learne to make him our Lord, and ſuffer him to rule in our heart and liues. Now to the laſt words of this verſe, wherein the Apoſtle ſets it downe in generall, that hee praied afterward, expreſſing the

Doct. 4. They that acknowledge Chriſt their Ieſus, muſt alſo acknowledge him their Lord. Mat. 11. 29.

Vſe. They deceiue themſelues, who will haue Chriſt a Redeemer but not a Lord.

Reuel. 1. 7.

the particular matter of his praiers, and hee ſettes it not downe barely, that he praied, but together with it, the time (alwaies) that is to ſay, euer when he called vpon God for himſelfe he ceaſed not to pray for them, as he ſaith verſ. 9 not to ſay any thing of the time heere mentioned, we ſhall ſpeake of it more fitly, cap.4.2. The point hence to be obſerued is this. In that the Apoſtle praied for the Coloſſians for whom hee gaue thankes, by his example wee are taught that we are to lift vp our praiers to God, euen then when wee haue cauſe to praiſe God, when wee haue iuſt cauſe to giue thankes to God for good things in our ſelues or others, euen then are we alſo to bee humbled in praier, for why? beſides this that there is no man, who hath ſuch meaſure of gifts and good things, but that ſo long as he is in this world hee hath his wants, and is to pray for a ſupply for them; beſides this, praier is a ſpeciall meanes ſanctified and appointed of the Lord, to procure and to bring downe his bleſſing on good things for the continuance and increaſe of them: yea ſuch a meanes, as by it other meanes, which muſt not be neglected, receiue a bleſſing from the Lord, good meanes ſeruing for the continuance of good things vnto vs, vſed without praier are commonly croſſed and curſed, becauſe the Lord cannot away to be made a ſeruant to fleſh and bloud, but being vſed with praier they are bleſſed and they proſper. Therefore praier muſt reach as farre as any matter of thankeſgiuing, what things ſoeuer doe miniſter matter of praiſe and thankeſgiuing to the Lord, the ſame giues vs iuſt cauſe of praier for a bleſſing vpon them, and wee muſt take knowledge of this duty, and labour to practiſe it.

Doct. 5.
When wee pray to God we haue alſo iuſt cauſe to praiſe him, and ſo on the contrary.

Vſe.
Men are wanting in the practiſe of this dutie.
Hoſ. 5. 15.
Exod. 5. 1.

In the time of want men will fall on their knees, and cal on the Lord, with ſome men, want is more forcible to make them pray, then the commandement of God, the commandement came to *Pharaoh, let my people goe that they, &c.* but he in his ruffe and proſperity anſwered, who is the Lord, yet afterward when hee was plagued, and his

ſtomacke beaten downe with an iron rod, hee confeſſed
Exod.10.17. the Lord, and deſired *Moſes* and *Aaron* to pray for him.
Thus many in time of ſickeneſſe, trouble and diſtreſſe will
pray vnto the Lord, but in time of health and plentie, in
time of abundance, they are hardly drawne to this duty,
nay, then they ſay vnto God, as we haue it, *depart from vs*
Iob.21.14.15 *&c.* men many times promiſe vnto themſelues a perpetuity
in their goods, as the rich man did, but wee know the
Luk.12.19. anſwer of God vnto him, *thou foole, &c.* and take we heede
we deſerue not the ſame title, would we haue ſure and certaine
hould of good things, then pray we for the continuance
of them, let our praier reach as farre as we haue matter
and cauſe of thankſgiuing, euen then when Gods bleſſing
Iob.29.6. is on our Tabernacles, as *Iob* ſpeaketh, *when wee waſh,*
&c. when wee haue the bleſſings of God in abundance,
then are we to bee humbled in praier, and becauſe we are
commonly careleſſe of this duty in time of proſperity,
know we, that if we lift vp our hands and voices in praier
onely, when we are vnder the hand of God, that praier is
a praier of nature, not of grace : for nature teacheth the
bruit beaſt to groane vnder the burden, when we are pinched
then nature teacheth vs to cry for helpe, it is not a
praier of grace, and the free ſpirit of God, and ſuch praier,
may ſtand and goe hand in hand, with wilfull rebellion
againſt God, the Lord ſaith, his people in time of a great
dearth *aſſembled themſelues for corne and wine*, *and yet they*
Hoſ.7.14. *rebelled againſt him*, if then we would haue our praier a free
will-offering, and ſo pleaſing vnto God as a ſweet fruit of
his owne ſpirit, and a teſtimony of our free obedience, we
muſt be carried to a quicke and ready performance of it, euen
then when we haue matter of praiſe and thankſgiuing

Verſ.4. The things for which the Apoſtle gaue thankes.

Now come we to the fourth verſe. Wherein are laide before vs the things, for which the Apoſtle gaue thanks in the behalfe of the Coloſſians, namely, their faith and loue with the proper obiect of them both, of their faith, Chriſt Ieſus, of their loue, the Saints, and that generally towards all the Saints, and this matter of thankeſgiuing is further amplified by the time that ſince &c.that is the ſumme and ſubſtance of the verſe; wherein firſt obſerue we the things for which the Apoſtle gaue thankes, and thoſe were not things of the world, outward things; but things ſpirituall, when this concluſion followeth, that our reioycing and giuing of thanks to God in the behalfe of our friends,ſuch as we are bound to tender and more entirely to reſpect muſt eſpecially be for ſpirituall things in them, for things pertaining to Gods Kingdome, and ſuch as accompany their ſaluatiō,as the holy Ghoſt ſpeaketh, ſee we the Apoſtles reioycing in this kind in liuely colours,he there ſaith hee was filled with comfort, when hee heard by *Titus* of their mourning, their feruent deſire,their godly ſorrow and the fruits of that,his ioy and reioycing was altogether for the graces of Gods ſpirit in them;his example ought to be our rule, wee are chiefly to reioyce for ſpirituall good things found in our friends, and the reaſon of this is; not onely for the excellency of theſe good things, beeing of their owne nature more excellent then outward good things, but becauſe other good things are by them ſweetned, and made truely comfortable to our friends, and without them, all other things are but ſo many waights to waigh downe their condemnation to make it more heauy and intollerable,vnto them,we are therfore to giue thanks to God, eſpecially for ſpiritual good things in our friends.

Doct. 1.
Our thankeſgiuing to God in the behalfe of our friends muſt be eſpecially for ſpirituall good things in thē.
Heb.6.9.
2.Cor.7.

Now this is contrary to the courſe and cuſtome of the world, it is amongſt men vſuall in token of their loue, to giue thankes to god for the health,the wealth, the frugality and thrift of their children and frinds, but few or none for their faith,loue,repentance, humility and other ſpirituall gifts and graces,this argues wee ſauour the things of the fleſh, and not the things of the ſpirit, for as many as are regenerate and children of God, as they finde ſweetneſſe and comfort in ſpiritual graces in themſelues,ſo they delight to ſee them in others: and againe they follow the rule

Vſe.
The courſe & cuſtom of the world reproued.

rule of the Apoſtle, in all things they giue thanks to God, euen in euery creature, they find out ſome thing wheerby they are ſtirred vp to magnifie the power, wiſedome, and goodneſſe of God, much more doe they find ſuch matter of reioycing and thankeſgiuing to God in the renued image of God appearing in their friends, in their holineſſe, their feare of God, their faith, their loue, &c. If then wee find that wee can reioyce and giue thanks to God for outward things, and not for ſpirituall graces, it is a ſtrong proofe that our harts are not yet ſeaſoned with grace, and the conſideration of this ought to ſtir vs vp to the practiſe of this duty. Come we to a ſecond thing, and that is this in that theſe two, faith and loue are conioyned, we are taught that faith in Chriſt for the remiſſion of ſinnes cannot but bring foorth ſome meaſure of loue both to God and all that beare Gods image, for though true ſanctified loue be not as the Popiſh learning teacheth, the forme of true faith, nor concurring as a cauſe in the act of iuſtification, yet is there a neceſſary concurrence and concomitancy of faith and loue in the perſon iuſtified, true faith pleaſing to God and auaileable to ſaluation, is euer fruitfull and worketh by loue in life and conuerſation, and wee may ſafely ſay it is as poſſible that the ſun ſhould haue no light, the fire not burne, or the reaſonable ſoule (which is immortall) not liue, as that true faith and aſſurance of Gods mercy in Chriſt ſhould not be fruitfull in thankfulneſſe, in obedience, and in many good duties of loue both to God and man. *Indeed loue and holy obedience* may be diuorced from that faith which the Papiſts teach to be true catholicke faith, that being but a bare aſſent to the truth of the hiſtory, and ſuch as may be in diuells, can bring foorth nothing but trembling, or at the moſt admiration and amazement, as at the ſight of ſome Pageant or ſtrange wonder, but that faith which hath the right ſeale and ſoule of a iuſtifying and comfortable faith, that is an affiance and truſt in Gods mercy in Chriſt, for the remiſſion of ſinnes and

Doctr. 2.
Faith in Chriſt for remiſſion of ſinnes euer brings forth ſome meaſure of loue both to God and men.

Gal. 5.6.

Note.

and all other appendant bleſſings, temporall and eternall cannot but ſend forth loue and many good fruits worthy amendment of life, it is then (for the vſe of this) a ſophiſm, a deceipt of the fleſh forced vpon men, by the ſtrong deluſion of the diuell, to thinke they haue faith in Chriſt, and yet haue not the leaſt dram of Chriſtian loue to their brethren, this is to thinke that faith in Chriſt for remiſſion of ſinnes and many ſinnes may dwell together, which is a thing impoſſible, they that thus think, neuer felt the power of Gods mercy in Chriſt; and they are yet in their ſins whoſe hearts are poſſeſſed with ſuch deceiuing thoughts, we muſt know it for a truth from the mouth of the Apoſtle.

Vſe.
It is a deceit of the fleſh to thinke that true faith in Chriſt may be ſeuered from true loue to men.

2.Pet,1.9.

He that doth not ioyne to his faith vertue, &c. hee is blind and he hath forgotten that he was purged, &c. doth he not remember nor thinke on the power or the blood of Chriſt, which is able not only to waſh away the guilt and puniſhment of ſinne, but to purge out the corruption of ſinne, if we haue a right faith in Chriſt, if we haue a right apprehenſion of the bloud of Chriſt, it will certainly make our hearts pliable and obedient to God, and tender, louing and ſincerely affected towards men. Can we thinke that any mans heart is waſhed in the blood of Chriſt, and yet it remaineth full of the poiſon of ſinne? no certainly, neuer was any heart bathed in the blood of Chriſt but thereby it was ſuppled and made tenderly affected towards all the Saints and members of Chriſt. Therefore let no man deceiue himſelfe in this point. Now to the obiect of faith and loue, and firſt of faith (Chriſt Ieſus) where in a word marke we the phraſe vſed by the Apoſtle, he ſaith not they beleeued Chriſt but in Chriſt, a phraſe euer in ſcripture vſed to expreſſe true faith and affiance ſtanding in relation to Chriſt and to God, we ſhall neuer find mention of faith affiance, and truſt in any, but in Chriſt and in God. This I note to ſhew the ſtrength of our argument, againſt inuocation of Angells and Saints. Where we reaſon with the Apoſtle,

Doct.3.
We neuer find in ſcripture mention of faith and truſt in any but in Chriſt and in God.
Exception.

Exception.
Exod. 14. 31.

Rom. 10. 14.

Anſw.
2 Chro. 20. 20

poſtle, that we cannot call on them becauſe we may not beleeue in them. Now againſt this, exception is made by our aduerſaries the Papiſts. No ſay they? may we not beleeue in men? why? what ſay you to that, they feared, &c. Againe, doe we not read in the Epiſtle to *Philemon*, the fift verſe, the Apoſtle ſaith he heard of his loue & faith, &c behold ſay they, the Scripture teacheth faith in *Moſes*, & faith in the Saints. We anſwer in that place of Exo. *the words are not in God &c.* but they beleeued God, that is, they gaue credit to the Lord and to *Moſes* his ſeruant, they gaue credit vnto the word he had ſpoken vnto them, ver. 13. 14. and ſo their owne tranſlation hath it *crediderunt Domino & Moſi &c.* and cannot otherwiſe be expreſſed in Greeke or Latine, as their own vulgar interpreter hath well obſerued. The like place we haue, heare ye me O Iuda, and ye inhabitants &c, beleeue his Prophets, that is, giue credit to the words of his Prophets &c. for the ſecond place we anſwer, that any man who is not wilfully blinde, may ſee that faith is there referred to Chriſt, and loue to the Saints: againe, the Apoſtle ſpeakes of the Saints liuing not departed as appeares ver. 7. therefore that place cannot make for Popiſh faith and beliefe in Saints departed, neither can they finde any place of Scripture ſo much as by implication, teaching faith or truſt and affiance in men bee they neuer ſo good, but rather the contrary, the Lord hath ſet a curſe on that man that truſteth in men.

Ier. 17. 5.

Doct. 4.
True iuſtifying faith is fixed and bounded on Chriſt Ieſus onely.

Now further touching the obiect of that faith that is here ſignified. Faith, truſt & affiance, the obiect of it is ſayd to be Chriſt Ieſus, whence we may gather that true iuſtifying faith is fixed and bounded on Chriſt Ieſus only, though faith in a generall ſignification being a word of relation, reſpecting things to be beleeued, haue reference to the whole word of God, & haue for the materiall obiect of it, euery truth recorded in the word, yet as it is an inſtrument of iuſtification, it beholdeth the ſpeciall mercy of God in Chriſt: it apprehendeth Chriſt and his merits, the merit of his innocency, the merit

rit of the holy and perfect obedience of his life, the infinit merit of his ſatisfactory death, & hence it is called the faith of Ieſus, & this is to be marked, becauſe in this reſpect onely is faith ſayd to iuſtifie, faith doth not iuſtifie as a quality inherent in vs, for any excellency or merit in it ſelfe, nor any action of faith of it ſelfe, but onely by relation to the obiect, becauſe it taketh hold of the merit of Chriſt, and doth apprehend and applie his perfect righteouſneſſe vnto vs, as the hand receiuing gold or ſiluer giuen, makes not rich, nor the worke of the hand in the act of receiuing by it ſelfe, but the gold or the ſiluer. So it is not faith nor the worke of faith that doth iuſtifie, but Chriſt, whom by faith we apprehend, the matter of our iuſtification as the Apoſtle hath taught vs, God hath made him to bee ſinne, and this being ſo it muſt teach vs.

Rom. 3. 26.

2. Cor. 5. 21.

Vſe. 1.
Confutation of the Papiſts touching the manner how faith doth iuſtifie.

Firſt, to take heede of the doctrine of the Church of Rome, who ſay faith doth iuſtifie indeed, but how? not by relation to Chriſt the obiect of it, but as an excellent vertue bringing foorth many diuine and gracious motions in our hearts, as the feare of hell, loue of God, a conſideration and a deſire of life eternall, and ſo fitting and preparing vs, and making vs worthy *ex congruo* to receiue grace and iuſtification, a doctrine diueliſh and dangerous, flat contrary to the truth now deliuered, and contrary to that oppoſition made by the Apoſtle, where hee oppoſeth beleeuing and working, faith and workes, therefore faith as a worke or excellent vertue doth not iuſtifie, for then the Apoſtles oppoſition is ouerthrowen, then beleeuing and working might ſtand together, which are made oppoſite and cannot in the act of iuſtification ſtand together.

Rom. 3. 27. 28.

Vſe. 2.
Such as will be iuſtified in Gods ſight and ſaued eternally, muſt renounce all things in themſelues.

Againe (for the ſecond vſe) if faith doe not iuſtifie as an excellent quality, for any excellency or merit in it ſelfe, but onely by relation to the obiect of it Chriſt Ieſus, then as many as will (indeed) be iuſtified in the ſight of God, and eternally ſaued, muſt learne vtterly to renounce all things in themſelues, and there is good reaſon for it, for if other qualities and workes, bee ſo farre foorth good, as as they come from faith, and faith it ſelfe, as a quality or worke doth not iuſtifie vs in the ſight of God, then much leſſe can any other grace or worke do it; it is the pride of our corrupt nature to look for iuſtification, & ſaluation by ſome thing in our ſelues, if wee liue in ciuill faſhion in the world, and we hurt none &c. then wee are lift vp in a conceipt of this, and we thinke we cannot chuſe but be ſaued, thus the Diuell taking aduantage of our pride, doth teach men to encroach vpon the doctrine of the holy Ghoſt, for whereas he hath taught that good life and honeſt conuerſation ſerues onely as an euidence and neceſſary proofe of true faith in the bloud of Christ, the diuell teacheth to aduance theſe things to a higher place of dignity, euen to ſhoulder out Gods grace and merits of Chriſt in our iuſtification, but wee muſt know as the Apoſtle hath taught vs, if we looke to be iuſtified by any thing in our ſelues we are aboliſhed &c. faith in Chriſt Ieſus and confidence in good workes cannot ſtand together, faith and good workes euer goe together, and true faith is euer fruitfull in good workes, but faith and confidence or opinion of the merit of good workes cannot ſtand together. If we looke to be iuſtified and ſaued by Chriſt, wee muſt cleaue onely vnto him, and vtterly renounce confidence of all things in our ſelues, wee muſt iudge our ſelues, and condemn our ſelues in regard of any thing in vs, and plead nothing but mercy and forgiueneſſe, wee muſt goe out of our ſelues and fixe our faith vpon Ieſus Chriſt, and be fully perſwaded in our hearts, that his death is our ranſome, his righteouſneſſe our righteouſneſſe, and make him our perfect Sauiour and Redeemer, build vpon him as a rocke that neuer can be ſhaken, and then the gates of hell ſhall neuer preuaile againſt vs, and ſo much of the obiect of faith.

Gal. 5. 4.

Now come wee to the obiect of loue, that is (all Saints) true ſanctified loue comming from faith is to be extended in

Doct. 5. Sanctified loue muſt be expreſſed in the fruits of it chiefly to ſuch as are ſanctified and to all ſuch.

in the fruits of it to all men, as they are men bearing the image of God, but eſpecially, to ſuch as are ſanctified and renued according to Gods image in ſome meaſure of holineſſe, and it muſt be teached generally to all Saints, as the Coloſſians did, ſo we are not onely to loue one or two or a certaine ſet number, but all Saints without exception, we are to beare hearty affection to all generally, and to expreſſe it in duties of loue, to as many as we are able (ſaith *Dauid) Lord my weldoing &c.* but to the Saints, and hee ſpeakes indefinitely, to the Saints that are heere on earth and to the excellent; reaſons of this are theſe, firſt, all the Saints are members of one body, and it is a law layd on the members of the naturall body by the prouidence of God, that what ability is giuen to any member, it ſhould be vſed for the good of the whole body, and of euery part of the body? that the ſight of the eye ſhould bee vſed as well for the direction of the foot, as for the guiding of the hand. So in the myſticall body of Chriſt, what good practicall grace or affection is wrought in any, it ſhould bee extended to the good of the whole body, and of euery particular member of the body. Secondly, there is the ſame reaſon and ground of loue in euery Saint of God; namely, the image of God renued, their holines and feare of God, though not the ſame meaſure, they all reſemble God their Father in ſome degree of holineſſe, and ſhew that they are begotten of the immortall ſeed of his word, therfore loue being bounded & ſet on goodnes, & that being found in ſome meaſure in euery Saint of God, we are to extend our loue to all & euery Saint & ſeruant of God, but for the better cleering of this point a queſtion muſt be anſwered, namely, this ſeeing we are to loue all the Saints of God, the queſtion may be whether we are to loue them all alike or no? *Anſw.* Firſt, in reſpect of the different degrees of men, there muſt be different degrees of loue: the Magiſtrate and the Miniſter being publique perſons fearing God, are to be loued with a greater meaſure of loue

Pſal.16.5.

Queſt.

Anſ.

then priuate perſons, becauſe they beare a double image of God, inward in ſanctified grace, outward in place & authority. Secondly, in equall compariſon, when men are equall in degree, we are then in the firſt place, principally to loue and ſhew duties of loue to Parents, children and ſuch as are conioyned and tied vnto vs by nature, or any outward bond of marriage or friendſhip, becauſe wee are bound to loue them by a double bond of nature and of grace, grace doth not aboliſh naturall affection, but onely order it and diſpoſe it aright, and ſo the queſtion is anſwered and the doctrine cleered.

Vſe. Is it ſo that we are to loue all the Saints of God, then
Partiall loue farre be it from vs to loue one and hate another, that lan-
of other re- guage and ſpeech ought not be heard out of our mouthes,
proued. I loue ſuch a one euen from my heart, becauſe he is an ho-
neſt man, but ſuch an one happily as honeſt as he I cannot
abide, and it may bee wee cannot abide him, euen be-
cauſe he is one that in our conceipt is too forward in the
feare of God, are we not in this caſe become partiall in our
Iam.2.4. ſelues, as if our loue be thus partiall, wee loue one Saint of
God and not another, let our pretence be what it will, that
we loue him, becauſe hee is an honeſt man, in deede and
truth we loue him not as a Saint, not for God, & his graces
in him, but in ſome other reſpect either for pleaſure or
profit, it is not poſſible for vs to loue one as a Saint and
fearing God, but we muſt loue all that feare God, becauſe
all in their meaſure haue in them that which is truely ami-
able and louely. Againe, if we loue ſome and not others,
we make it plaine, we yet loue not God, can we perſwade
our ſelues that we loue God, and loue not ſome whom he
loueth, can a man ſay he loues his friend and yet hate any
1.Ioh.2.20. one of his children, no certainly hee cannot no more can
we truly ſay &c. If any man ſay I loue God, and yet hate
his brother, he is a childe of him that is the father of lies,
c.3.10. In this are the children &c. Let then the conſidera-
tion of theſe things ſtir vs vp to put away partiall affection,
let

let vs beare and ſhew hearty loue to all the Saints of God, ſo we may haue teſtimony that our loue is ſanctified, and that wee loue God, and from thence may riſe vp to an aſſurance of his loue in Ieſus Chriſt. Now to the fifth verſe.

VER. 5. *For the hopes ſake &c.* *Ver. 5.*

In this verſe, the Apoſtle doth lay before vs two things. Firſt, wherefore it was that the Coloſſians continued conſtant in their faith in Chriſt Ieſus and loue towards all Saints. What was the motiue that ſtirred them vp to goe on in faith and loue, namely, the hope layd vp for them in Heauen. Secondly, the meanes how they came to the knowledge of that hope, and that was by their hearing of the Goſpell, which is deſcribed to be the word of truth and their hearing of this hope, by the preaching of the Goſpell is further amplified by the time that they heard of it, before the writing of this Epiſtle. Whereof (ſayth the Apoſtle) ye haue heard before, come wee to the firſt of theſe two generall things in theſe words, *for the hopes ſake*, by hope in this place wee are to vnderſtand, not the gift or grace of hope wrought in true beleeuers following true faith, but the thing hoped for, the thing certainely expected of all that truely beleeue eternall happineſſe, glory and life euerlaſting, and that is cleere out of the text it ſelfe, becauſe the gift or grace of hope is in the heart, but this is heere ſayd to bee layd vp in heauen: (laid vp) that phraſe is borrowed from Parents, who lay vp good things to bee giuen in time to come to their children, the meaning is that the Lord hath as it were laid vp, prouided and prepared life, happines and glory in time to be giuen to his children, ſo we find it in the laſt doome that Chriſt ſhall pronounce vpon the bleſſed of his father,

Mat. 25.34.

Come ye bleſſed of my father, inherit the kingdome prepared, &c. In heauen, that is in the place and ſeat of the bleſſed Angells and Saints, whether Chriſt is aſcended, and from whence he ſhall come to iudgement, this then is the true ſence of theſe words, for the eternall happineſſe life and glories ſake, prepared of the Lord from all eternity in time to be giuen you in the higheſt heauens. Now firſt in that glory and life to come is called by the name of hope, one of theſe is put for another, one to ſignifie another, hope to ſignifie heauen.

True chriſtian hope muſt not only haue reference to life eternall, but muſt be a reſemblance of it.

Hence we may take vp this concluſion, that true chriſtian hope, or the hope of true Chriſtians muſt not only haue reference to life eternall, but it muſt be a reſemblance of life hoped for, and in ſome ſort be correſpondent vnto it: for as in metonimicall and ſacramentall ſpeeches, when one thing is ſet downe to ſignifie another, there is a reſemblance and ſimilitude between thoſe things, as the bread in the ſacrament reſembleth the body of Chriſt, ſo our hope put for heauen, it muſt be a reſemblance of heauen, it muſt in ſom ſort expreſſe eternal life laid vp for vs in heauen; how can that be, may ſome ſay? Anſwer, by working in vs euen in this life a beginning of life eternall, by making our life and conuerſation heauenly, or as the Apoſtle ſpeakes, in heauen. Then is our hope a liuely image fit to reſemble life eternall, when it is manifeſted in the beginnings of life eternall, when it is effectuall to turne vs from ſinne to God, and to worke in vs newneſſe and holineſſe of life. And that true chriſtian hope is ſuch a reſemblance of eternall life, and is thus effectuall and ſo ought to be in vs. Marke that place of the Apoſtle, our conuerſation (ſaith he) is in heauen. What is his ground? euen our hope of the glorification of our bodies, and fulneſſe of glory at the comming of Chriſt, for he ſaith in the verſe folowing, from whence, &c. we haue a plaine text to this purpoſe, ſaith S. *Iohn*, we know, &c. and euery man that hath this hope, &c. whoſoeuer hath true hope he is thereby ſtirred vp vnto

Phil. 3.20.

Phil 3.20.

1. Iohn 3.3.

daily repentance and reformation of life.

Vſe. Tryall of our hope of life and ſaluation in heauen.

Now for the vſe of this, there is neuer a one of vs of yeers and of diſcretion, but we will ſay we hope for life eternall, and we looke for happineſſe, and glory in heauen by the mercy of God in Chriſt. But would any know whether his hope be a true Chriſtian hope or no, ſuch a hope as will not deceiue nor diſappoint him in time of need, no not in death it ſelfe, let him then examine it by this note, if his hope be a reſemblance of life eternall, if it doe expreſſe in his life the beginnings of that life laid vp in heauen in ſom meaſure of purity, holineſſe, innocency, meekneſſe, and loue, &c. ſo that a man may ſay of him as we vſe to ſpeake of a child towardly and of an ingenious countenance, that he is *optimæ Spei* one of excellent hope, then his hope is indeed religious and chriſtian, ſuch as will comfort him when the pangs of death are vpon him. But if otherwiſe he ſay he hopes for life and ſaluation, and yet be not able to ſhew it in ſome conformity, ſimilitude, and likeneſſe vnto life eternall, but his life is rather an expreſſe image of his naturall corruption, his life is ſtained with many foule ſinnes, that mans hope is but a pretence of hope, and in the end it will deceiue and make him aſhamed, can a man ſay and that truly, he hopes for heauen, and yet his very breath ſtinkes of hell, he breaths and belches out blaſphemous oathes, railings, curſings, ſlanderings, &c. and hath his tongue ſet on fire with the fire of hell, as *S. Iames* ſaith, third Chapter verſe 6. can any ſay that he lookes vp to heauen, and beholds the fulneſſe of happineſſe and glory in heauen, and yet his eies are full of adultery as the Apoſtle ſpeakes. We know we cannot ſee the ſunne when a thicke cloud is before it, and can we imagine that we ſee the brightneſſe of glory in heauen, through the thicke foggy miſt of many ſinnes? it is not poſſible, our ſauiour hath ſaid it. That only the poore in heart, ſuch as are purged both from the guiltineſſe and filthineſſe of their ſinnes ſhall ſee God, ſhall ſee by their faith in this life the comfor-

2. Pet. 2. 14.

Mat. 5. 8.

table beames of the Lords liuing countenance ſhining vpon them in Chriſt,and ſhall ſee him face to face, euen the brightneſſe of his glory to their eternall comfort in the life to come.In the ſecond place in that the Apoſtle doth teſtifie that he heard of the conſtancy of the Coloſſians in their faith and loue, towards all Saints for the glories ſake laid vp for them in heauen,we are taught that it is the ſtedfaſt looking into heauen, that doth keepe and hold true beleeuers in a conſtant courſe of religion, it is that which makes them cleaue faſt to Chriſt. and keepe fellowſhip and communion with the Saints, for though we are not to depart from ſinne or do good, for this end only or principally that we may obtaine eternall life, for then we ſhall neuer obtaine it,becauſe this end and purpoſe proceeds from ſelfe loue,though we are not to auoid euill or doe good,chiefly in reſpect of reward or feare of puniſhment,but in reſpect of Gods glory and our owne duty, yet in the duty of religion and loue, we may haue an inferior ſubordinate and ſecond reſpect vnto the recompence of reward , and to make vs conſtant in well doing,life euerlaſting muſt euer be in our eie, at which we muſt continually aime.We read that *Moſes* eſteemed the rebuke of Chriſt,&c.for why ſaith the text he had reſpect vnto,&c.verſ.27.He forſooke Egypt,&c.for he endured, &c.He had his eie vpon heauen,and vpon God in heauen, the rewarder of them that ſeeke him,and by faith depend vpon him, and that made him lightly eſteeme the troubles and trialls of this life,and not to feare the rage and fury of *Pharaoh* or of any man liuing.Would we then for vſe of this) ſtand faſt in our profeſſion of faith, would we be conſtant in religion, and the feare of God,amidſt the troubles and miſeries of this life,yea in the midſt of many violent aſſaults and ſtrong temptations of Satan, then learne we to caſt our hope, the anchor of our ſoules,as the holy Ghoſt calls it,within the vaile of heauen, let vs lift vp the eies of our minds and faſten them on that glory and bliſſe

that

*Doct.*2.
The ſtedfaſt looking into heauen doth keep true beleeuers in a conſtant courſe of religion.

Heb.11.26.

Vſe.
We muſt learne to caſt our hope as the anchor of our ſoules within the vaile of heauen.
Heb.6.19.

that is prepared and laid vp in heauen, for all them that loue the appearing of the Lord Ieſus, then we ſhall be able to put vpon vs *Iobs* reſolution, Though the Lord ſhould kill me,&c.and in the houre of temptation and pangs of death,we ſhall cleaue faſt vnto Chriſt by faith, and hold our communion with the Saints,it is not poſſible that ſuch as profeſſe faith and religion,and yet mind earthly things, and haue their minds groueling on the things of this world and profeſſe in reſpect of wealth,that they ſhould hold out in faith and in the feare of God, in the time of triall and temptation,the diuell could thus reaſon, doth *Iob* feare God for naught ? as if he had ſaid, *Iobs* feare and ſeruice of God is but in reſpect of his wealth and proſperity,therfore lay but thine hand vpon him, and he will ſtart aſide from his feare,he will then ſhew himſelfe to be but an hypocrite. Though the diuell was deceiued in *Iob*, yet he hath ſhewed by this manner of reaſoning that he knowes well that ſuch as profeſſe in reſpect of wealth and outward proſperity,they are ſoone driuen from their profeſſion, by the leaſt triall or temptation. Therefore this ought to ſtir vs vp in our profeſſion,to reſpect chiefly the glory of God and our duty,and then labor to fix our eies on the marke and price of the high calling of God in Chriſt Ieſus, that ſo we may be conſtant and perſeuere in time of triall and temptation,which may come vpon vs we know not how ſoone.It followeth(laid vp)this phraſe as hath been ſhewed,is borrowed from parents to bring within the compaſſe of our vnderſtanding the Lords eternall decree,and his purpoſe,to beſtow life and glory vpon his children, our inſtruction hẽce is eaſily gathered,namely this; in that life and glory is laid vp with the Lord in his eternall councell.

Iob 13.15.

Iob 1.9.

*Doct.*3. Such as truly beleeue in Chriſt and hold coniunction with the Saints, may looke for life and glory in heauen.

We may conclude it ſhall in time be giuen to ſuch as truly beleeue in Chriſt, and hold fellowſhip and communion with the Saints, it is laid vp for them, they ſhall not miſſe of it,they may certainly expect it. Our Apoſtle doth thus build vpon it,that he hauing finiſhed his courſe and

2.Tim.4 8. kept the faith,thenceforth was laid vp for him,&c.and tha the Lord the righteous iudge would giue it vnto him, a the day of his departure, out of this life, and not only to him but to all them alſo,&c.We may further be reſolued of this truth by conſidering the end, why naturall parents prouide and lay vp good things for their children, applying that by way of ſimilitude to the Lord, for what is their intent and purpoſe, in their prouiding laying vp and carefull keeping of good things?ſurely in time to endow and to enrich their children,and it is either change of affection or want of ability, that makes voide their purpoſe, either becauſe their loue is turned into hatred, or becauſe they are not able to do that they purpoſed, now the Lord hauing purpoſed and intended from all eternity in time to endow and enrich his children with treaſures of eternall life and glory. What is it that may fruſtrate and make void his purpoſe?is it change of his loue? not poſſible,his loue is eſſentiall in him,as vnchangeable as himſelfe, he loues for euer whom he loues once.Is it want of power? we cannot ſo imagine,he is omnipotent the God of all power, nothing in heauen earth,or hell,is able to withſtand or hinder him from effecting his purpoſe, therefore happineſſe and eternall glory being intended by him to his children in his eternall loue that neuer changeth laid vp for them vnder his hands,and keeping who is able to keep and to beſtow it at his good pleaſure and that in heauen a place of all ſafety and ſecurity,where it cannot be corrupted, ſtai-
1.Pet.1.4. ned,wax old,or waſte and weare away, as the Apoſtle ſaith, It muſt needs in time come to them for whom it is prepared and appointed of the Lord, that is to ſuch as beleeue and hold fellowſhip and communion with the Saints, a matter for the vſe of it of great comfort to all that truely beleeue,to them only the comfort of it doth belong.

Vſe.1. Comfort to all that truly beleeue in Chriſt.

Firſt therefore,let our meditation in this point be to this purpoſe,is life and glory laid vp for vs,in time to be giuen vnto vs,then let vs not be diſmaid and vtterly deiected, though we looſe all that euer we enioy in this world, far be it from vs vpon the loſſe of the tranſitory and fading things of this world, to cry out and ſay we are vtterly vndone, how ſhall we do? whether ſhall we turne our ſelues? let theſe diſtempered ſpeeches arguing want of hope bee heard out of the mouthes of ſuch as want hope, and be far from vs, let not vs feare what man or diuell can doe vnto vs, it is the encouragement our Sauiour giues vpon this very ground. Feare not, &c. euery word hath the waight of an argument, as if he had ſaid, feare not the loſſe or want of earthly things (he there handleth the argument of Gods prouidence) it is your kind and louing father that doth tender your eſtate and hath care of it, it ſtandeth with his good will and pleaſure freely to giue without any merit of yours the kingdome, that is that heauenly kingdome prepared for you, why then ſhould you feare, Nay ſaith he verſ.4. I ſay vnto you be not afraid of them that kill the body, that is, feare not them that are able to take away your temporall liues, they can go no furthet, they cannot ſtrip you of life eternall, that is beyond their reach, they cannot enter vpon your ſoules to hurt them, they are your freeholds, free from the rage and violence of ſatan, and all his inſtruments. Nay yet more then this, in that life and glory is laid vp in time to be giuen vs if we beleeue in Chriſt. we may hence receiue further comfort though it be ſo that our braines be daſht againſt the walls, our bones ſcattered in the ſtreets, our blood run downe the channell, yet our bodies ſo mangled and martyred, ſhall be raiſed againe reſtored by the power of God, and be crowned together with our ſoules with happineſſe and glory, and our tongues ſhall ſend foorth the praiſe of him that ſits vpon the throne with maieſty and honor for euer, &c. that is our firſt vſe of this, that life and glory is laid vp, and in time ſhall be giuen vnto vs.

Luk 12.32.

Vſe. 2. Expectation of eaſe, comfort, and deliuerance in time of trouble ſtrengthened.

Againe, ſecondly the conſideration of this may ſtrengthen vs in our expectation, of eaſe and comfort and deli-

uerance in time of trouble,and diſtreſſe, that in the Lords
good time wee ſhall not faile of eaſe, comfort, and
deliuerance, for why ? hath the Lord layd vp eternall
life and glory in time to bee giuen vs, ſhall we not
miſſe of it, may wee certainely expect it ? ſo alſo hath
the Lord layd vp eaſe,comfort, deliuerance &c. for all his
diſtreſſed children in his good time to be giuen vnto them,
Iob 14.14. and as we are to waite with *Iob* all the daies of our appointed
time,till our laſt changing ſhall come, our changing
from miſery and ſinne to happineſſe and glory, ſo are we
in all times of trouble,and diſtreſſes to wait till our changing
Iſay 63.3. ſhall come from the Lord, till it pleaſe the Lord to
giue vs beauty for aſhes, &c. To change our ſorrow into
ioy,our ſickneſſe into health, and to deliuer vs out of our
diſtreſſe,it is a fruit of our corruption to be impatient of
delay, to make haſt to be deliuered and to ſeeke by vnlawfull
meanes as the faſhion of ſome is in preſent trouble,
they muſt haue preſent helpe,or elſe they will fetch it from
hell it ſelfe,by meanes of witches, ſorcerers, and ſuch like.
Let them know, whoſoeuer they be, that are thus haſty,
that this is a manifeſt demonſtration of their want of faith
and truſt in God for life eternall, ſhall we ſay we truſt God
vpon his word for happineſſe in heauen, and yet truſt him
not vpon his promiſe for helpe in time of need ? can we
perſwade our ſelues that we beleeue there is life and glory
laid vp in ſtore with the Lord in time to be giuen vs, and
yet not beleeue there is comfort and deliuerance with
the Lord in time of trouble? no, no, if we truſt not God
for the leſſe,we cannot truſt him for the greater,either then
truſt in the Lord in time of trouble,and with patience expect
comfort from him, or elſe thou haſt not yet learned
to waite vpon his mercy for ſaluation, and remember the
Iſay 28.16. words of the Prophet. He that beleeueth, makes not haſt,
an infallible character and badge of him that beleeues is
this,he makes not haſte.If thou then make haſt thou beleeueſt
not.

Queſtion.

Now heere a queſtion muſt be anſwered in that the Apoſtle ſayth, life and glory is layd vp, ſome may demand how this can agree with that, where beleeuers are forbidden by Chriſt to lay vp &c. whereby treaſures, is meant eternall glory, and if that be layd vp, how then can they themſelues lay it vp?

For anſwer, wee muſt learne to diſtinguiſh and make a difference betweene the eſſence and ſubſtance of glory & the degree & meaſure of glory. Now the firſt of theſe is meant in this place, that the ſubſtance of glory ſtanding in the fruition of the preſence of God, fellowſhip and ſociety with God the Father, Son and holy Ghoſt, and with the Angels and Saints is laid vp for true beleeuers, but the meaſure of glory may be laid vp, and may bee encreaſed by themſelues, they by their good works of faith may treaſure vp a greater meaſure and degree of glory, a greater reward in Heauen which ſhall be giuen, not for the merit of their workes, but of the meere mercy of God, who in the day of retribution will crowne his owne gifts not our merits, and where he findes greater meaſure of gifts, greater meaſure of the workes of faith, there he will in mercy beſtow greater meaſure of glory according to that of the Apoſtle, *hee that ſoweth ſparingly &c. hee that ſoweth liberally &c.* and as hee ſaith, *as one differeth in brightneſſe from another*, ſo there ſhall be greater meaſure of glory in one Saint then in another, according to the meaſure of the workes of faith, this I take to bee the meaning of our Sauiour, in ſaying, *lay vp &c.* that is treaſure for our ſelues, a meaſure of glory, and adde one meaſure to another, as men in heaping and hoarding vp riches adde one ſhilling and one pound to another.

2.Cor 9.6.
1.Cor.15. 41.

*Doct.*4.
True beleeuers haue not their happineſſe in preſent poſſeſſion but in reuerſion.

Now further, in that the Apoſtle ſayth, the happineſſe of true beleeuers, is laid vp for them in Heauen, he would haue knowen that they haue it not in preſent poſſeſſion, but in reuerſion, in hope and expectation, they liue heere by faith &c, and as Saint *Iohn* ſayth it yet appeares not how

2.Cor. 5.7.
1.Ioh. 3.2.

how glorious they ſhall be, though the Lord giue them a taſte of Heauen in this life in the firſt fruits of his Spirit, in peace of conſcience and ioy in the holy Ghoſt to comfort and ſtay their hearts, yet they muſt expect full fruition of happineſſe in Heauen in the life to come.

Vſe. We muſt lift vp our hearts and affections to the higheſt heauens.

Our vſe of this, is that which the Apoſtle hath taught Chap. 2. that ſeeing our happineſſe and fulneſſe of ioy and comfort is not in any thing vnder the Sunne, but laid vp in the higheſt Heauens, wee therefore ſhould lift vp our hearts thither, and ſet our affections &c. and to helpe forward, and ſtirre vp our dulneſſe, in this reſpect conſider we but theſe two things. Firſt, to ſet our affections on earthly things, it is ſuch an high degree of ſinne, as our Apoſtle could not think of it, but with a bleeding heart, nor ſpeak of it but with teares trickling downe his cheekes: and marke the ſteppes by which he comes vnto it, *many walke &c.* Againe, to ſet our affections on the things of this world, will not onely make vs loſe the hold that we ſeeme to haue of Heauen (for we cannot compaſſe Heauen and earth together) but the very remembrance of Heauen, experience ſhewes this. For ſpeake to a worldly minded man, of the ioyes of the life to come, of the eternall waight of glory that ſhall be reuealed, and hee is no more moued then a ſtone in the wall, he hath no apprehenſion of it, if then we would not aſpire to that high degree of ſinne, that will make an honeſt heart bleed to thinke or ſpeake of it: if wee would not loſe the hold we ſeeme to haue of Heauen, the very remembrrance of Heauen, let vs lift vp our hearts and our affections and not ſuffer them to ſettle and reſt on earthtly things, let vs vſe them as trauellers to help vs forward in our iourney towards Heauen, but let our chiefe care and affection bee on Heauen and heauenly things, and ſo much of the firſt generall part of this verſe, in theſe words (*for the hopes ſake*) Now to the ſecond part of it, in the wordes following (*whereof &c.*) the wordes neede no long expoſiton, the word (Goſpell) is a word

Phil. 3. 18. 19.

well knowen to euery one in ſound, but happily to few in ſence and ſignification. It ſignifieth in generall good tydings, but in ſpeciall the tydings or the promulgation of the free grace and mercy of God in Chriſt, it is an euidence or declaration of Gods couenant of grace, it ſignifieth that part of the word of God, that containes the promiſe of remiſſion of ſinnes and life euerlaſting, made to all that truely beleeue in Chriſt, and repent of their ſinnes, it is called the word of truth, or (as the words are) of that truth, in a double reſpect. Firſt, becauſe it is of abſolute and infallible truth without errour, being publiſhed firſt by God, who is truth it ſelfe, after by Prophets and Apoſtles, to whom it was reuealed by inſpiration and inſtinct of the holy Ghoſt, and by them preached and written without errour. Secondly, by a kinde of excellency aboue the law, becauſe it doth containe and publiſh that eternall and ſauing truth, whereby we come to the knowledge of righteouſneſſe and ſaluation by Chriſt, which wee could not haue by the law, nor was euer reuealed by the law, heere firſt we are to obſerue that the Coloſſians heard of life and glory layd vp in heauen for them, by the Goſpell and ſo came to the knowledge of it, whence it followeth, that the knowledg of life eternal coms by hearing, it is not in vs by nature, but it enters in by the eare, the liſtning & lending of the eare to the word preached, is the ordinary outward means, wherby knowledge of ſaluation is wroght in the heart; for ſauing faith which comprehends both knowledge of Gods mercy, and affiance in his mercy, by which we are ſaued, comes by hearing, when *Adam* fell from God, he knew what bleſſing hee had loſt, and into what miſery he was fallen, that was the knowledge of good and euill, the diuell promiſed and he got but hee had no ſight of riſing, no knowledge of reſtoring to the ſtate of grace and ſaluation, till he heard it from the mouth of the Lord, that the ſeed of the woman ſhould breake the ſerpents head, and ſo by nature there is no knowledge of ſaluation

Doct.5. **Knowledge of life eternall comes by hearing.**

Rom.10.17.

uation but a ſight of euerlaſting death and damnation, indeed the heathen groped after happineſſe, and dreamed of *Eliſian fields*, but had no true ſight of it, till it was reuealed to them by the ſound of the Goſpell.

Vſe.
We are to make pretious accompt of hearing the word of God.

2.Cor.3.8.

Iſay 59.21.

Hence then learne we what pretious accompt wee are to make of hearing of the word. Is it ſo that by hearing of it we come to faith, and knowledge of ſaluation, then think that our eares are put to the beſt vſe when they are hearing of the word, for then they are exerciſed in a buſineſſe that tends to the ſauing of our ſoules, and let vs not with giddy headed Monkes and ſwelling Enthuſiaſts, thinke baſely of hearing, and thinke we ſhall come to the knowledge of ſaluation, by idle viſions and phantaſticall reuelations, they brag much of dreames and priuate illumination of the ſpirit, and ſo ioyne the word and ſpirit which the Apoſtle hath coupled together, he calls his preaching the miniſtration of the ſpirit, to note that the word and ſpirit are ſo neerly conioyned, that they muſt alwaies goe together, the ſpirit ſhineth in the word, and the word is powerfull by the ſpirit, and we muſt be taught of God, but by the word the Lord puts them together, I will make this my couenant, &c. and by reaſon of this coniunction of the word and ſpirit, the preaching of the word is an inſtrumeut of grace and ſaluation, therefore we are not to depend vpon viſions and reuelations from heauen, but to make pretious accompt of hearing the word. And againe let vs not with contemners of the word reaſon thus, if I be appointed vnto life and ſaluation, I ſhall come vnto it as well as they that heare all the ſermons in the world, that is a dangerous rock on which many ſoules ſuffer ſhipwracke. Rather reaſon thus with thy ſelfe, am I careleſſe of the meanes the Lord hath appointed to bring me to the knowledge of ſaluation, then I may iuſtly feare that I belong not to Gods election. For whom the Lord hath appointed to ſuch an end, he hath appointed to the meanes, and doth ſweetly incline and bend the purpoſe of the will that way; whom he hath predeſtinated them he hath called by the preaching of his word. It is the ſubtlety and cunning of the diuell to worke in the heart a perſwaſion of indifferencie, where the Lord by his ordinance hath laid a neceſſity, that the hearing of the word which the Lord hath appointed a neceſſary outward meanes to bring to the knowledge of ſaluation, is but a thing indifferent, and to perſwade that a man may be ſaued, though he be careleſſe of the meanes of ſaluation. Let vs learne to take heed of this ſubtlety, conſider and take we but a ſhort view of the ſtate of ſuch as lightly regard the hearing of the word, they walke in the darkneſſe and vanity of their minds, they ruſh into errors, breake out into blaſphemies, runne into all ſorts of ſinne, they degenerate into the nature of bruit beaſts, and grow worſe then they. For why they haue no ſtrength againſt the corruption of their owne harts; nor any power of grace to withſtand the temptation of ſatan, but with full ſwing run after the vanities of the world, and the pleaſures of ſinne, and ſo lie open to Gods wrath, which hangs ouer the heads of all vnbeleeuers, being deſtitute of Chriſt the robe of righteouſneſſe, wanting faith, mortification, ſanctification, and the whole armour of God, a ſtate wretched and damnable; let the conſideration of it moue vs to make a ſpeciall accompt of hearing the word, wherby our iudgements may be informed, our wills reformed, our affections ordered, and euery thought brought into captiuity to the obedience of Chriſt. In the ſecond place we are to marke that the Coloſſians came to the knowledge of life and glory, laid vp for them in heauen, by hearing the Goſpell, whence we learne that the doctrine of the Goſpell, the doctrine of remiſſion of ſinnes, and life euerlaſting by Chriſt exhibited in the fleſh, is that in particular which brings men to the knowledge of their ſaluation. For why the Goſpell of Chriſt is the only charter and euidence of that heauenly inheritance, that is prepared for them that ſhall be ſaued. It is not the booke of the creatures, the viſible frame of

Rom.8.30.

Doct. 6.
The doctrine of the Goſpell is that which brings men to the knowledge of their ſaluation.

of the world, that can reueale or make it knowen, that
Rom.1.20. ſerues onely to leaue men without excuſe, it is not any ex-
traordinary worke of Gods iuſtice, any of his iudgements
which are reall and viſible ſermons, they bring not to the
knowledge of mercy, neither is it the hearing of the law,
becauſe there is no ſeed of faith, either in the law of nature,
nor any reuelation of it by the morall law of God, the law
is no inſtrumentall cauſe of faith, repentance or any other
ſauing grace; the morall law is called by the Apoſtle a kil-
2.Cor.3.7. ling letter, the Miniſter of death and condemnation. And
the Goſpell is there ſayd to giue life, and is called the mi-
Gal.3.2. niſtration of righteouſneſſe and of the Spirit. And indeed
it is the hearing of the Goſpell that doth conferre the Spi-
Act.5.20. rit of adoption, as the Apoſtle ſayth. Hence is the Goſpell
called the word of life, the word of ſaluation, and therfore
Act.13.26. the hearing of the Goſpell onely brings the knowledge of
life and ſaluation.

Que. Whereto then ſerues the hearing of the law?

Anſw. The Apoſtle makes anſwer as our ſchoolemaſter &c.
Gal.3.24. to bring men to the knowledge and feeling of ſinne, to the knowledge of the curſe, and puniſhment due to the ſame without remedy, and ſo to compell them to goe to Chriſt ſet forth vnto them in the Goſpell. The point then being cleere the vſe of it is this.

Vſe.1. Who they be that do truely and rightly preach the Goſpell.

Firſt it maketh knowen who they be that do truly and rightly preach the Goſpell, namely, they who doe aime and driue at that, and in ſome meaſure effect that which is the proper worke of the Goſpell, that is, bring men to faith in Chriſt, & certain knowledg of their own ſaluation, The Papiſts teaching that holds men in ſuſpence and makes men doubt of their owne ſaluation, and giues them no certaine light, nor knowledge of life and glory layd vp for them in heauen, is not the true teaching: The Goſpell is then truely preached when the preaching thereof is powerfull by the worke of the ſpirit, to conferre the Spirit of adoption, whereby beleeuers know that there is life and ſaluation layd vp for them in Heauen.

Againe, hence learne wee who they bee that rightly heare the preaching of the Goſpell, namely, they who are brought by hearing of it, to a true ſight of their owne ſaluation, that life and glory is layd vp for them in Heauen, the Goſpell is powerfull in it ſelfe to bring men to the knowledge of ſaluation, it is the arme of the Lord to that purpoſe, and if it be not thus powerfull in thee, to worke in thee vpon good ground, faith and repentance, and a meaſure of true knowledge and aſſurance of thine owne ſaluation, thou haſt not profited by hearing of it as thou oughteſt, and then marke what the Apoſtle ſayth, *if the Goſpell be hid &c.* If thou be not able to ſee that light that ſhineth in the Goſpell, touching remiſſion of ſinnes and ſaluation, it is a ſigne of perdition. Againe, conſider that the diuels vnderſtand both the law and the Goſpell, and giue aſſent to the Goſpell to be true, they goe ſo far, if thou then be not brought to ſome meaſure of aſſurance of ſaluation thou haſt not yet gone beyond the diuels, who are already in hell. Let then theſe things worke vpon thee thus farre, to draw thee to examine how thou haſt profited by the preaching of the Goſpell.

Vſe.2. Who they be that rightly heare the preaching of the Goſpell.

2.Cor.4.3.

The Apoſtle heere calles the goſpell the *(word of truth)* that is abſolute ſauing truth, hence it followes that the opinion of ſuch is falſe, who hold that euery man liuing an outward ciuill life may be ſaued in any religion, the Iew in his Iudaiſme, the Turke in his Turciſme, and the Heathen in his Paganiſme. For reaſon teacheth that truth is ſimple, & one error is manifold, and there is one way to do well, and many wayes to doe euill. Now euery Art and Science hath his truth, but ſauing truth, is the truth of the goſpell, and there is but one goſpell, one in number, no more, and therefore but one way of ſaluation that is by true faith in Chriſt.

Doct.7. Their opinion is falſe, who hold ÿ euery man liuing an outward ciuill life may bee ſaued in any religion.

VER. 6. *Which is come vnto you, &c.*

In this verſe, the Apoſtle proceedes in commendation of the goſpell, and not contenting himſelfe to call it the word of truth, he goes on further to commend it, and that by two arguments. The firſt is taken from the wonderfull diffuſion and ſpreading of it, that it was diffuſed and ſpread ouer all the world, that the ſound and preaching of it was come to all the parts of the world, in particular to the Coloſſians, (*which is come vnto you &c.*) Secondly, he commends it from the effectuall working and fruitefulnes of it, and that both in generall in all the world and in ſpeciall among the Coloſſians, (for ſo the ſentence muſt bee ſupplied and made vp in the wordes following, as if the Apoſtle had ſayd is fruitfull in all the world, as it is alſo among you &c. and this argument of the fruitfull working of the Goſpell in ſpeciall among the Coloſſians is further amplified by the circumſtance of time, that it was fruitefull among them, from the very day they heard and knew the Goſpell whis is deliuered vnder the name of the grace of God, the matter of it, and by their manner of hearing and embracing of it, expreſſed in the word (truely, or in truth) from the day that ye heard &c. theſe are the generall things contained in this verſe, come we to the firſt argument of commendation (*come vnto you*) that is publiſhed and preached among you as the Apoſtle, citing the words of the Prophet ſayth, how beautifull are the feet or comming of them, and his meaning is how excellent and pleaſant is the preaching of the Goſpell as appeares in the next verſe, but they haue not all obeyed (*vnto all the world*) that is to all the parts of the world, *Aſia, Africa, Europe* and *America*, and to the chiefe nations and kingdomes of thoſe parts, and from them, if not the preaching yet the fame and ſound of the Goſpell came to bordering nations: ſo that in the time of the Apoſtle there were very few or almoſt none, vnto whom either the preaching of the Goſpell or the fame of Chriſt had not come. Hence is the preaching of the Goſpell compared by the

Rom.10.15.

Apoſtle to the ſound or voice of the heauens, that as the heauens that beauty, motion influence ſhew and as it were ſpeake and ſound foorth the glory of God to all nations, ſo (ſayth the Apoſtle) applying that of the Pſalmiſt by the way of ſimilitude to the preaching of the Goſpell *no doubt their ſound &c.*

Rom. 19. 18.

Ob.

Some may ſay we read of certaine nations newly conuerted to the faith, as this land of ours, long after the time of the Apoſtles? It is true, but that is to bee vnderſtood of the publike profeſſion of the Goſpell countenanced by authority, the goſpell ſounded forth in the daies of the Apoſtles to all the world, but it was not receiued by publike authority till the time of the Emperors *Conſtantine* & *Theodoſius*.

Anſwer.

Now to the doctrine.

Doct. 1. The Lord in mercy offers his Goſpell vnto men and brings it home vnto them.

Firſt we are to marke the phraſe vſed by the Apoſtle, he ſayth not the Goſpell which is preached, but come vnto you, whence wee may take vp this concluſion, that the Lord in mercy ſends vnto vs his word of grace, the promiſe of remiſſion of ſinnes and life by Chriſt, he doth of his owne good pleaſure ſend and offer vnto vs his Goſpell, the meanes of grace and ſaluation, by which men are brought to the knowledge of ſaluation, it is brought home vnto vs, we ſend not for it, no ſurely, if it were not brought we ſhould neuer ſeeke for it, and the reaſon is plaine, wee haue no vnderſtanding of the excellent comfort of it, much leſſe any deſire after it in nature, it is aboue the reach of nature created euen of nature pure in the ſtate of the firſt creation, much more is it aboue the reach of nature, in the ſtate of ſinne and corruption, it pleaſeth the Lord therefore in mercy to ſend vnto vs his Goſpell, to offer the means of grace and ſaluation. We read, *Wiſdome ſends forth her maides freely to inuite the ſimple &c.* to eat of her meat and drinke of her wine, and the Lord ſayth, *hee ſent all his ſeruants the Prophets riſing vp early &c.* and the Sonne of God himſelfe Chriſt Ieſus ſayth, *he doth ſtand at our doore*

Pro. 9. 3.

Ier. 7. 25.

Reu. 3. 20.

and knocke, behold &c. if any man heare &c.

Vſe.
The Lord requires that we receiue the Goſpell offered vnto vs.

Now the vſe of this point is this, is it ſo that the Lord doth ſend vnto vs his Goſpell, doth hee offer vnto vs the meanes of grace and ſaluation, what then doth the Lord require of vs? ſurely that we receiue his Goſpell, for to that end is it offered, that we ſhould beleeue and embrace it, and ſubmit our ſelues to the power of it: which in the right vſe is powerfull to worke in vs true faith and true repentance. Now then conſider this poynt, it hath pleaſed the Lord in mercy to vouchſafe vnto vs, the Goſpell of ſaluation coũtenanced by publike authority, for the ſpace of fifty yeeres together, his name be bleſſed for it, at the firſt entrance and preaching of the Goſpell when the preaching of it was rare and ſcarſe, then it was moſt welcome to many, they greatly reioyced in it, and tooke great delight in the ſweet comfort of it, but afterward when the preaching of it was more plentifull, and it was brought home vnto vs, then men beganne to waxe weary of it, as the Iſraelites did of *Manna*, and wiſh that they had neuer beene troubled with ſo much preaching, a maruelous thing that we ſhould grow weary of the goodneſſe of God, offering mercy vnto vs, yet ſo it is the ſpeech is generall in euerie mans mouth, that hath any feeling of grace, that our wonted loue and zeale to the Goſpell, is almoſt vtterly extinct & cleane gone, the three capitall and maine ſinnes of the world, Saint *Iohn* ſpeakes of, the luſt of the fleſh, the luſt of the eyes, and the pride of life, ſenſuality and wanton pleaſures, couetouſnes & ambition haue ſo taken vp the hearts and liues of moſt men, that there is nothing to be found in many of vs but a meere neglect or contempt of the Goſpell. But let vs take heed, if the Goſpell the meanes of grace, comming and being offered vnto vs, ſerue only for conuiction, and not for conuerſion, to conuince and not conuert vs, it will conuince vs of ſuch a ſinne as ſtands in the ſight of God naked, and void of all excuſe. If I had not come and ſpoken, &c. And conſider further theſe two things,

1.Ioh.2.16.

Ioh.15.22.

things. Firſt, the ſtabilitie of our eſtate ſtands in our obedience to the Goſpell : for when we entertaine and obey the Goſpell, our ſtate is founded in the Kingdome of God : where the Goſpell is embraced, there is Gods Kingdome, as the Prophet ſaith; Thy God raigneth, & his Kingdome is moſt ſtable and firme, nothing is able to ouerturne it. If then our eſtate be founded in Gods Kingdome, we may be aſſured of the continuance of it, & of whatſoeuer may ſerue for our good. Would wee then haue our eſtate neuer to change, but to the better ? no doubt euery man deſires it: then learne we to ſubmit our ſelues to the Goſpell of the Kingdome of God. Againe, conſider we, though the Lord ſtill continue his comming vnto vs by his Goſpell, and ſtill offer and reach out vnto vs the meanes of grace and ſaluation, yet wee know not how long he will ſo doe; hee may we know not how ſoone, either take the Goſpell from vs, or vs from the Goſpell: and if we refuſe to receiue his grace offered by the comming of his Goſpell, hee will force his iudgements vpon vs by the comming of himſelfe, by his owne immediate hand, as he hath already begun. As he is kind to offer grace, ſo he is iuſt to reuenge the wilfull contempt of his offer, and he will proportion out the puniſhment due to the refuſall of his mercie, he will make it ſuteable and agreeable to the ſinne, that as we reiect and lightly regard his mercie offered, ſo in time of trouble hee will not regard our miſery, but he will laugh, &c. a ſentence full of terrour. If the Lord, who in trouble ſhould comfort vs, when all other comforts faile and forſake vs, if he will then deride and mocke vs, that is, by the courſe of his prouidēce, leaue vs in miſery, & make vs a mocking ſtock to the world, it muſt needs be a ſtate almoſt as hard to be borne as hell it ſelfe. Let this be thought vpon, and let it ſtir vs vp in this our time and day of ſaluation, to accept the meanes of grace and ſaluation, and to ſubmit our ſelues in faith and obedience to the word of the Goſpell. It followeth, (*euen as it is, &c.*) hence we may conclude, that the Goſpel

Iſay 52.7.

Pro. 1.26.

Doct. 2.
The Goſpell and meanes of ſaluation is indifferently offered to all ſorts of men.
Rom. 1. 16.
Rom. 15. 8.
Mark. 16. 15.

the meanes of ſaluation is vniuerſall, it is indifferently offered vnto all ſorts of men, without reſpect or diſtinction of perſons or difference of people, to Iewes and Gentiles, as the Apoſtle ſaith. It is the power of God, &c. To the Iew firſt, and alſo to, &c. Firſt to the Iewes, in reſpect of order, becauſe Chriſt was the miniſter of circumciſion: and when he firſt ſent foorth his Apoſtles, he forbade them to goe into the way of the Gentiles, &c. but in his laſt commiſſion giuen at his aſcenſion, he bid them goe into all the world, &c.

Queſt.

Now the preaching of the Goſpell and meanes of ſaluation being thus vniuerſall, how is it, will ſome ſay, that grace is not receiued of many? The Papiſts anſwer, becauſe they will not, ſay they: it lieth in man to giue conſent to the calling of the Goſpell, by his free will, helped by grace: but this is meerely falſe; this aſcribes a power to the will of a naturall man, which is in bondage vnder ſinne and Satan, and muſt not only be helped, as if it had power in it ſelfe with ſome helpe to receiue grace, but muſt be deliuered from bondage, and changed before it can mooue it ſelfe to any thing that is good, as our Sauiour ſaith.

Ioh. 6. 44.

No man can come vnto me, except the Father which hath ſent me, draw him. Draw him, ſaith *Auguſtine*, not lead him, that we might thinke his will doth go before: for who is drawn if he were willing before?

Anſw.

So then the true anſwer to the queſtion is, that though grace be vniuerſally offered by the preaching of the Goſpell, yet it is not receiued of many becauſe together with the outward meanes there is not in all an inward concurrence & worke of Gods ſpirit: for as our Sauiour ſaith, Euery man that hath heard, and hath learned of the Father, commeth vnto me.

Ioh. 6. 45.

They that are not inwardly taught of the father, are ignorant, and come not, and hauing in themſelues the cauſe of their ignorance, are left without excuſe.

Vſe.
They haue great cauſe to bleſſe the Lord, who are inwardly taught of him

And this (ſee the vſe of it) may miniſter great cauſe of thankſgiuing to God, to as many of vs as the Lord hath vouchſafed inwardly to teach, and to open our hearts as he did the heart of *Lidia*, to beleeue and obey the

Goſpell. For why? haue not we great cauſe to magnifie the name of the Lord, who in mercy hath brought vs to the obedience of faith, and in his ſecret yet iuſt iudgement, hath left others as good as we by nature, in hardneſſe and ſin? When we ſee others left in their naturall ſtate and corruption, wee may behold in them what we had deſerued, and how much we are boũd to the Lord, who in his iuſt iudgement hath paſſed ouer others, and in his mercy hath deliuered vs out of our naturall bondage, and ſo be moued to acknowledge his mercy with thankfulneſſe: and if any will ſtand to reaſon the caſe why the Lord doth not with the outward meanes giue inward grace to al, the Apoſtle hath giuen the anſwer: O man, who art thou that ſtandeſt to diſpute againſt God? he will haue mercy on whom he will: it is his meere mercy, that any man is brought to beleeue; and let that ſuffice thee. So much of the firſt argument of commendation of the Goſpell, in theſe words, (*which is come, &c.*) Now to the ſecond argument (*is fruitful in all the world*) for theſe words muſt be reſumed and repeated, to make a perfect ſentence: the Goſpel is here ſaid to be fruitfull both generally in all the world, and in ſpeciall among the Coloſſians in two reſpects. 1. in reſpect of the number of ſuch as were conuerted daily &c. in reſpect of the beleeuers, who by the preaching of it were daily increaſed, as we read there were added to the Church by the ſermon of *Peter* about three thouſand ſoules, and verſe 47. it is ſaid the Lord added to the Church from day to day ſuch as ſhould be ſaued. Secondly, in reſpect of the proceeding of thoſe beleeuers, and of them that were conuerted in faith, ſanctitie, and other graces. The original text in ſome examples hath two words, καρποφορούμενον, αὐξανόμενον, which plainly ſhew that this word (*fruitfull*) ſeruing to expreſſe them both, hath this extenſion, to ſignifie both increaſe in number, and increaſe of faith and holy fruits, that the Goſpell was fruitfull in conuerting many, and powerfull in them that were conuerted, both generally in all parts of the

Act.16.14.

Doct. 3. Nothing is able to withſtand the power and force of the Goſpel, where the Lord is pleaſed to worke by it.

Rom.9 20.

Esay 55.11.

Esay 53.1. Rom.10.16.

Act.2.41.

Vſe. We are to examine the particular working of the Goſpell in our ſelues.

world, and in ſpeciall among the Coloſſians. That is the meaning of the words. Come we to ſuch things as may be hence obſerued. Firſt, from the fruitfulnes of the Goſpell, the powerfull working of it generally in all the world, that the preaching of it in the daies of the Apoſtles was vniuerſally fruitfull in all places of the world, in all ſorts of men, in their conuerſion, and other fruits, wee are taught, that where it pleaſeth the Lord to worke by the Goſpell, nothing is able to withſtand the power and force of it. The powerfull working of it in all parts of the world, in ſuch varietie, if not contrarietie of ſtates, both of gouernment and religion, ſuch diuerſitie of natures, wits, and diſpoſitions, ſome being like wolues, ſome leopards, ſome lions, eſpecially in the Empire of *Rome*, which then flouriſhed, & in other mighty principalities, doth plainly proue that it is able to beare downe before it the wiſdome, learning, policie, power, & ſtrength of the world, and to caſt downe whatſoeuer ſtands vp in oppoſition againſt it: for indeed it was withſtood & *reſiſted by all theſe things* & many more in the daies of the Apoſtles in the primitiue times, as might be proued, yet had it maruellous ſucceſſe, and did wonderfully increaſe, & for the ſtate of religion it chãged the face of the whole world. The reaſon is giuen by the Prophet; It is the arme of the Lord: and by the Apoſtle; It is the power of God: the arme of the Lord hath euer preeminence, euer preuaileth, and nothing is able to withſtand the power of it. Hence the Goſpell hath beene and is ſo powerfull, it hauing in it a power paſſing the power of man, yea paſſing the power and ſtrength of hell, it muſt needs be effectuall, and nothing able to withſtand it. And is this true in the general working of the Goſpell? then learne we by this to examine the particular working of it proportionably in our ſelues, and know that then thou doeſt indeed embrace the Goſpell, and then is it powerfull in thee, when nothing in thee by nature is able to withſtand the power of it. When thou doeſt feele it ouer-ruling thine own reaſon, and bearing

Doct. 3. Nothing is able to withſtand the power and force of the Goſpel, where the Lord is pleaſed to worke by it.

Iſay 11.

Iſay 53. 1.
1.Cor.1.18.

Vſe. We are to examine the particular working of the Goſpell in our ſelues.

ring downe the rebellion of thy will and affections, and what ſinne ſoeuer is moſt pleaſing vnto thee Such perſons deceiue themſelues, who thinke they embrace the Goſpel, and yet feele it not powerful to beare down (I will not ſay) their ſecret corruptions, for thoſe may lurke in their hearts and be vnknowen, but their knowen ſins, ſuch as in their owne ſight ſtand vp in oppoſition againſt the Goſpell: for let this be thought vpon but in reaſon, can wee thinke that the Lords arme is powerfull where the deuils arme armed holds poſſeſſion? Can wee imagine that the Lord hath wrought by his Goſpell, where pride, couetouſneſſe, drunkenneſſe, malice, or any other ſhameleſſe ſinne doth ſtand vp and outface it, and is ſeene aboue any power of it? hath the Goſpell in the primitiue times of the Church, nay in the memorie of many amongſt vs, hath it beene powerfull to make men to forſake houſe, land, wife and children, yea to loſe, forgoe their liues, by fire and fagot, and moſt exquiſite torments; and is it not now able to make thee to deny the luſts of thine own wicked heart? can it not make thee forſake ſo much as a cup of beere or wine, not needfull? is it not able to make thee leaue thy vaine and carnall pleaſure? is the Lords arme weakned? is the power of the Goſpell abated? no, no; deceiue not thy ſelfe, the Goſpell is as mighty as euer it was through God to caſt downe the ſtrongeſt holds of ſinne and Sathan, as the Apoſtle ſaith. 2.Cor.10.4. Certainly, if the Lord haue wrought vpon thee by the Goſpell, for thy conuerſion and ſaluation, and not for thy hardning and deeper condemnation, by thy abuſing of it, he hath thereby quelled and ouermaſtered the corruption of thy heart, throwen downe thy ſtrongeſt and moſt rebelling ſin, euen that ſin that was moſt powerful & pleaſing vnto thee. Let this be thought on and remembred.

(*as it is alſo.*) Wee are heere to marke that the Apoſtle deſcends from the generall working of the Goſpell, to the particular: he ſaith it was fruitful in al the world, and there ſtaies not, but addes further (as it is alſo among you) no

Doctr. 4. How we may with profit & comfort thinke and ſpeake of the fruitfull working of the Goſpell.

doubt both to commend and comfort the Coloſſians for their embracing of the Goſpell: whence we may note how wee may with profit and comfort thinke and ſpeake of the fruitfull working of the Goſpell ; namely, when wee know and can truly ſay, it is powerfull not onely in generall in the Church and land wherein we liue, but among vs, then may any man ſpeake of the working of the Goſpell with comfort, when he can with the Apoſtle goe from the generall to the particular, and can truely ſay it is fruitfull in himſelfe, many men are able to make long diſcourſes in commendation of the power of the goſpell, and by vnanſwerable arguments to prooue the Apoſtles words true in generall termes, nay with inſtance and example of others ſanctified by it, but can ſay little or nothing of the power of it, in their owne perſons. Now what profit comes by it to know that the goſpell is the power of God to the ſaluation of many others, if it were of the whole world, and not of thy ſelfe ? What comfort is it to know that many are brought by the goſpell to the way of life, and thy ſelfe left in the way that leadeth downe to hell ? nay rather what diſcomfort comes by ſuch knowledge? To haue the eie of the mind blinded, and not be able to ſee & conceiue in the vnderſtanding the power of the goſpell, is an heauy iudgement; but to ſee the power of it in the abſtract in it ſelfe in generall, and not in our ſelues, that is the very deuils caſe, and it ought to be conſidered and thought vpon. Come we to the words following, wherein the ſpeciall working of the Goſpell among the Coloſſians is amplified, that it was fruitfull from the day that they heard, and truly or in truth knew the grace of God : the Goſpell is heere called the grace of God, becauſe it teacheth that remiſſion of ſins and life euerlaſting are obtained onely by the meere grace and mercie of God in Chriſt. The point of inſtruction hence offered is this : In that it is ſaid that the Goſpell was fruitfull among the Coloſſians, vpon their hearing and true knowledge, not of the Goſpell, but of the grace of

Doct.5. The Goſpell is powerfull to make vs bring foorth good fruit, when wee haue a feeling knowledge of the comfort of it.

God propounded vnto them in the Goſpell, we are taught that then onely is the Goſpell powerfull to worke vpon vs, to make vs bring foorth many good fruits, when wee truly know, and haue euen a feeling knowledge of the ſweetneſſe and comfort of it, when wee truly know and in our hearts feelingly apprehend the grace of God reuealed in the Goſpell, then is the Goſpell fruitfull, then doth it worke vpon vs to our ſanctification. This order and manner of proceeding, from a feeling of ſweetneſſe to fruitfulneſſe, we finde laid before vs by the Prophet *Dauid*: hee there ſaith that the iudgements of the Lord were ſweeter than the hony and the hony combe; and then he addes, that by them he was made circumſpect. We reade of the woman in the Goſpell, that ſhe loued much: why? many ſinnes were forgiuen her. When ſhe felt much comfort in Gods grace for the pardon of many ſinnes, then ſhee brought foorth many good fruits. And there is great reaſon for this, that the true knowledge of the grace of God in the goſpell, ſhould make vs fruitfull in euery good word and worke. For when wee feelingly know the grace of God reuealed in the goſpell, then wee know wee are within the compaſſe of Gods ſpeciall loue, wee are aſſured of his comfortable preſence and protection, of our portion in his promiſe of life and ſaluation, of right and title to all the comforts and bleſſings belonging to the ſaints of God. How then can it be, but that the feeling knowledge of grace, the ground of ſuch excellent comfort, ſhould make vs fruitfull in all good things? Why but will ſome ſay (it is obiected of the Papiſts) wee ſee the doctrine of Gods free grace for remiſſion of ſinnes to bee a doctrine diſpoſſeſſing mens hearts of all true loue to God and charitable affection towards men: it is true indeed, it was ſo in the daies of the Apoſtle, ſome turned grace into wantonneſſe, and it is ſo ſtill: ſo great is the corruption of mans degenerate nature, that many turne that precious doctrine of Gods grace into a pernitious indulgence and licence

Pſ.19.10.11.

Luk.7.47.

Obiect.

Anſw.

licence to heape ſinne vpon ſinne, but this is but an accidentall euent, not the proper effect of the doctrine of grace: and ſhall an accidentall euent hinder the courſe and ſpreading of ſuch a cauſe, as properly brings foorth true loue both to God and men? God forbid. Would we then haue the Goſpell preached powerfull to make vs bring foorth many good fruits? then labour wee, as we heare it, ſo to haue a feeling knowledge of the grace of God propounded in the Goſpell, and to haue our hearing mixed with faith, as the holy Ghoſt ſpeakes. For ſurely we ſhall but heare as a pleaſant ſong, as the Lord ſaith, nay we ſhall but cauill at it, till wee haue a feeling knowledge of the comfort of it. The woman of *Samaria* did but prattle with Chriſt, till he told her of her ſinne, and brought her to a true ſight of her ſinne, then ſhe humbled her ſelfe, and confeſſed her ſinne. And after that, when ſhe knew him to be a Prophet, and did acknowledge him to be the Meſſiah, then ſhee ran to fetch others vnto him, and ſaid, verſ.29. Come and ſee a man which hath told me all things that euer I did: is not he that Chriſt? So wee ſhall but prattle of the Goſpell, and make it but table talke, till wee be humbled in our ſelues, and haue a true knowledge and an inward feeling of the comfort of it. Let vs then labour to haue our hearts poſſeſſed with a feeling apprehenſion of the grace reuealed in the Goſpell, and that will ſet our heads aworke as it did *Dauids*, to deuiſe if it be poſſible ſome retribution: and we ſhall finde, that as many of vs as haue a peculiar right and title to Gods grace, ſealed vp in our heart by the ſpirit of Chriſt, it will make vs endeuour to be anſwerable to ſo ſtrict a bond, in all cheerefull obedience and loue both to God and men.

Vſe.
We muſt labour to haue a feeling knowledge of the grace of God propounded in the Goſpell.
Heb.4.2.
Ezekiel 33.32
Ioh.4.

VER. 7. *As ye alſo learned of Epaphras our deare fellow ſeruant, which is for you a faithfull miniſter of Chriſt.*

The Apoſtle hauing ſet downe the meanes how the

Coloſſians came to know that life and glory was laid vp for them in heauen (namely) by hearing of the Goſpell. In this ſeuenth verſe he comes to the perſon by whom the Goſpell was preached, and they brought to that knowledge (namely) by *Epaphras* (*As ye alſo learned of Epaphras*) the Apoſtle further deſcribes him what he was. Firſt in reſpect of himſelfe and *Timothie* that in preaching of the Goſpell he was their fellow laborer, and addes, what affection they had towards him, that he was deare vnto them, or that they loued him dearely, then by his office and calling that he was a miniſter of Chriſt, and he ſets down how he demeaned himſelfe in his calling, that he was faithfull, and that for the good of the Coloſſians (*which is for you a faithfull miniſter of Chriſt*) and further proues it verſe the eight, that he was faithfull for their good in that hee gaue teſtimony of their loue (who hath alſo declared vnto vs your loue) which is amplified by the quality of it in the laſt words (which ye haue by the ſpirit) theſe be the generall things contained in theſe two verſes. Come we to the words as they are laid downe by the Apoſtle (*as ye alſo learned, &c.*) we are here to marke that the Apoſtle is not content to ſay, that the Coloſſians came to the knowledge of ſaluation by the Goſpell, but that they alſo learned it of *Epaphras*, not that *Epaphras* was a meanes of himſelfe or by any other doctrine, but that he was the preacher and diſpenſer of the Goſpell, and by his preaching of the goſpell brought them to that knowledge, whence ariſeth this inſtruction that the knowledge of ſaluation is ordinarily wrought in men, by the Goſpell not by the letters, and ſillables or bare ſentences written in the bookes of the old or new teſtament, but by the goſpell taught and applied vnto them by the miniſtery of man called to teach, for the goſpell is indeed the power of god to ſaluation, yet not to euery one generally, but to euery one that beleeueth that is the limitation, and how, is faith wrought by the bare letter or ſentence of the goſpell? no, but by the goſpell vnfolded

Doct. 1. The knowledge of ſaluation, is ordinarily wrought in men by the Goſpell preached by men called to that office.

ded and applied, marke the gradation, how ſhall they beleeue in him, of whom they haue not heard ? and how ſhall they heare without a Preacher, for the working of faith, the Goſpell muſt bee heard and not onely heard by a bare repetition of the ſentence but heard preached, that is to ſay, vnfolded and applied, the Scripture ſaith the Apoſtle is profitable to teach, to improue, to correct, and to inſtruct in righteouſneſſe, and marke what followeth vpon this in the next chapter 1. 2. verſes, *I charge thee therefore before God, and before the Lord Ieſus Chriſt, which ſhall iudge the quicke and the dead at his appearing, and in his Kingdome,* 2. *Preach the word; be inſtant in ſeaſon and out of ſeaſon: improoue, rebuke, exhort with all long ſuffering and doctrine.* The Scripture being profitable in it ſelfe, it muſt bee preached and applied by men called to the ſeuerall vſes of it, the ſentence of the Goſpell is generall and the promiſes of ſaluation are indefinitely propounded whoſoeuer beleeueth he ſhall be ſaued, they are aboue the reach of naturall vnderſtanding, ſuch as reaſon cannot comprehend, and generals of that nature muſt needs be vnprofitable without explication and application of them, the Lord therfore hath ordained that men called to teach the goſpell, ſhould in his name expound and applie the ſame to the perſons of their hearers particularly, that ſo they might bee brought to the knowledge of Saluation. Rom.10.14. 2.Tim.3.16.

Ob. It will be ſayd, the Prophet ſayth, in the time of the Goſpell, men ſhould teach no more, euery man his neighbour, and euery man his brother, ſaying, know the Lord: for they ſhall all know me from the leaſt of them, vnto the greateſt of them, ſaith the Lord: How then is it that the Goſpell muſt bee taught by the miniſtery of man, how is that a true propheſie? Ier.31.34.

Anſw. The meaning of the Prophet is, that Gods elect in the time of the New Teſtament ſhould not onely bee taught by the outward miniſterie of the word, but inwardly by his ſpirit as appeares in the verſe before. And the Prophet ſpeakes in regard of the plentifull meaſure of knowledge vnder the Goſpell according to that, that the earth ſhould be full of the knowledge of the Lord, as the waters that couer the ſea. Some may reply and ſay, this anſwer is not ſufficient, is the Prophet ſo to be vnderſtood, that the Elect of God ſhould be taught inwardly by his ſpirit, then Saint *Iohn* hath ſhewed it needleſſe to be taught by man, the annoynting (that is to ſay) the ſpirit of Chriſt, which ye haue receiued of him, dwelleth in you: and ye need not that any man teach you: but the ſame annoynting teacheth you of all things, and it is true, and is not lying, and as it taught you, ye ſhall abide In him.

Iſay.11.9.

Reply.

1.Ioh.2.27.

Againe, the meaning of Saint *Iohn* is, that the Elect hauing receceiued the Spirit, need not that any man ſhould teach them to diſcerne truth taught from errour and deceipt, they are inwardly taught of the ſpirit, they haue their mindes enlightned, their iudgements cleered, and therefore he ſayth ver. 26. *theſe things haue I written vnto you, concerning them that deceiue you.* And then hee ſubioynes in the ſeuenteenth ver. *but the annoynting &c.* So then notwithſtanding theſe exceptions this remaines a truth, that men are brought to the knowledge of ſaluation not by the bare ſentence of the Goſpell deliuered in the writings of the Apoſtles, but by it explained and applied by men called to that office.

Anſw.

Hath the Lord ſanctified the miniſtery of man called to teach and apply the Goſpell to ſuch an excellency, as by it to bring vs to a particular knowledge of our owne ſaluation? then let this ſerue to rule and order our conceit and and eſtiuation of the miniſtery and teaching of the Goſpell by men called to that duty and function, let vs not thinke it either needleſſe or baſe. Who well in his wits & lead by the diuine light of reaſon will lightly regard, that which being rightly vſed will bring him to the knowledge of his owne euerlaſting good. Such is the miniſtery and teaching of the Goſpell, by men called to that function, yea

Vſe.
We are not to thinke baſe of the miniſtry and teaching of the Goſpell, by men called to that function.

yea the teaching of the word by men cald to that office is ordaind of the Lord to make it profitable, what part of the word ſoeuer it be, whether the Law or the Goſpell, let vs then take heed we contemne not the teaching of the word by men in any part of it, whether ſhewing ſinne by the law and denouncing iudgements, or preaching mercy, and applying the promiſes of the Goſpell; let vs not lightly eſteeme it, becauſe it is brought by a weake and mortall man, the Lords ordinance is powerfull in weakneſſe as in the creation, hee brought light out of darkeneſſe and reredemption and life out of death, ſo in our conuerſion he workes vpon vs by the miniſtery of weake men, and heerin he doth not onely prouide for our weakeneſſe, who are not able to endure the Maieſty of his owne immediate voice, or the voyce of an Angell, but to trie our obedience whether wee will looke onely at his inſtrument or at his ordinance, whether wee will haue our eye on the earthen veſſell, or on the excellent treaſure brought in that veſſell, and therefore to lay this a little neerer vnto our hearts many there be that will be content to looke at the Lords ordinance of the word brought by the miniſtery of men, when the word of grace and mercy is preached, they will then looke on that, as the word of God, and confeſſe, and acknowledge it ſo to be, and vpon a falſe ground hale it to themſelues, but when the law is laid open, and the iudgements of God denounced, then they heare and regard that but as the word of man and not of God, then they bleſſe themſelues, and promiſe peace to themſelues, and ſay in their hearts, no ſuch things ſhall happen vnto them, it is but the word of their preacher. I appeale to mens owne hearts, whether theſe thoughts doe not many times riſe in them or no, and if wee finde they doe, then marke what will follow, the Lord will puniſh vs, euen by our owne thoughts, that as we thinke his iudgements denounced by the miniſtery of man, to be but the words of men, and of our preachers, ſo hee will make his word of grace offered by the miniſterie of man to be vnto vs but as the word of man, we ſhall rot in our ſinnes, and lie ſtill vnconuerted, it ſhall be vnprofitable vnto vs, for the Lord is iuſt, and hee will puniſh ſinne in the ſame kind, and as we thinke of his word of threatning, ſo ſhall his word of mercie be vnto vs. Conſider the example of *Herod*; hee heard many things *Iohn* taught him gladly, he heard them (no doubt) as the word of God by the miniſtery of *Iohn*, but when *Iohn* came to touch his ſinne, and to tell him the danger of liuing in that ſinne, he would none of that, hee then thought it was but *Iohns* word, and ſo would be auenged of him, and ſo indeed all that he heard of *Iohn* was by the iuſt iudgement of God, but as mans word vnto him, he liued and died in his ſinnes, ſo wil it come to paſſe with vs, if ſo be we thinke the iudgements of God denounced againſt vs for our ſinnes in the miniſterie of the word, are but the words of men. Learne we therefore in the miniſtery of the word by man cald to that office, to looke not at the inſtrument, but at the ordinance of God, & let vs receiue the word, as the word of God, whether threatning iudgements, or promiſing mercie. Now to the deſcription of *Epaphras*. Firſt, the Apoſtle ſaith hee was in reſpect of him and *Timothie* their deare fellow ſeruant; which words are thus to bee conceiued, that they did acknowledge him a fellow labourer with them in the preaching of the Goſpell, and conſequently one dearely beloued of them.

Mark. 6. 20.

Now in that the Apoſtle ſaith *Epaphras* was his fellow ſeruant & ſo deare to him & *Timothie*, hence we may conclude that ſuch as are lawfully knit together in any common bond, they are by the example of the Apoſtle tenderly to be affected one towards another: children of the ſame parents, ſeruants of one maſter, men of one ſociety, neighbours one to another, it is vſuall in the Scriptures to vrge and preſſe loue by this kind of reaſoning, that men that are conioined by ſome common bond, they ought to loue one another. *Abraham* vſed this argument. *Moſes* vſed no

Doctr. 2.
Such as are lawfully knit together in any common bond, they are to be tenderly affected one to another.

Act.7.26.

Gen.37.20.

other to accord the two Hebrewes. *Sirs yee are brethren, why doe ye wrong one to another?* We may obſerue that when *Iosephs* brethren forgat him to be their brother, or at leaſt did not ſo conſider him, they ſaid, come let vs kil him. But after when they conſidered him as their brother, then they thinke of a more milde and gentle courſe, verſe 27. Come and let vs ſell him to the Iſmaelites, and let not our hands be vpon him; for hee is our brother, and our fleſh: and his brethren obeied. As the ſcripture thus vrgeth loue, ſo nature it ſelfe teacheth it, hauing imprinted in ſuch as ſhe hath conioined, a bending and an inclination one towards another. And it was euer held odious among the heathen, and a growing out of kinde, for men in nature neerely conioined, to be farre disioined in affection. And is the bond of outward brotherhood, ſeruice, ſocietie and neighbourhood, and ſuch like, a perſwaſion and a powerfull argument vrging loue? then doubtleſſe much more is the inward bond of the ſpirit, becauſe by the ſpirit men are more neerly conioined, then they are or can be by nature. By the ſpirit they are made members of one myſticall bodie, members of one another. Let this then be thought on by all that profeſſe the fellowſhip and communion of the ſpirit. Let vs thinke vpon it, that we haue one God to our father, one Church to our mother, Chriſt our elder brother, and that we are borne of one immortall ſeed, that we are knit together in one faith, one religion, one hope of ſaluation, and therefore ought to loue one another. Come we to the other part of the deſcription of *Epaphras*, that he was for the Coloſſians a faithfull miniſter of Chriſt.

Vſe. Therfore ſuch as profeſſe fellowſhip and communion of the Spirit, are tenderly to loue one another. Rom.12.5.

Doct.3. A miniſter being faithfull in diſcharging of his dutie, it is for the good of the people.

Whence note wee firſt, that where a miniſter is faithfull in the diſcharge of his duty, it is for the good of the people, ſo ſaith the Apoſtle, *(for you)* that is, for your good: & this might be prooued by all the titles that are giuen to miniſters in the Scripture. They are called light, which is comfortable to the beholders, ſalt, for ſeaſoning, labourers in the Lords husbandrie, builders of his Temple, leaders, guides, &c. all which ſhew their labour and paines in the miniſtery, tend to the good of Gods people. But the experience of ſuch as haue profited, by the paines of faithfull miniſters may ſufficiently confirme the trueth of this point.

Vſe.
The people muſt anſwer the paines of the miniſter in profiting themſelues.
Heb.6.8.

Now then is it ſo, that a faithfull miniſter is for the good of the people, then let vs looke where the miniſter is in any meaſure faithfull, that wee be anſwerable in profiting our ſelues and receiuing good, for as the holy ghoſt ſaith, that earth which drinketh in the raine, and beareth thorns and briers is reprooued, and is neere vnto curſing, whoſe end is to be burned. Conſider yet further theſe two things. Firſt, hardneſſe and want of profiting in the people, is a great griefe and diſcouragement, and euen a pull-backe to a faithfull miniſter. Witneſſe *Ieremy* who reſolued vpon this not to ſpeake any more in the name of the Lord. Againe, if a miniſter be faithfull, and we profit not, it argues, we are ſunke deepe in rebellion, euen drunken in ſinne, yea ſunke deepe into the ſinne of drunkenneſſe; for of all others, drunkards are the hardeſt to be drawen to repentance: for as drunkenneſſe for the time of it makes a man like a bruit beaſt, vnfit for any common and naturall dutie, ſo it is the naturall effect of that ſinne, to depriue a man (when he is ſober) of all vnderſtanding and capacitie of inſtruction. Therefore the Lord when hee was to call by his Prophet for a generall reformation, he ſpake in particular to drunkards, Awake ye drunkards, and weepe and howle all ye drinkers of wine. If then we would not hinder the paines of ſuch as labor in the miniſtery amongſt vs, and ſhew our ſelues ſunke deep in rebellion, let vs labor to profit and to receiue good by them that labor for our good, and endeuour to profit vs. And remember the words of the holy Ghoſt; Obey them that haue the ouerſight of you, & ſubmit your ſelues: for they watch for your ſoules, as they that muſt giue accompts, that they may giue it with ioy, and not with griefe: for that is vnprofitable for you. Now

Ier.20.9.
Ioel.1.5.
Heb.13.17.

in the next place we are to marke, that the Apoſtle in commending *Epaphras* a miniſter of Chriſt, doth not magnifie and extoll him for his wit, his learning, his eloquence, hi grauitie, but he commends him for his faithfulneſſe, that he was faithfull, that is to ſay, hee did vſe his talent and gif beſtowed vpon him for the beſt aduantage, both of gaining glory to Chriſt his Lord, and good to his people: for that is to be faithfull, as appeares in the parable of the talents. Hence it followes that the chiefe ornament and that which moſt commends a miniſter of Chriſt, in reſpect of the execution of his office, is to be faithfull, and to anſwer that truſt that is repoſed in him. As for the reſt (that is to ſay) as for other things, or howſoeuer hee be carefull for other things, it is not ſo much materiall, but it is eſpecially required of him that hee be found faithfull. And indeed it is required in euery dutie, that he be faithful in teaching, in exhorting, in comforting, in reprehending, it muſt be found in euery miniſteriall action, without it nothing is pleaſing to God or profitable to men. And this not onely concerns the miniſter of the word, and is required of him, and to be vrged vpon him, but it may be reached out further, and that by iuſt warrant of the word. The Apoſtle ſaith, ſuch as are ordained to rule and gouerne others, they are Gods miniſters, they are appointed of the Lord, for the good of thoſe that be vnder them, they haue a talent in truſt giuen vnto them. Now then that which moſt commends the miniſter of the word, is it not alſo praiſe worthie, and moſt commendable in others, Gods miniſters, ſuch as are deputed of the Lord to haue the rule and gouernment of others? Yes doubtleſſe, diligence and faithfulneſſe in the charge cõmitted, either in Church or common wealth, as it is moſt requiſite and neceſſarie, ſo it is moſt excellent and commendable, it is as a crowne that muſt be ſet on the head of all good duties. We read in many places, of the vigilancie, care & diligence of *Moſes*, that neither the difficultie and infinite labours of his calling,

Mat.25.

Doct 4.

The chiefe ornament of a miniſter is to be faithfull in the execution of his office, and the like is true of other callings

1.Cor.4.2.

Rom.13.4.

the contumacy, vntowardneſſe, and ingratitude of the people, the emulation and grudging of equalls, did any whit hinder him from going on with courage and conſtancy in his duty: the Lord therefore himſelfe with his owne mouth, giues him this commendarion. That he was faithfull in all his houſe, and that muſt needs be moſt commendable which the Lord commends in any man. We find this commendation giuen to Chriſt himſelfe, and that with greater glory vnto him then vnto *Moſes*, becauſe he was a more excellent perſon. If we do but conſider, how the diuell labours, to make men put in truſt by the Lord with gifts and places of rule and gouernment, vnfaithfull, and not to anſwer the truſt repoſed in them, that ſo their condemnation may be the deeper, and that he may hinder the profit of others, who might be bettered by them: the truth of this will eaſily appeare that in any place of rule, it is moſt commendable to be faithfull, he by ſuggeſtion teacheth men, as we ſee by experience to ſay (when they are vrged to doe their duty) what can I doe? I will not trouble my ſelfe? or make my ſelfe buſie, it belongs not to my office, it is good ſleeping in a whole skinne, I ſhall be blamed, I ſhall be reproched, I ſhall labour in vaine, and peraduenture make the matter worſe, another may doe it better then I, with a thouſand ſuch like ſuggeſtions, doth the diuell furniſh men to make them ſluggiſh and vnfaithfull, all which plainly euince, that faithfulneſſe in any place of truſt is an excellent thing. And let this be thought on by all that are calld to any rule or gouernment of others either publikely or in the priuate family, parents, maſters, houſhold gouernors, &c. ſeeing it is ſo excellent a thing to be faithfull, let it ſerue to ſtir them vp to anſwer that truſt the Lord hath repoſed in them, to vſe the place giuen them to bring ſuch as are vnder them to feare the Lord, for that is in generall the charge that lies on gouernors and laid vpon them by the Lord in the fourth commandement, that they in their owne perſons ſanctifie the ſabboth, and

Numb.12.7.

Heb.3.2.

Vſe.
Men are to anſwer that truſt the Lord hath repoſed in them in any place and calling.

learne to feare the Lord, and cauſe others vnder them to
doe likewiſe. For want of faithfull diſcharge of duty in
ſuch as haue the gouernment of others, it comes to paſſe
that many foule diſorders ſpoken againſt are ſtill vnrefor-
med, to inſiſt in one particular. Though the miniſter crie
out againſt drunkenneſſe, and ſpend himſelfe in diſſwa-
ding from it, and good lawes be made for the reformation
of it, yet ſtill that ſinne is as rife and common, nay more
common then euer it was, where is the fault? is it not in
ſuch as beare office and ſhould faithfully execute their
office, according to law in that caſe prouided. Yes without
Pſal.77.20. queſtion, Moſes and Aaron muſt ioyne hands together,
the miniſter muſt bee ſeconded and aſſiſted by the pub-
like officer, or elſe many there be that will not be re-
formed. To perſwade ſuch as are in any publike office, or
haue the gouernment of priuate families to become faith-
full in labouring, to bring thoſe that are committed to
their charge, to feare the Lord, conſider firſt that diligent
faithfulneſſe in the charge committed, is both ſweet and
Pro.22.29. pleaſing to God, and good for our ſelues. He that is dili-
gent ſtandeth before Kings; but he that is diligent in the
worke of the Lord, (ſuch is euery publike charge) ſhall
Mat.25.21. ſtand with ioy before the Lord, the King of Kings. Come
good and faithfull ſeruant, thou haſt been faithfull in lit-
tle; I will make thee ruler ouer much; enter into thy maſters
ioy. To him that is ſlothfull the contrary ſhall be ſaid. A-
gaine, let vs but thinke with our ſelues, how diligent the
wicked are to do euill. *Iudas* will watch when others are
aſleepe, and that for a miſchiefe. The high prieſts and all
Mark.15.1. that rout aſſemble together betimes in the dawning againſt
Chriſt, euen before day will the wicked be working ill.
Pro 4.16. They muſe on miſchiefe on their beds. And feare not to
Iſay 5.11. pull vpon themſelues that woe denounced by the Prophet.
They will riſe early to call companions to follow after
drunkenneſſe, and ſhall the wicked be thus diligent (if I
may ſo call it) to doe ill, and ſhall it not moue ſuch as the

Lord hath put in truſt,to be vigilant and faithfull in well doing. Surely then their vigilancy and paines ſhal ſtand vp in iudgement againſt them, and ſhall condemne them. Adde to this as a third motiue,that which we find. Where the Lord ſaith he will not hide from *Abraham* that which he was about to doe,and why?for I know him that he will command his ſons,and his houſhold after him, that they keepe the way of the Lord,to do righteouſneſſe and iudgment. See how the Lord liketh carefulneſſe of parents,to inſtruct their children, it is ſo pleaſing vnto him that he will reueale his ſecrets vnto them that vſe it, and hide nothing that may be for their comfort. On the contrary from ſuch as are careleſſe of this duty, he will hide his ſecrets,his councels, yea without repentance, all his comforts,and the light of his countenance for euer. Let theſe things be thought on,and ſtir vs vp to faithfulneſſe in any place of rule and gouernment. Gen.18,19.

VER. 8. *Who hath alſo declared vnto vs your loue, which ye haue by the Spirit.*

Come we to the eight verſe,where the Apoſtle proues that *Epaphras* was faithfull for the good of the Coloſſians, becauſe he gaue teſtimony of their loue. To omit other acceptions, the words are thus to be vnderſtood that *Epaphras* made knowne to *Paul* and *Timothie* what loue the Coloſſians bare vnto them (for he ſpake of all their loue to al the Saints before,vers.4.) and the words carry this ſence; which ye haue being far from vs in body,that you doe inwardly affect vs in ſoule and ſpirit, though you be far diſtant from vs in body and that the word (ſpirit) is ſomtimes thus taken,appeares cap.2. of this Epiſtle ver. 5.though I be abſent in the fleſh, yet am I with you in the ſpirit.

Here firſt we are to marke that the Apoſtle commends *Epaphras* for reporting vnto him how the Coloſſians loued him and *Timothie*,which may miniſter this inſtruction: that it is an excellent vertue for ſuch as haue intercourſe and paſſe betweene partie and partie, to relate and ſpeake of things that may engender, and encreaſe true mutuall loue and Chriſtian affection betweene them, thus did *Epaphras*, he no doubt made knowen to the Coloſſians, what an excellent Apoſtle *Paul* was, againe hee declared to him, what loue the Coloſſians bare vnto him, to ſtirre him vp in affection towards them, hence it is that we finde it among the vertues of ſpeciall note, to thinke and ſpeake of things that pertaine to loue: will we ſee a reaſon of this, it is ſoone giuen, any man may eaſily conceiue it, if he do but conſider as he ought the excellency of true Chriſtian loue amongſt men, it being that which is driuen at in all commandements of the ſecond table, and that which makes all good duties profitable and good to our brethren, as the Apoſtle prooues at large, and loue being thus excellent, ſurely the ſpeaking of ſuch things, as tend to the furtherance and encreaſe of it, mutually amongſt men muſt needs bee a ſpeciall vertue and a worthy grace of a good Chriſtian. This being ſo, that to report ſuch things, as may engender, and encreaſe loue, is an excellent vertue. Then the contrary to this to carry ſuch tales and reports betweene parties which are as wood to the fire, to ſtirre vp ſtrife, to ſet men at ods and difference, cannot chooſe but be a notable vice, and the very character and badge of a lewd perſon, and a fault too common in the world, ſome there be who make tale telling ſo common a practiſe, as there is not an honeſt man or woman that hath not ſome time or other beene wounded by the ſtroake of the ranging tongue of the tale-bearer; but let ſuch as are guiltie of this ſinne, conſider the vglineſſe of it, let them conſider beſide this, that it is the property of a vile nature, to ſeeke by tales to make others vile, that it is the very bane and poyſon of friendſhip, and the cut-throat of amity, a degree of murder, ſo ſayth the Lord that in Ieruſalem were men that carried tales to ſhed bloud. Let them I ſay further

Phil.4.8.

1.Cor.13.

Vſe.
Carrying of tales betweene parties is a notable vice.
Pro.26.20.

Ezech.22.9.

further conſider the reach of this ſinne, it reacheth not onely to the killing of the bodies, but of the ſoule of many at one blow; wee ſay, it is a ſhrewd blow that killes three at once. Now the tale-teller (without Gods mercie) killes his owne ſoule, and peraduenture the ſoules of twenty more, who raſhly vpon the hearing of a falſe tale condemne the innocent, the Lord therefore ſtirred vp the ſpirit of *Dauid*, to pray that God would root out all deceitfull lippes. If theſe things bee thought on, they are ſufficient to breede in a heart not giuen ouer to it ſelfe, a deteſtation of this ſinne, and let vs take heed, the Diuell deceiues vs not in this caſe, for hee will force this vpon vs vnder many faire pretences, as that wee are ſorrie that our neighbours hath done ſo, that we ſpeake not of malice, nor all wee could ſpeake.

Pſal.12.3.

Let vs beware of this ſubtilty, and learne to auoyd this ſinne.

Doct.2.
True beleeuers loue one another though they ſee not the face one of another.

From the laſt words (which ye haue by the ſpirit) the poynt briefly is this, that true beleeuers loue one another though they neuer ſee the face one of another, which argues true loue not riſing from any outward thing, either pleaſure or profit, the ground of this, is their vnion with Chriſt, for they that are one with Chriſt, cannot but bee one in heart among themſelues, how farre diſtant ſoeuer they bee one from another in bodie: and let vs heereby trie our loue to the Saints of God, if wee bee affected towards them, of whom wee heare well and yet neuer ſaw them, if wee loue them as heartily as our owne ſonne or brother, then our loue is true ſpirituall loue, and a teſtimony of our adoption. Wee know that wee are tranſlated from death to life, becauſe wee loue the brethren.

Vſe.
We are hereby to trie our loue to the Saints of God.
1.Ioh.3.14.

Ver. 9.

VER. 9. *For this cauſe wee alſo ſince the day we heard of it, ceaſe not to pray for you, and to deſire that ye might be fulfilled with knowledge of his will, in all wiſedome and ſpirituall underſtanding.*

The ſecond part of the preface of this Epiſtle, the Apoſtles comprecation.

The Apoſtle hauing finiſhed the firſt part of the preface of this Epiſtle, his congratulation or reioycing for the Coloſſians. In this ninth verſe, he comes to the ſecond part, his comprecation or prayer for them, which is laid down in the ninth, tenth, and eleuenth verſes. In this ninth verſe, he firſt ſets downe the moouing cauſe, what mooued him to pray, namely, the ſame that mooued him to giue thankes, (*for this cauſe &c.*) together with the continuance of his prayer, that from the day, he heard of their faith and loue, he continued to pray for them, and then further hee makes knowen in what manner hee prayed, namely with deſire, after that followes the matter of his prayer, that they might be fulfilled with knowledge, which knowledge is limited by the obiect, namely the will of God, and further amplified by two ſpeciall things, wherein it doth conſiſt, namely, wiſdome and vnderſtanding, and both theſe ſpirituall. Theſe be the parts of this ninth verſe. Touching the words not to ſay any thing of the moouing cauſe, that ſtirred the Apoſtle to pray for the Coloſſians, hauing ſpoken of that, in verſe the third, nor yet of the continuance of his prayer, that he ceaſed not to pray for them.

Doct. 1. Prayer is a ſpecial means for the increaſe of our ſpirituall knowledge,

The firſt thing that we may hence obſerue, is, that praier is a ſpeciall meanes to helpe vs forward, and to make vs encreaſe in knowledge and ſpirituall vnderſtanding. The Apoſtle thought it not ſufficient to write vnto the Coloſſians and to labour with them by inſtruction and exhortation to confirme them in the true faith, but he further ſaith he ceaſed not to bee inſtant with the Lord in prayer for them, that they might be fulfilled with knowledge of his will, whence it followes that prayer, not onely of others, but of vs for our ſelues, is a notable means for the encreaſe of our ſpirituall knowledge, this is taught moſt plainely if any man lacke wiſedome, if any hauing a ſmall meaſure of wiſdome find an emptines, a defect and want of wiſdome and knowledge (as no man but ſhall if he be able to ſift his owne braine) and would haue a ſupplie, let him aske of God which giueth to all men liberally, and reproacheth no man, and it ſhall be giuen him. The reaſons of this are theſe: firſt, it is a confeſſed truth, that the knowledge of Gods will reuealed in his word, comes by illumination of the ſpirit of Chriſt in whoſe power it is to open and ſhut the booke of God at his pleaſure. Wee are not able of our ſelues, to vnderſtand the plaineſt things deliuered in the word. Now the ſpirit of grace and illumination is obtained by the prayer of faith: ſo ſaith our Sauiour, if ye which are euill, can giue good gifts vnto your Children, how much more ſhall your heauenly Father giue the holy Ghoſt to them that deſire him? Whence it followeth neceſſarily that prayer is a ſpeciall meanes for the encreaſe of knowledge. Againe true prayer, the praier of faith is not onely a meanes to fit, to prepare and to ſanctifie our hearts to receiue grace, but euen the very action of praier, though it doe not merit, yet doth it encreaſe in ſome particulars, a further meaſure of grace and ſanctification: for example, true prayer for the pardon of ſinne worketh greater care to auoyd ſinne, it is not poſſible that a man ſhould make a plaine and hearty confeſſion of any ſinne to God in prayer and deſire him to pardon it and promiſe amendment, but that by the very confeſſion he ſhould be bettered and further off from that ſinne: Hence it is that our Sauiour ſaith, *watch and pray, that ye enter not into tentation*: that hee may be ſtrengthened and better able to withſtand temptation. So then, prayer being a meanes to fit, and prepare our hearts to receiue grace, and the very action of prayer encreaſing a further meaſure of grace, in ſome particulars, it

Iam. 1.5.

Luk. 11.13.

Mat. 26.41.

muſt needs be a notable meanes for the encreaſe of ſpirituall knowledge.

Vſe. When we come to the hearing of the word we are to prepare our ſelues by prayer.

For the vſe of this, let vs thinke of it to this ſpeciall purpoſe, when we are to come to the hearing of the word to be further informed in the way of God, remember we then to prepare our ſelues by praier to lift vp our hearts in earneſt and hearty praier vnto God that the eies of our minds may be opened, that we may rightly vnderſtand things deliuered, and that our wills and affections may be transformed into an holy obedience to the will of God made knowne vnto vs: for certainly it is a true ſpeech one hath, though God himſelfe ſhould appeare in the likeneſſe of man and ſpeake vnto vs, yet if he did not alſo moue and direct vs by his inward grace his preaching would be vnprofitable vnto vs. We are therefore by praier to craue the aſſiſtance of his ſpirit. Many neuer thinke of this duty, many of vs either lie ſecurely bathing our ſelues in our beds till the inſtant time of comming to the publike aſſembly, or elſe if we riſe it is either to follow after worldly affaires, or to tricke and trim vp our bodies, and few or none of vs haue any care to fit and prepare our ſelues to ſanctifie our ſoules before we come to the hearing of the word, but we come laden with our ſinnes and with our minds ouercharged with diuerſe luſts, and ſo it comes to paſſe that the ſpeech of the Apoſtle is verified vpon vs, that we are euer learning and yet neuer able to come to the ſound knowledge of the truth. And how can it otherwiſe be, but that as many of vs as come without preparation by praier ſhold be vnfit to attaine ſound knowledge, for ſo comming we raſhly preſume we can vnderſtand Gods myſteries by the ſtrength of our owne wits, and ſo are iuſtly confounded, and ouerwhelmed with the maieſty and brightneſſe of them; Againe we muſt know, that praier is to the ſoule as exerciſe to the body, and as men vſe exerciſe of the body, eſpecially before meat to ſtir vp naturall heate to quicken the ſpirits, and to ſharpen the ſtomacke, ſo praier muſt be

2. Tim. 3. 7.

vſed before we come to the feeding of our ſoules to ſtir vp ſpirituall motions in our hearts, and to worke in vs an holy appetite and deſire after the word, an hunger and thirſt after the heauenly food of our ſoules; as men for want of bodily exerciſe, ſit ſometimes at a table wel furniſhed with good and wholeſome meat, and yet can eat little or nothing; ſo we ſhall finde, that for want of preparation, by the exerciſe of praier, many ſit before the Preacher, and are not able to taſte or feele any true ſweetneſſe in any thing laid before them, nay they are heauy and ſluggiſh, and vnfit to receiue any good. Remember therfore before we come to the hearing of the word, to lift vp our ſoules in praier to God, and euen to ſtretch out the faculties and powers of our ſoules, as men in bodily exerciſe ſtretch out the ioints of their bodies, we ſhall thereby no doubt finde and feele a great alteration in our ſoules, that they are more quicke and ready to receiue heauenly nouriſhment. Come we now to the manner of the Apoſtles praier in reſpect of his inward affection, that he praied with deſire.

Doct. 2. **True praier muſt be with inward feruencie and deſire of the heart.**

In that he ſaith, he did not only pray for the Coloſſians, but deſire that they might be fulfilled with knowledge of his will in all wiſedome and ſpirituall vnderſtanding, wee are taught that true praier muſt be with inward feruencie, with an holy ſanctified deſire of the heart. Praier muſt be rather a trauell of the heart, then a labour of the lips. Hence it is ſaid to be a powring out of the ſoule, and compared to incenſe: to note vnto vs, that it muſt be offered vp as it were by fire, it muſt proceed from the heat of the heart, that it may be a ſweet ſmelling ſacrifice to God. It is to be marked, that our Sauiour ſaith not, whatſoeuer yee pray for, but whatſoeuer ye deſire when ye pray, beleeue that yee ſhall haue it, and it ſhall be done vnto you. And that praier muſt be with an inward deſire, it appeares euen by the Lords manner of dealing with his children, who vſeth meanes to whet and ſharpen their deſires, ſometimes by deferring to grant their requeſts. Thus hee dealt with *Moſes*,

1.Sam.1.15.
Pſal.141.2.
Mark.11.24.

Exod. 32.

Psal. 42. 4.

Moſes: The Lords purpoſe was to ſpare the people: yet when *Moſes* praied for them, the Lord ſaid, ver. 10 Let me alone. And ſometimes by afflicting of them: thus he dealt with *David*: When I remembred theſe things, I powred out my very heart becauſe I had gone with the multitude, and led them into the houſe of God, with the voice of ſinging and praiſe, as a multitude that keepeth a feaſt. And the Lord vſing thus to deale with his children, doth plainly euince and proue the doctrine deliuered.

Vſe.
We are to examine our ſelues how we pray.

We ſee our duty: let vs now a little examine our practiſe. And becauſe it will not be ſufficient to take a view of it in generall, and to ſhew that men powre out their praiers onely of forme and faſhion, without any ſanctified diſpoſition, or holy deſire of their hearts; let vs inſiſt in one particular, wherby we may eaſily ſee how men faile in this duty and do not pray as they ought, with a true inward deſire of their hearts: the thing is this, men ſometimes pray vnto God, that they may abſtaine from ſome knowen ſinne, a ſinne wounding and waſting their conſciences, and they ſeeme to pray with deſire that they may abſtaine from it, but the euent many times ſhewes the contrary; for they finde no fruit of their praiers; it vaniſheth, and they lie ſtill in that ſinne vnreformed. For example, a man giuen to cuſtomarie ſwearing, being told of it, and reproued for it, he will ſometimes lift vp his voice in praier, and ſay, I pray God giue me grace to leaue it, which is a good ſpeech, and a ſpeech bearing ſhew of inward deſire to leaue that ſinne, but indeed many times there is no ſuch matter, for he ſtill forgets himſelfe, and oathes are ſtill common with him.

Queſt.

But wil ſome ſay, it ſeemes to me, and I perſwade my ſelfe when I ſay, God giue me grace to leaue my ſinne, that I haue a deſire in my heart to leaue it; will you ſit in iudgement vpon my conſcience? tell me then, I pray you, how I ſhall know that my deſire of grace and ſtrength againſt ſinne is no true ſanctified deſire?

Anſw.

I anſwer, I take not vpon me to ſit in iudgement vpon thy conſcience, let the word iudge that, and from thence I dare be bold to tel thee, that thy deſire is no true deſire, when it is only a bare deſire, when it ceaſeth and is at an end ſo ſoone as it is vttered, & thou haſt no further care to vſe other ſanctified means, to helpe and ſtrengthen thee againſt thy ſinne, as hearing, reading, and meditating on the threatnings and iudgements of God againſt that ſinne. For thus it was with *Balaam*: he deſired to die the death of the righteous; but his deſire was no ſooner vttered, but it was at an end: hee had no care to liue a ſanctified life, that leads to a bleſſed and comfortable death. Such as pray for grace and ſtrength againſt ſinne with a true ſanctified deſire, they ioine to their deſire, the holy vſe of other meanes, and their deſire is not flitting & vaniſhing, but conſtant, and they giue the Lord no reſt till he grant their deſire, yea they vſe vehement and vrging arguments to the Lord, to moue him to grant it; they vrge the former fauour and mercie of God in helping them againſt other ſinnes: they pray that the Lord will not ſuffer their enemie Satan to ouercome them: they preſſe the Lord with his promiſe, Aske and you ſhal haue, ſeeke and you ſhall finde. Thus it is with them that haue a true ſanctified deſire of grace and ſtrength againſt ſinne. And to ſtirre vp our dulneſſe in this caſe, conſider we, firſt that praier without a true deſire of the heart is meere mockerie, & cannot eſcape vnpuniſhed, the Lord denounceth a woe againſt it. Againe, praier ſent out from a true deſire of the heart, and offered vp in Chriſt, is pleaſing to God, yea though it be but a deſire true and heartie, when the voice faileth, yet then it pierceth the clouds. Looke on the example of *Hannah*: Shee ſpake in her heart, her lips did moue only, but her voice was not heard; and the Lord heard her: And vpon the example of *Hezechiah*: Like a Crane did he chatter, yet the Lord heard his praier. And this is both a notable comfort, and alſo a notable inducement to ſtir vs vp to powre out our praiers, with an inward feruencie, and with an holy deſire of our hearts. Now to the

Num. 23. 10.

Hoſea 7. 14.

1. Sam. 1. 13.

Iſay 38. 14.

the matter of the Apoſtles praier in the words following (that they might be fulfilled with knowledge in all wiſdome and ſpirituall vnderſtanding) with the limitation in reſpect of the obiect, the wil of God. The words carry this ſenſe, that ye might be fulfilled with knowledge, that is to ſay, that ye might increaſe in knowledge, and come to that meaſure the Lord hath appointed neceſſary for ſaluation, (for ſome of the members of Chriſt haue one meaſure, ſome another, according to that) yet euery one ſo much as is neceſſarie to ſaluation, which the Apoſtle here praied for (of his will) that is the will of God reuealed touching things to be beleeued & practiſed. Now in that the Apoſtle lifts vp his praier to God, for the Coloſſians, and deſired of him, that they hauing ſome meaſure of knowledge might receiue increaſe of it, we may conclude, that not only the beginning, but a further meaſure of illumination and vnderſtanding of Gods will, is the free gift of God, it is the Lords bountie and largeſſe, it comes vnto vs as alms to beggars, freely, it is gotten by earneſt intreating and ſuing for, at the hands of God, yet not for the merit of any intreatie, as the beggar gets not his almes for the worthineſſe of his crauing, but of the meere bounty of the giuer. So wee get increaſe of knowledge from the meere mercy of God, and in greater or leſſe meaſure according to the good pleaſure of the Lord. The Apoſtle ſaith, that the ſpirit diſtributeth his gifts as he will, the diſtribution of the gifts of Gods ſpirit is voluntary, therefore free, and the vnequall diſtribution of the gift of knowledge, in that ſome haue a greater meaſure of knowledge then others, is a clear proofe that the increaſe comes from the meere bounty of the Lord, not from reſpect had of any thing in vs ; for if the Lord ſhould giue a different meaſure of knowledge, not freely, but vpon deſert, then in all likelihood they who haue a greater meaſure of faith, ſhould haue a greater meaſure of knowledge, but wee may many times obſerue the contrary, that they haue more knowledge, who haue a leſſe

Epheſ.4.7.

Credenda & facienda.

Doct. 3. **Both the beginning and further meaſure of illumination is the free gift of God.**

1. Cor.12.11.

meaſure of Faith, yea ſometimes they who haue no ſauing faith, haue ſuch a meaſure of knowledge as they are able to propheſie: therefore both the beginning and the increaſe of our knowledge of the will of God is the free gift of God.

Mat.7.22.

Vſe.

Hauing ſome knowledge of Gods will reuealed in his word, wee muſt not thinke that we are able to come by the ſtrength of our owne will.

Let this teach vs, if it pleaſe the Lord to giue vs any inſight, any little knowledge of his will reuealed in his word not to be lift vp in conceit of our owne wit, as if then wee were able to goe on by our owne ſtrength, if we doe, wee ſhall finde a curſe vpon our wits, and by them we ſhall bee led into many erroneous opinions. If we obſerue it wee ſhall finde this hath beene the mother of many fowle and dangerous errours, when men hauing ſome generall illumination, ſome knowledge of Gods will reuealed haue then thought themſelues able to goe on by the ſtrength of their owne wit, they haue beene left to themſelues and then haue runne into many errours, witneſſe the beſt learned among the Papiſts who reſting on a conceit of their ſchoole ſubtilties and diſtinctions inuented by their own wits haue runne into moſt groſſe and palpable abſurdities, & haue ſtiffely and obſtinately ſtood in defence of them, we muſt therefore learne, in going on in the knowledge of Gods will not to reſt on the ſtrength of our owne wits, but vpon the bleſſing of God vpon them, vſe the benefit of wit and vnderſtanding in humility, for wit in it ſelfe is no cauſe of wandering out of the way, into by-paths of errour and hereſie. *Moſes*, *Daniel*, and *Dauid* had excellent wits, but they were humbled and ſanctified, and ſo great helpes vnto them, it is not wit in it ſelfe, but our proud conceipt of wit, and too much reſting in the ſeat of reaſon, which makes vs runne into errour, for that will not ſuffer vs to ſubiect our ſelues to the ſimplicity of the word of God, we muſt therefore take heed of it. In the ſecond place, in that the Apoſtle in the fourth verſe gaue teſtimony of the faith of the Coloſſians, and now prayed for the encreaſe of their knowledge of the will of God.

*Doct.*4

We learne that ſuch as truly beleeue in Chriſt, and are

True beleeuers being able to teſtifie their faith to others, may want knowledge of ſome things reuealed in the word of God.

Matth.16.

Acts.18.

Rom.1.12.

Mark.4.33.

able to teſtifie their faith to others, yet haue their want of knowledge of the will of God, and may bee ignorant of ſome things reuealed, the Lord giues them not a full meaſure of knowledge at the firſt, but onely ſome degree which is afterward encreaſed. Thus our Sauiour dealt with his Apoſtles, when they had confeſſed, that he was the Chriſt the ſonne of the liuing God, yet they knew not, the articles of his death and reſurrection, it is therefore ſayd ver. 21. from that time foorth, Ieſus beganne to ſhew vnto his diſciples, that he muſt goe vnto Ieruſalem, and ſuffer many things of the Elders, and of the high Prieſts, & Scribes and bee ſlaine, and riſe againe the third day. Wee read though *Apollos* was an eloquent man and mighty in the Scriptures which did argue an excellent meaſure of knowledge, yet he had his want of knowledge: euen two of his Auditours, *Aquila* and *Priſcilla*, as we finde verſe 26. took him home with them, and expounded the way of God more perfectly vnto him, yea Saint *Paul* teſtified of himſelfe, that hee might encreaſe in comfort and ſtrength of faith, by the faith of the Romans. Now the reaſon why the Lord giues knowledge vnto vs by degrees, is this, becauſe though a mans minde enlightned and ſanctified, be of great capacity and will receiue a great meaſure of knowledge, yet it is able to receiue but little at once, it is like a violl, or a glaſſe, with a narrow mouth, that muſt haue water or ſome other liquid matter, put into it, droppe after droppe. Hence it is ſayd, that our Sauiour preached the word vnto the people as they were able to heare and vnderſtand it.

Vſe.

Wee muſt come to receiue knowledge of the will of God by degrees.

And is it ſo, that the Lord giues the knowledge of his will, by degrees, by little and little, then let euery one of vs looke ſo to receiue it, let euery one attend with diligence on the ordinance of God, the preaching of his word the ordinary meanes of knowledge, and let him looke to receiue knowledge of the will of God by degrees, one meaſure after another, or one meaſure vnto another, for we muſt retaine and hold things heard and learned, and adde vnto them euery time, we heare, further meaſure of knowledge, otherwiſe we cannot look to be fulfilled with knowledge, as the Apoſtle here prayed, a veſſel that hath a narrow mouth and an hole in the bottome euer open, can neuer be fild by powring water into it : no more can our mindes bee filled with knowledge, being hard to receiue, and hauing no retentiue faculty, no power to retaine things heard, and learned, but as faſt as they are powred in they runne out, and paſſe away without profit, a fault that doth reſt vpon many hearers of the word, who heare many things and happily vnderſtand and receiue them with ioy for the preſent, but after a while become forgetfull hearers, as *Iames* 1.25. and let ſlip the things they haue heard, as if they had neuer heard them, theſe cannot come to the hearing of the word, to be further filled becauſe they haue nothing but emptineſſe in them, the things formerly receiued are gone, they are like the mill turned about daily but with new water, well let ſuch looſe and wretchleſſe hearers conſider, that it is not the hearing, the bare vnderſtanding, nor the delight for the preſent, but the power of the doctrine of the word remaining in vs, that ſhall ſaue our ſoules, by forgetting and letting ſlip out of our mindes good things receiued : we decline and decay in all good duties, the Lord therefore perſwadeth with the Church of *Sardi*, to recouer herſelfe from her declining, by remembring and holding faſt things receiued, the holy Ghoſt ſayth that wee ought diligently to giue heed to the things which wee haue heard, leaſt at any time, wee ſhould let them ſlip, and marke the waight of his reaſon following, ſtrengthened by compariſon, if the word ſpoken by Angels (that is to ſay the Law) was ſtedfaſt, and euery tranſgreſſion, and diſobedience receiued a iuſt recompence of reward how ſhall wee eſcape if we neglect ſo great ſaluation, that is to ſay the Goſpell, which at the firſt beganne to be preached by the Lord ; which we doe when

Reuel.3.3.

Heb.21.2.

we

we let ſlip the things wee haue heard, and ſo wee bring on our ſelues puniſhment proportionable to the excellency of the Goſpell and the firſt preacher of it Chriſt Ieſus.

Doct. 5.
A ſmall meaſure of knowledge of the will of God, will not ſerue to diuert vs in the way to ſaluation.
Phil. 1. 9.

One thing more may be noted from theſe words, namely this. that it is not a ſmall meaſure of knowledge of the will of God, that muſt direct vs in the way to life and ſaluation. The Apoſtle therefore heere prayes that the Coloſſians might be fulfilled with knowledge of his will, in all wiſdome and ſpirituall vnderſtanding, and this I pray, that your loue may abound yet more and more, in knowledge. and in all iudgement. One ſpeciall reaſon of this, is becauſe the knowledge of Gods will muſt not onely guide vs in particular actions of life which are innumerable: but muſt guide the inward motions of the mind, will and affections which are moſt wayward, and hard to bee brought into ſubiection to any good, for a man may be able ſometimes to bridle himſelfe in outward actions, but not to reſtraine the thoughts of his heart.

Vſe.
We muſt not content our ſelues with a ſmattering knowledge of God will reuealed.

Let vs not therefore content our ſelues with a ſmattering and a generall knowledge of Gods will reuealed. A man in his trade will not content himſelfe with ſmall skill if he be able to reach further, and ſhall wee then reſt contented with a little, and ſmall meaſure of knowledge of Gods will reuealed in his word. Looke how much knowledge we haue of Gods will, ſo much knowledge haue wee of God himſelfe and of our owne ſaluation, becauſe God reuealeth himſelfe and the meanes of Saluation in the word, and without the knowledge of that, there is no knowledge of God or of ſaluation. They that know not God in ſome meaſure the will of God reuealed in his word cannot know God, and ſo cannot know Gods mercy for their owne ſaluation, for if we know not God, God will neuer know vs to our comfort, therefore let vs not content our ſelues with a ſmall meaſure of knowledge of Gods will reuealed in his word, but labour daily for a greater meaſure and encreaſe. In the laſt words of this verſe the

Apoſtle ſets downe two things wherein the knowledge
of Gods will doth conſiſt, namely wiſedome, and vnder-
ſtanding and both ſpirituall. The word wiſdome hath ma-
ny acceptions in the Scripture, ſometimes it is put to ſig-
nifie an euill quality, the wiſedome of the world properly 2.Sam. 14.2.
called craft and ſubtilty, ſometimes it is taken in a good
ſence and then alſo diuerſly, as ſometimes to ſignifie the
doctrine of wiſedome, ſometimes the habit or quality of
wiſedome in the word, and ſo it is taken in this place be- 1.Cor. 2.6.
cauſe it ſtandeth heere in relation to the will of God, and
by it is meant, an ability or power of the minde aboue
nature, whereby the minde being cleared and disburdened
of naturall dulneſſe, vnbeliefe, ignorance and vanity, is a-
ble ſoundly and truely to apprehend, to acknowledge and
embrace the known truth of the word of God as the Lord
ſaith on the contrary, they haue reiected the word of the Ier.8.9.
Lord, and what wiſedome is in them ? though they had
the law amongſt them ver. 8. yet becauſe they did not
truely apprehend and beleeue it, they are ſayd to reiect it,
and conſequently had no wiſedome in them, whence it
is cleare, that when wee are wiſe in the knowledge of the
will of God, when we truely apprehend, acknowledge and
embrace the knowen truth of his word. The word (all)
doth not ſignifie all kinde of wiſedome, but a full meaſure
of ſpirituall wiſedome neceſſary to ſaluation. So we find 1.Cor. 13.2.
the word vſed, all faith, that is not all kindes of faith, iuſti-
fying faith is not there meant, but a full meaſure of faith of
working miracles. For the word (vnderſtanding) not to
ſay any thing of the diſtinction of it into the Theoricall
and practicall, by that word is meant, an ability and pow-
er whereby the minde is able to apply the knowen truth
of the word, to the good ordering both of particular in-
ward affections and outward things and actions, as time, 1.Kin.3 9.
place and perſon ſhall require. Thus *Solomon* prayed, that
God would giue him an vnderſtanding heart, or vnder-
ſtanding, whereby the affections of his heart might be or-

dered and hee might be able to iudge and diſcerne truely betweene good and bad in particular cauſes and controuerſies, and giue ſentence accordingly. Now both theſe, wiſedome and vnderſtanding, muſt bee ſpirituall, that is, wrought in vs by the ſpirit of Chriſt, on whom reſteth the ſpirit of the Lord, the ſpirit of wiſedome and vnderſtanding, the ſpirit of councell and ſtrength, the ſpirit of knowledge, and of the feare of the Lord: thus then are theſe words to be conceiued, as if the Apoſtle had ſayd in a ſufficient true and ſound apprehenſion of the truth reuealed in the word of God, and in a particular application of the ſame, to the good ordering of all particular affections of your hearts, and the actions of your liues, as the circumſtance of time, place and perſon ſhall require wrought in you by the ſpirit of Chriſt.

Iſay. 11.2.

Doct. 6.
They are truly wiſe, who rightly conceiue, acknowledge & embrace the truth of the word of God.
Pſal. 119. 98. 99. 100.

Now in that the Apoſtle cals knowledge of the will of God, ſtanding in true apprehenſion of the truth reuealed in his word, wiſdome, we are taught, that they indeed are truely wiſe, who rightly conceiue, acknowledge and embrace the truth of the word of God, they who haue an eye vpon the word, and ſee the truth of that for their guide in all things, and are able to gouerne themſelues wiſely, both in reſpect of inward affection and outward action. Hence it was that *Dauid* ſayd, that by the commandements of God, hee was wiſer then his enemies. Had more vnderſtanding then his teachers and the ancient: and no maruell, though it was thus with Dauid. There is reaſon to lead vs to thinke, that thoſe who vnderſtand, what the will of the Lord is, are moſt wiſe and indeed truely wiſe; firſt, becauſe the will of the Lord made knowen in the word, is the wiſedome of the Lord reuealed, manifeſting ſuch things, as the wiſedome of fleſh and bloud cannot reach vnto: Therefore they who are able by a ſupernaturall light to conceiue things contained in that, muſt needs be moſt wiſe, according to the nature of the things vnderſtood, as they who are able to conceiue, and carry in minde the beſt rules of pollicy, are iuſtly accounted moſt politicke. Againe, they muſt needs be moſt wiſe, who are enabled to prouide for their owne good eſtate, and that for euer, ſuch are they who truly conceiue and embrace the truth reuealed in the word, for that is able to make wiſe to the Kingdome of God and eternall ſaluation.

2.Tim.3.15.

Obiect.

Luk.16.8.

Some may ſay, we read that our Sauiour ſaith, that the children of this world, are in their generation wiſer then the children of light, enlightned by the ſpirit of God: how then is it true that they are moſt wiſe who rightly conceiue and embrace the truth of the word of God?

Anſw.

For anſwer, we muſt make the reſtraint of our Sauiours ſpeech. He ſayth not in generall that they are wiſer then the children of light: but with a limitation hee reſtraineth their wiſedome to their owne generation, to the things of this world, that in reſpect of them they are wiſer: againe, if this ſpeech runne thus, in their generation, then the children of light in theirs, he ſpeakes as it commonly fals out, that the children of this world in their generation, are wiſer, then the children of light in theirs, not becauſe the world is not able to make them wiſer, then the children of the world, but becauſe of our corruption, we commonly reach not to that meaſure of wiſedome we ought to doe, and ſo this makes nothing againſt the truth of the concluſion deliuered, that they are truly wiſe who rightly conceiue and embrace the truth of the word of God, for in that they reach not that meaſure of wiſedome which they ought, it is in reſpect of their corruption, and the remainder of ſinne in them.

Vſe.

They that would be truly wiſe, muſt labour to know acknowledge & embrace the truth of Gods word.

Would we then (for vſe of this) be truly wiſe (no doubt euery one deſires it) would wee haue that wiſedome, that will make vs wiſe to eternall happineſſe? then labour wee rightly to conceiue, acknowledge and embrace the truth reuealed in the word of God, that is the wiſedome of God, and able to make vs wiſe and prouident for our eternall good. And to lead vs on in this, conſider we but this one

thing,

thing, many men in the world, carrie a great ſhew of wiſedome, and indeed they are wiſe in their kinde, but they wanting this (if we obſerue it) we ſhall finde that the Lord doth catch and confound them in their wiſedome, and as he dealt with *Achitophell*, he turnes their plots and deuices into fooliſhneſſe. Nay which is more familiar and eaſie for vs to obſerue, wee ſhall finde that ſome that are renowned for wiſdome in the world and yet want this wiſedome from the word; they ſome way or other diſcouer themſelues, to be but ſtarke fooles, for conſider it, doe not wee ſee many times ſuch as are able to ſpeake well and wiſely and to giue good councell to others, and to manage their owne outward affaires with ſome good diſcretion, that they notwithſtanding are tainted and ſtained with ſome notorious ſinne, yea they are very monſters in the outrage of ſinne; are not the wiſeſt men of this world, many times grinding vſurers, extortioners, oppreſſours, greedy cormorants, hard dealers with their brethen, ſuch as defraud poore labourers of their hire, yea are they not ſometimes Ale-houſe and Tauerne-haunters, whore-hunters and ſuch like. If wee looke into the world wee may eaſily obſerue it, that one way or other they diſcouer the weakeneſſe of that wiſedome, the world doth ſo much admire in them, the Lord doth puniſh the pride of their wiſedome with ſome foule ſinne, and doth ſuffer them to yeeld to the ſubtilty of Satan, and deceipt of ſinne, to make knowen their folly by their ſinne, he doth paint out their folly in their faces, and ſet a *Nouerint vniuerſi* vpon them, and be it knowen to all men, that theſe whom you accompt iolly wiſe men, behold they are meere fooles. This muſt ſerue to teach vs and to ſtirre vs vp, not to reſt in ſuch kind of wiſedome, as is found in the men of this world, but ſeek after that which is deriued from the word and ſo from God himſelfe the fountaine of all true wiſedome. We are further to marke that the Apoſtle in this place, ioynes wiſedome and vnderſtanding together. Whence it followes for our inſtruction; that it is not enough for vs to conceiue and acknowledge the truth of Gods will, either commanding duty, promiſing mercy or threatning iudgement, but we muſt apply it to the ordering of our liues in particular actions, for as the knowledge of Gods will is brought vnto vs, by the miniſtery of the word, not onely in the information of our vnderſtanding and iudgement but in the vſe of inſtruction in the way of righteouſneſſe and reformation of corruptions, both of heart and life, ſo it muſt be receiued. Hence it is that *David* ſayth, that the word was a lanterne vnto his feet, and a light vnto his paths. we are to marke, that he ſayth not, it was a light vnto him to enlighten him, but to his feet and path, giuing vs to vnderſtand that he did not reſt in his illumination by the word, and in his apprehenſion of the truth but hee further applied it, to the guiding of his particular ſteps in the wayes of the Lord, to the particular actions of his life; & indeed there is great reaſon, why we ſhould not content our ſelues with the knowledge of the truth of the word, no nor yet with a temporary good liking of it, without application of it, as particular occaſion is euery day offered vn to vs, if we doe; we ſhall finde, that we ſhall not onely faint vnder many afflictions, but we ſhall faile in our beſt actions, ſinne will inſinuate it ſelfe, and get within them: hypocriſie will get into our prayers, hearing of the word, receiuing the Sacraments and almeſ-giuing; yea wee ſhall fall into many knowen ſinnes. Conſider the example of *David*, he doubtleſſe knew the nature and quality of adultery, and the iudgements of God attending on it. Yet becauſe hee made not ſpeciall vſe and application of his knowledge he fell into that ſinne. We ſee then the neceſſity of this duty: let vs now ſuffer our ſelues in a word or two, to be ſtirred vp to the practiſe of it, and to this end know, that if we conceiue what is the will of the Lord in our beſt actions, in our hearing of the word, prayer, receiuing of the Sacraments, if we vnderſtand that we are to performe

Doct.7. It is not ſufficient to vnderſtand and take notice of Gods will, but it muſt be applyed to our paticular occaſions.

Pſal 119.105.

Reaſon. Elſe ſhall ſin inſinuate it ſelfe and get within our beſt actions.

Vſe and Appication. Apply wee therefore our knowledge diligently, to the particular actions of our liues.

performe them by faith, repentance, feare, loue, reuerence, zeale, obedience and humility : and doe not apply this our knowledge, to the forming of them in this manner, they become ſinne vnto vs, and abhominable in the ſight of God, euen like the ſacrifices of the Iewes, yea I dare be bold to ſay, that the knowledge of the death and paſſion of Chriſt, as it is a ſingular knowledge, ſo without application it brings a ſingular iudgement, if it be not applyed both for the remiſſion of our ſinnes and our ſanctification, it ſhall be a great encreaſe of our condemnation : if then we would not haue our beſt actions turned to ſinne, yea, our knowledge of Chriſt a ſeale of condemnation : let vs not content our ſelues with the knowledge of the truth of the word of God, but learne to apply it to particulars as occaſion ſhall be offered.

Iſay.66.3.

Ver.10.

VER. 10. *That ye might walke worthy of the Lord, and pleaſe him in all things, being fruitfull in all good works, and encreaſing in the knowledge of God.*

Generall reſolution of the tenth verſe.

The Apoſtle ſets downe in this verſe the end of his prayer for the Coloſſians: to what end he praied for them, namely, that they might walke worthy of the Lod. Now becauſe they might doubt how farre that extends, *to walke worthy of the Lord*, in the next words he explaines it, euen to the pleaſing of him in all things, yea but might ſome ſay, how ſhall we walke ſo worthy of the Lord, as that we may pleaſe him in all things. The Apoſtle in the words following doth tell vs, by being fruitfull in all good works which is amplified in the laſt words, by the effect of ſuch fruitfulneſſe, namely, a further meaſure of illumination and knowledge of God, encreaſing in the knowledge of God. Theſe are the generall parts of this verſe, come we to the words as they are layd downe by the Apoſtle. The word (*walke*) is well knowen to them that haue any little

Particular interpretations.

reading in the Scriptures, (who read with obſeruation of the phraſe) to be borrowed from trauellers ſignifying to liue, or to hold on a courſe of life, either generally in the duty of Chriſtianity or in ſome particular place and calling, to walke worthy of the Lord is not as the popiſh ſorte expound it, to liue ſo as that by Chriſtian good life, we anſwere the iuſtice of God, according to the rigor and exact rule of iuſtice, propounded in the morall Law, but that wee walke in vprightneſſe, and ſincerity of heart, as it is, walke before mee, and be then vpright, and ſo as it becommeth them who are called by the Goſpell, to bee the ſonnes and daughters of God, and to the hope of ſaluation: the Apoſtle exhorteth to walke worthy our vocation, and that our conuerſation be as it becommeth the Goſpell of Chriſt by which we are called to bee the ſonnes of God, and to the hope of ſaluation, theſe two places ſerue to expound this, and ſhew that the words are thus to be conceiued, as if the Apoſtle had ſaid that ye might liue both in reſpect of the duties of Chriſtianity, (of your particular place and calling, vprightly as in the preſence of the Lord, and as it becommeth them who are called by the Goſpell to bee the children of God, and to the hope of Saluation.

Gen,17,1.

Ephes,4,1.
Philip.1,27.

Doct.1.
Our knowledge of Gods will ought to end in practiſe

Doctrine. Firſt, in that the Apoſtle prayed for the Coloſſians, that they might be fulfilled with the knowlege of Gods will, to this end, that they might walke woorthy of the Lord, we are taught, that our knowledge of the will of God muſt end in practiſe. Looke what meaſure of knowledge we haue, wee muſt expreſſe it in the like meaſure of holineſſe and obedience. For why? the will of the Lord reuealed, teacheth either things to be beleeued, and thoſe are to bee effectuall to ſtirre vs vp to holineſſe, as the Apoſtle ſaith, ye haue not ſo learned Chriſt, ye haue not ſo learned things to be beleeued concerning Chriſt, as that your learning and knowledge of him ſhould leaue you in your corruption, to walke as other Gentiles doe, that beleeue not, or elſe the will of the Lord reuealed teacheth things to be done which indeede are neuer truly knowne of vs, but in the practiſe of them, as wee know not in ſuch ſort as wee ought what any that is ouer vs, either Father or maſter or gouernour doth command to bee done, vnleſſe we doe it, for that is the end of their command, which is not knowne but in the practiſe: againe knowledge in many places of the Scripture is compared to light, and wherefore is light giuen, but that wee ſhould walke in it. Wherefore ſhines the ſunne, but that a man ſhould go out to his labour, ſo the light of knowledge is giuen that wee ſhould walke in it. It is the argument of the Apoſtle: yee were once darkneſſe, but now are light in the Lord: walke as children of light, the night is paſt, and the day is at hand let vs therfore caſt away the works of darkneſſe, and let vs put on the armour of light, ſo that we walke honeſtly as in the day, not in gluttony & drunkennes, neither in chambering and wantonnes, nor in ſtrife and enuying.

Epheſ. 5.8.

Vſe.
Look wee that our life bee proportionable to our knowledge & profeſſion.

For the vſe of this point note wee this, there is neuer a one of vs liuing vnder the preaching of the Goſpell, but we will ſeeme to haue gotten thus much knowledge, that we are to repent of our ſinnes, and beleeue in Chriſt, that wee may bee iuſtified and ſaued, wee will thinke there is great diſgrace and indignity offered the meaneſt of vs, if we be told we know not theſe things: though few indeed know them as they ought. Now then as we profeſſe that we know in ſome meaſure the doctrine of faith and repentance, ſo let vs looke that our life be proportionable to our knowledge, that we walke in that light that is giuen vnto vs, take heede we be not found ſleeping in the day light, and ſtanding ſtill and idle in the midſt of our knowledge, and in this caſe beware of the ſubtilty and cunning of the Deuill, who ſo perſwades with many that though they know Faith and repentance to be the way to life and ſaluation, yet they need not ſo preſently, and ſo ſoone as they know it, to walke in that way, but that it is enough for them to enter into that path at the hower of their death, &

Note.

ſufficient

ent to expreſſe the knowledge of faith and repentance in death, and not in the courſe of their life, and to make his perſwaſion plauſible and powerfull, he comes vpon them, as he came vpon our Sauiour Chriſt himſelfe with *ſcriptum eſt*, it is written, and he telleth them they may finde it in the booke of God; and that the theefe on the croſſe repented at his laſt houre, and was receiued to mercy, and by this he doth ſo bewitch many, that they mocke at the doctrine of timely repentance, and ſooth vp themſelues in their prophaneſſe, and ſay (tuſh) if wee may haue but time to call for mercy at our death, it is enough, it is no matter for walking in the way of repentance, what ſhould a man trouble himſelfe that way, till he grow olde, or bee ſicke and lye vpon his death bedde, repentance ſhall ſaue a man at any time, and we hope to dye repentant, and the ſeruants of God. Thus doth the Diuell delude and deceiue many a poore ſoule, wee muſt take heed of this ſubtilty and ſtrong deluſion of Satan, and that we may be armed and ſtrengthened againſt it, conſider. Firſt, that though true repentance bee neuer too late, yet late repentance is ſeldome or neuer found, a man that hath liued a leud and a vitious life, and is now at the point to yeeld vp the ghoſt, ſorrowing and greeuing, may iuſtly doubt of his ſorrow, whether it be true godly ſorrow or no, though it be about his ſin, becauſe he cannot wel perceiue whether it proceed from a loathing of his ſinne, or from a feare of death, and whether he bee humbled before the mercy of the Lord, or in reſpect of his puniſhing hand; we haue one example indeed in the Scripture, the thiefe on the croſſe that repened truely at his laſt hower, but we haue a thouſand to the contrary. Now what a madneſſe is it for a man to caſt himſelfe on ſuch a dangerous point, to enter into ſuch a way wherein onely one hath eſcaped, and thouſands haue periſhed. Againe, though God haue promiſed forgiueneſſe to true repentant ſinners, yet hath hee not promiſed repentance to euery ſinner, that euery ſinner ſhal

Reu.3.3.

repent when he luſt,wee finde not that in all the booke of God : this wee find, that hee threatneth ſuch as know his will touching repentance, and walke not accordingly,but ſleepe ſecurely in their ſinnes,that he will come vpon them ſuddenly,yea,ſo as he wil be ſure to find them ſleeping,the Lord threatened the Church of Sardi,that he would come vpon her as a theef, who watcheth his time,and commeth when men are a ſleepe, yea more then that, for the theefe by making a noyſe happily awaketh thoſe that are lodged in the houſe that he breakes into ; but the Lord ſaith further to that Church, thou ſhalt bee ſtill aſleepe, and ſhalt not know what howre I will come vpon thee. This we ſee verified vpon many,who either are cut off by ſudden death in the very act of ſinne, or if they haue time giuen, yet the Lord either takes away vnderſtanding from them, or ſends vpon them ſuch an horror and fearefull expectation of his wrath that they cannot repent, if then wee would not haue our ſorrow doubtfull, euen ſuch as we our ſelues may iuſtly ſuſpect not to be godly ſorrow, but rather ariſing from the weakenes of the fleſh,or bitterneſſe of paine, if we would not haue the Lords wrath to ſurpriſe vs, & to take vs ſleeping in ſinne,and cut vs off ſuddenly in our ſin, let vs learne to expreſſe the doctrine of repentance,not only in death, but in our liues, and to walke according to the meaſure of our knowledge of faith and repentance. In the next place in that the Apoſtle ſaith that the end of our knowledge of the will of God muſt be a walking woorthy of the Lorde, that is as becommeth ſuch as are called by the Goſpell to be his children, we are taught that we muſt frame and portion out our liues according to the meaſure of Gods mercy towards vs, we hauing receiued mercy from the Lord, wee muſt walke according to the meaſure of mercy: if we perſwade our ſelues wee haue ſo great mercy vouchſafed vs, as to bee the ſonnes and daughters of God, we muſt lead our liues in a proportionable meaſure of holineſſe and obedience,and walke as becommeth ſonnes

Doct.2. Our life muſt be proportioned to the meaſure of Gods goodnes towards vs.

ſonnes, as the Apoſtle exhorteth: Walke in loue euen as Chriſt hath loued vs,and hath giuen himſelfe for vs,to bee an offering and ſacrifice of a ſweet ſmelling ſauor to God. But fornication and all vncleanneſſe,or couetouſneſſe, let it not be once named among you,as it becommeth Saints, there is the ground of his exhortation, that hauing receiued ſo great mercy and grace to be Saints,we are to walke as is fitting the Saints of God, and there is great reaſon why wee ſhould ſo walke, becauſe as the earth rendreth to the husbandman the fruit of his paines beſtowed vpon it, ſo we ſhould render to the Lord the fruit of his mercy beſtowed vpon vs, and that is repentance, a renouncing of all vngodlineſſe,and a liuing ſoberly and righteouſly, and godly in this preſent world. And this is a duety of great good vſe and conſequence, if it were thought on and remembred, it would hould vs backe from many notorious ſinnes,would men be ſo prophane? would they break out into ſuch blaſphemous oathes,ſuch curſed ſpeaking, ſuch drunkenneſſe, ſuch filthineſſe as many doe, if they did keepe in their mind a regiſter,and remembrance of Gods mercies and fauours towards them in their bodies and ſoules,in their friends, in their countrey, in their magiſtrates, in their miniſters or any other way; no doubtleſſe, if ſuch perſons as are carried with violence againſt their neighbours to ſmite them with the venom of their railing and ſlanderous tongues, would but call to minde when they are in their heate;and their raging and madde mood the Lords mercy towards themſelues, how the Lord hath dealt with them in great mercy, both in their creation and preſeruation,and many other innumerable bleſſings, and (as they perſwade themſelues)in the greateſt mercy of all, the forgiueneſſe of their ſinnes,and that they are to walke accordingly. Would they then goe on in their fury? no without queſtion,then as *Nehemiah* ſaid cap. 6.11. ſhould ſuch a man as I flee, ſo they would ſay, ſhould ſuch a man or ſuch a woman as I that haue receiued ſo great mercy from

Eph,5.2 3.

Roman,4,2.

Tit.2.12.

Vſe.1.
It will ſeeme to be a ſoueraign reſtraint from ſinning againſt God.

from the Lord, ſhould I ſo farre forget the Lords mercy, as to rage, raue, and fome out mine owne ſhame againſt my brethren; no, no, I will rather ſuffer any iniury then I will doe ſuch wickedneſſe and ſinne againſt my gratious and mercifull God, this no doubt would be the fruit of the remembrance of this duety, let vs then bee carefull to remember and thinke vpon it, that we are to walke in a meaſure of holineſſe anſwerable to Gods mercy towards vs, and know that if wee doe not ſo walke, wee turne Gods grace into wantonneſſe, and then certainely the Lord wil turne his mercy into iudgement. Now to the words following (and pleaſe him in all things) heere the Apoſtle makes knowne how farre walking woorthy of the Lorde doth extend, namely to the pleaſing of him in all things, the originall words ſignifie onely thus much, to all pleaſing, but hauiug reference and reſpect to that which (goes before the walking worthy of the Lord,) they may well be thus rendred, to his liking in all things, to the pleaſing of him in all things. Now to pleaſe the Lord is (in a word) to obey the will of the Lord, according to that comparatiue ſpeech, where we ſee, that to pleaſe the Lord, is to obey the will of the Lord (in all things) that is in thought, word, and deede.

Interpretation.

1.Sam,15,22.

Ob. We cannot pleaſe the Lord in all things, for who is it that ſinnes not?

Anſ. It is true, we are not to looke what we can doe, but what we ought to doe, and what is our duty, we are to endeauor and to breath after that, euen to pleaſe the Lord in all things, yea to deſire and ſeeke after it, as much as our appointed food, to hunger and thirſt after it, for vpon that, our Sauiour pronounceth a bleſſing, wee are to labour in truth and ſincerity to obey the will of God in all things, and if we faile in any things, (as we cannot chuſe but faile in many things) yet we ſo endeauouring the Lord accepts our imperfect obedience in Chriſt, in and by whom the weake obedience of true beleeuers is accepted as the Apoſtle

Math.5.6.

ſtle ſaith, thus then are theſe words to be conceiued, as if the Apoſtle had ſayd, euen to the hearty and ſincere throgh imperfect obedience of the will of God, in thoght word and deed, which is pleaſing vnto him by the mitigation and moderation of the Goſpell, whereby the Lord doth moderate the rigour of the Law, and accept of your imperfect obedience as pleaſing vnto him in Chriſt.

1.Pet.2.5.

Doct. 3.
Our moſt ſincere obedience to Gods will cannot ſtand without reproofe in the ſight of God.

In that the Apoſtle doth deliuer the ſincere obedience of true beleeuers vnder the title and terme, not of ſatisfying but of pleaſing the Lord, and that onely in Chriſt: we are taught, that though we walk as becõmeth the children of God, yet we doe not thereby ſatisfie the iuſtice of God; our true and moſt ſincere obedience to the will of God, is not able to ſtand without reproofe in the ſight of God, the greateſt and higheſt degree of excellency it can reach vnto, is in Chriſt to pleaſe the Lord. Wee ſhall finde that the Apoſtle doth often inculcate and beat vpon this point that our walking as becommeth vs, doth pleaſe the Lord, but neuer that it doth ſatisfie his iuſtice. The cauill of the Papiſts on that place is not woorth the anſwering; they make (*promeretur*) to haue a paſſiue ſignification, and ſo no latine word, but a barbarous tearme. The point deliuered may further bee confirmed by this reaſon: there is no good thing done by any beleeuer and regenerate perſon, but it is ſtained by his intermedling corruption. Euen our righteouſneſſe is as a menſtruous clout, and therefore not our beſt and moſt ſincere obedience can ſatisfie the iuſtice of God, and ſtand in his ſight without reproofe.

1.Theſſ.4.1.
Heb 13.16.

Exception.

Againſt this reaſon the Papiſts take exception, and ſay is the beſt obedience of true beleeuers ſtained with ſinne, then it cannot pleaſe God, for ſay they, ſhall we ſay, that a ſinnefull worke is a pleaſing ſacrifice to God, that is blaſphemy, the Lord hates ſinne and all ſinnefull workes, ſo that either you muſt make the obedience of true beleeuers not ſinfull, or if ſinnefull, then not pleaſing to God.

Anſw.

Vſe. Confutation of the Papiſts.

*Doct.*4. True obedience to the will of God muſt be entire

Luke 1.

Wee anſwer againe, that the obedience of true beleeuers is not abſolutely ſinnefull, for then it could neuer bee pleaſing to God; it is holy and good, for the kind, as it is enioyned by God, and as comming from the Spirit of God, but in the maner of doing it faileth and comes ſhort of that perfection Gods iuſtice requires. Againe, the Lord doth pardon the ſinnefulneſſe of the obedience of true beleeuers, & ſo accept of it in Chriſt, & in him, not in it ſelfe, is it pleaſing to God; and it ſtill remaines a truth, that the moſt our beſt obedience can be aduanced vnto, is to bee pleaſing to God, this muſt ſerue to enforme our iudgements, and to ſtrengthen vs againſt the contrary opinion of the Papiſts, who hold and teach, that the obedience of beleeuers doth anſwer the iuſtice of God, and make them more iuſt in the ſight of God. We muſt hold it for a truth, that our beſt obedience is ſo farre from ſatisfying the iuſtice of God, as that it pleaſeth not God vnleſſe he behold it in mercy, and in the face of Ieſus Chriſt. Marke we further what the Apoſtle adioynes to the pleaſing of the Lord, that it muſt be in all things: our inſtruction thence is this, that true and ſincere obedience of the will of God muſt bee entire, ſuch as will approoue themſelues to the Lord, and pleaſe him, muſt ſincerely without doubling obey his will in euery thing; howſoeuer we cannot reach to that perfection to pleaſe God in al things, yet it muſt be the purpoſe of our hearts, we muſt purpoſe to pleaſe him in all things, and not to offend him in any thing, if we doe, it muſt be againſt our purpoſe. It is ſaid of *Ioſias* that he turned to God according to the whole Law, and of *Zachary* and *Elizabeth*, that they walked in all the commaundements of God: which is not to be vnderſtood as that they kept the law in perfection, but in the purpoſe of their hart, they did not wittingly breake the commandements of God, & the reaſons why we are thus to pleaſe God in our purpoſe and endeauour are theſe. Firſt becauſe the commandements of God are ſo conioyned and linked together

Iam. 2. 10.

ther, as the tranſgreſſion of one is the breaking of all, for he that breakes one is guilty of all. Againe he that liues in the manifeſt breach of any one commaundement of God, if occaſion be offered, he will break all, he being not regenerate, as hee doth plainely ſhew by his ſinne, if it bee for his profit or pleaſure, he will breake all the commandements of God. Hence it followes neceſſarily, that ſincere obedience to the will of God muſt be entire.

Vſe. He that liues in any one knowen ſinne cannot perſwade himſelfe that he is pleaſing to God.

Let no man therefore perſwade himſelfe, that he is one pleaſing to God, becauſe the world which ſees but the outſide cannot conuince him of ſinne, when his owne conſcience telles him, hee liues in the manifeſt breach of ſome commandement of God. Neither let any one flatter himſelfe that his wayes pleaſe God, becauſe he doth proſper in outward things, as many thinke they are highly in Gods fauour becauſe they haue proſperity: that is a leaden rule, onely then wee pleaſe the Lord, when our obedience to his will is entire, when we purpoſe and endeauour to approue our hearts and liues vnto him in all things; and to helpe vs forward in this, know, that we can neuer haue aſſurance of our owne ſaluation, till wee haue this holy purpoſe and godly endeauour, ſo long as we liue in the manifeſt breach of any commandement of God, though it bee only known to our ſelues, our conſciences will not be ſetled, it will at one time or other riſe vp & condemn vs, & if our conſcience condemne vs, God is greater and knoweth all things, if then we would not be in continuall doubt of our owne ſaluation, which is a fearefull ſtep to deſparation, let vs put on a goodly purpoſe of hart to pleaſe God in all things, both in thought, word and deed. The wordes following are an anſwer to a doubt that might ariſe from the former part of this verſe, for ſome might ſay, how ſhall we walke worthy of the Lord: the anſwer is by being fruitfull in all good workes, that word (*fruitfull*) is metaphoricall, and borrowed from trees that beare fruit, that as fruitbearing trees bring forth fruit according to their kind, ſo

Note.

1 Ioh. 3. 20.

Interpretation.

1.Iohn 3.

we are to bring forth good workes,and to be fruitfull,is to bring forth good works,that is to ſay, holy and good actions,for good workes are oppoſed to actuall ſinne, wee finde them propoſed vnder the name of actuall righteouſneſſe,and ſet againſt actuall ſinne,where Saint *Iohn* makes oppoſition betweene doing righteouſneſſe and committing ſinne, and to do righteouſneſſe is to performe a good worke, therefore, by good workes wee are to vnderſtand holy and good actions : whereas the Apoſtle ſaith further (*in all*) his meaning is in all ſorts of good works,inward & outward in body and minde,to inſiſt in the Apoſtles own ſimilitude, as fruitfull trees bring not forth fruit onely, on one bough or branch,but on euery branch plenty of fruit, ſo good workes the fruits of beleeuing Chriſtians muſt be brought forth not only by the hand, the foot, the tongue and other members,but in all the powers of the ſoule,and in all and euery member of the body.

Doct. 5. Good works are fruits of faith.

Now to the doctrine : firſt, we are to marke that the Apoſtle hauing teſtified the faith of the Coloſſians, heere he ſaith,that he prayed further for them, that they might be fruitfull in all good workes, whence wee may conclude, that good workes follow faith, and are fruits of faith, wee ſhall finde this point if we obſerue it conſtantly,taught by the Apoſtle. For firſt, he teacheth that we are iuſtified by faith in Chriſt, and then ſanctified, and that our ſanctification is a fruit of our iuſtification, and therefore, good workes which are part of ſanctification, they follow faith, and are fruits of faith in them that are iuſtified. Hence it is that hee ſaith, that loue and ſo the duties of loue, good workes, come out of a pure heart, good conſcience and faith vnfained,and that text cleerely prooues this truth, it needs no further light for manifeſtation of it.

1.Tim.1.5.

Vſe. It is erroneous to ſay, that workes are the forme and life of faith.

The vſe of this point may be this,are good works fruits of faith,then it is erroneous,nay,very abſurd, to ſay as the Papiſts doe,that they are the forme and life of faith, not to make faith to be faith, but to make it good, liuely and auailable to iuſtification, for ſo they teach. Now this is very groſſe, who knowes not that it is contrary to all reaſon, being contrary to the courſe of nature, to ſay, that the fruit giues life to the tree, euery man that knowes anie thing can ſay to the contrary, that the tree giues life to the fruit, ſo faith giues life to good workes, not good workes to faith, to make it auaileable to iuſtification, the life and forme of faith, by which it is effectuall to iuſtifie, is ſpeciall affiance and truſt on Gods mercy in Chriſt, and though ſuch faith cannot be without works after it haue iuſtified, they follow vpon it as fruits, yet doe they not concurre with faith to the forming of it in the act of iuſtification, they hauing relation to faith as fruits, they onely as fruits declare it to be effectuall in it ſelfe, they giue not life vnto it. In the next place in that the Apoſtle is not content to ſay, (*that ye might walke worthy of the Lord*) but hee addes bringing forth as being fruitfull, we are taught that our obedience muſt not be only inward and habituall, we muſt not content our ſelues with the hauing of any grace, be it neuer ſo excellent, be it faith or the feare of God, but we are to ſhew it and let it appeare in the actions of faith and of the feare of God, as fruitfull trees in their ſeaſon doe bud and bloſſome and their fruits grow to ripeneſſe, and yeeld comfort to the owners, ſo our obedience and ſubiection to Gods will and grace wrought in vs, muſt ſhew it ſelfe in the fruits of it, to the glory of God, and the good of our brethren, and hence it is, that the Godly are called trees planted by the water ſide which bring foorth fruit in due ſeaſon, yea, ſo planted, as that in reſpect of their rooting they feel not when the heat commeth, & the yeere of drought cannot make them ceaſe yeelding fruit.

Doct. 6. Our obedience to Gods will muſt not be onely inward and habituall.

Pſal. 1.3.

Ierem. 17.1.

Thus it is with all Gods children, & thus it ought to bee with all of vs, that haue anie grace wrought in vs, we are to manifeſt in the fruits of grace, & there is great reaſon for this, for why? the Lord will haue his grace that is in vs, known both to our ſelues & others, that is the end of al the

Vſe. So it ought to be with all that haue any grace wroght in them.

Lords dealing with vs, either by proſperity or aduerſity, to diſcouer what is within vs, what grace there is in our hearts; we our ſelues cannot know whether we haue any grace in vs or no, but by the fruits of it, for example, the ſappe of a tree beeing good, the tree is good, yet it is not knowen to be good by the ſappe, but by the fruits of it, ſo we are not knowen to be good and to haue grace in vs, but by the fruits of grace, and therefore the grace that is wrought in vs, muſt appeare in the fruits of it, the feare of God muſt ſhew it ſelfe in the fruits of it, yea, in the proper fruits, ſuch as properly iſſue and come from the grace of Gods feare, wrought in the hearts of Gods Children, and thoſe are ſpecially theſe, euen a trembling and a reuerent awe of God in proſperity, and a willing and ioyfull ſubiection to his will in aduerſity, not to bee lift vp in pride, or to lie ſecurely in ſinne in proſperitie, or to be vtterly deiected in time of aduerſity, but to tremble before the Lord in proſperity, when the hearts of the wicked are moſt lift vp, and to be inwardly comforted in the Lord in time of aduerſity, theſe be the fruits that muſt be ſent forth from the inward root the true feare of God, and thus the grace of God, that is in vs whatſoeuer it bee, muſt appeare in the fruits of it. And that wee may bee ſtirred vp to this duty, conſider wee that the Lord will not, acknowledge any grace in vs, vnleſſe it appeare in the fruits, the Lord ſayth to *Abraham*, when he ſaw his willingneſſe to offer his ſon in ſacrifice, *now I know that thou feareſt me, ſeeing for my ſake thou haſt not ſpared thine onely ſonne*. The Lord knew what heart was in *Abraham* before, he knowes the hearts of all his, but then by that fruit hee did acknowledge his true feare to be in him: ſo doth the Lord, then acknowledge any grace in vs, when it appeares in the fruits of it; againe, we muſt know if we content our ſelues with the habite of righteouſneſſe in the hauing of any grace in our hearts, the Papiſts ſhall riſe vp in iudgement againſt vs, and condemn vs, for they bring foorth the fruits of their falſe religion,

Gen.22.12.

and blinde deuotion, yea the very Athieſts and vileſt Miſcreants of the world, ſhall ſtand vp in iudgement againſt vs, for they walke after their luſts, they ſhew the corruption of their hearts in all curſed fruits of impiety and ſinne, let it then be a ſhame for vs to be behind them; let as many of vs as perſwade our ſelues wee are religious and fearing God, be ſtirred vp to expreſſe the power and fruit of our religion and feare, that ſo the Lord may acknowledge his owne grace in vs, wrought by his owne good Spirit, and that neither Papiſts nor Atheiſts may euer by the euidence of their vnſauory fruits, riſe vp againſt vs in indgement, and condemne vs.

Doct. 7. We muſt expreſſe grace receiued in all good fruits.

Note we further, the Apoſtle ſaith, *fruitfull in all good workes*, whence we are taught that wee are to expreſſe the grace that is in vs by all good fruits, for as true regeneration is vniuerſall, a transformation of the whole man into the image of Chriſt, ſo it muſt appeare and ſhew it ſelfe in all the powers of the ſoule, and if we be able to doe much, we are not to content our ſelues with doing a little, as the Lord ſhall enable vs, we muſt be fruitful in all good works and this is indeed a ſure teſtimony of the ſoundneſſe of religion. Before wee leaue theſe words, a cauill of the Popiſh ſort occaſioned from this, and the like places of Scripture, is to bee anſwered. Hence the Papiſts take occaſion to wrangle and to reaſon againſt that truth taught by our Church, that the beſt workes of beleeuers are ſtained with ſinne, after this manner (ſay they) we finde that the holy Ghoſt heere and in other places of Scripture calleth many workes of beleeuers, good workes, and wee muſt needes thinke the holy Ghoſt ſpeaketh the truth: but if they were infected with ſinne, they could not be truely called good, for it can be no good worke that faileth either in ſubſtance or in circumſtance, or that hath anie one fault in it, *bonum ex integra cauſa, malum ex quolibet defectu*, that is truely good, that is euery way good, and that is bad that hath any defect, therefore you muſt either ſay, that the holy

Ghoſt cals euill good, and that is blaſphemous, or elſe acknowledge many good workes free from ſinne.

Anſw. To this we anſwer: firſt, they reaſon from an Epithite or title that the Scripture giues to workes conſidered in the abſtract by themſelues as they are commanded, or as we are moued to doe them, and ſo indeed they are holy and good, but that is no good argument nor proof, that good duties done by vs, admitte we be true beleeuers, are perfectly good as we do them, and that they are free from the ſtaine of ſinne as they come from vs.

Replie. Againe, becauſe they will ſay wee finde, workes called good in *concreto*, conſidered together with the doers, & as they are done by beleeuers. Matth, 3, 16. *Let your light ſo ſhine before men that they may ſee your good workes, & glorifie your father which is in heauen.* The holy ghoſt calling works done by vs good it follows they are not infected with ſin, for if they be infected (ſay they) then they cannot be truly called good.

Anſw. Wee anſwere againe that is not true they ſay; that if workes be infected with ſinne, then they cannot be truely called good, for workes inioyned by God, are very good in their owne kinde, and good as they come from grace, and the root of Faith, & the infection they receiue by our corruption, intermedling in the doing of them doth not prooue that they are not truly good, but that they are not perfectly good, and it makes them come ſhort in the meaſure of goodneſſe and perfection, and ſo the workes of true beleeuers ſtained with ſinne, may be, and are in the ſcriptures called good, becauſe they are truely, though not perfectly good, as one ſaith well, they are called good, not after perfect iuſtice, but as is agreeable to our human fragility. The laſt words of this verſe containe the effect of fruitfulneſſe, in good workes, namely a further meaſure of illumination and knowledge of God, *Interpretation.* we are to vnderſtand knowledge of things to be beleeued concerning God, either touching his Eſſence, attributes, or workes, but specially experimentall knowledge of his grace and mercy in

Chriſt vnto ſaluation, for theſe wordes haue reference to that in the 6. verſe (truly knew the grace of God) the firſt thing we are to obſerue from them, is from the dependance of them, with the words going before, in that the Apoſtle ſaith, being fruitful in al good works, & ſo increaſing in the knowledge of God, we are taught that fruitfulnes in good works, it brings forth a further meaſure of diuine & ſauing knowledge, good life increaſeth ſauing knowledge of God, he that is fruitfull in good works, he feedes vpon his owne works, & by the very iuice of ſuch fruits ; his knowledge of the grace of God is nouriſhed and increaſed, indeed many wicked men, whoſe liues, abound with much impiety, and are ouerſpread with curſed fruits of ſinne, haue ſometimes a great meaſure of diuine knowledge, and by ſtudy and paines, doe encreaſe it, but the point is this, that diuine and ſauing knowledge is encreaſed by fruitfulnes in good workes, and this may further be confirmed by Scripture, ſaith our Sauiour, if anie man doe the will of God, hee ſhall know of the doctrine whether it be of God ; he there proceedes from dooing the will of God to the knowledge of his doctrine. What man is he that feareth the Lord? him will he teach the way that he ſhall chuſe, and verſe 14. the ſecret of the Lord is reuealed to them that feare him : and his couenant to giue them vnderſtanding : which wordes muſt needs be vnderſtood of encreaſe of knowledge, becauſe no man feares the Lord with true filiall feare, but he hath ſome knowledge of his mercy ; and this alſo may be further ſtrengthened by reaſons. Firſt, the more we exerciſe our ſelues in the feare of the Lord, the more holy wee are, and the more holy, the better able are wee, to diſcerne holy things; as in manuary trades, the more a man of ordinary capacity doth exerciſe himſelfe in his trade, the more cunning and skilfull he becomes: ſo the practiſe of holy duties, doth helpe and ſtrengthen vnderſtandtng of holy precepts. Secondly, the more holie we are, the neerer we come to the nature of God, and to the puritie of his

Doct.8. Fruitfulneſſe in goodworks brings forth a further meaſure of ſauing knowledge.

Iohn 7. 17.

Pſalm. 25.2.

his word, and ſo wee are better able to diſcerne things reuealed from God in his word.

Vſe.
The right vſe of encreaſing in knowledge is to bee doers of the thing we doe know.

The vſe of the point is this, do good workes ſerue, not onely to the glory of God, and the good of men; but doe they rebound backe to our ſelues, euen to this vſe alſo, to a further encreaſe of ſauing knowledge, learne the right method and order of proceeding. Doſt thou deſire to encreaſe and to grow in the knowledge of God; then bee a doer of that thou knoweſt already, and thou ſhalt be bleſſed in thy deed as *Iames* ſpeakes, cap.1.24. thou ſhalt finde a bleſſing on thy good work, to bring forth a further meaſure of knowledge. Many ſay they deſire the knowledge of God, and to be inſtructed in his waies, but in the meane while they will not forſake their owne euill waies, and ſo though they haue means of inſtruction, they faile of their purpoſe. Doſt thou come to the hearing of the word and thinke to be further built vp in ſauing knowledge, and yet art guilty to thy ſelfe, that thou art ſo farre from beeing fruitfull in good workes, as thou haſt not reformed that ſinne of thine, whereof thou haſt often beene conuinced, be it pride, couetouſneſſe, &c. I dare be bold to tell thee it is not poſſible, thou ſhalt finde that the Lord will puniſh thy fruitleſſe hearing, with dulneſſe and hardnes of heart. A ſcorner ſeeketh wiſedome and findeth it not, or ſhee will not be found, for ſo much doth the holy ghoſt imply in that ſentence, that the grace of Gods ſpirit eſtrangeth it ſelfe, not onely from ſuch as ſcorne and deride religion, but from ſuch as profeſſe religion, and liue wickedly, from the proud and vngodly, and if God withhold or withdraw his grace, what can follow, but heauineſſe of minde, hardneſſe of heart, and vntowardnes to euery good duty. The wordes themſelues doe further offer vnto vs this poynt of inſtruction, being the very matter and ſubſtance of them, that we are to goe on from one meaſure of ſauing knowledge to another, we are to encreaſe in the knowledge of God. This truth appeares both in generall, that we are to

Prou.14.6.

Doct. 9.
We are to goe on from one meaſure of ſauing knowledge to another.

grow

2.Pet.3.18.

1.Cor 13.9.

Vſe. 1
Motiue.

grow in grace, and in ſpeciall, that wee are to grow in the knowledge of God, in one and the ſame ſentence, grow in grace and in the knowledge of our Lord and Sauiour Ieſus Chriſt: the equity and reaſon of it is laid down, they that know moſt, know but in part. Therefore wee are to labour euery day for increaſe of holy knowledge, and to that purpoſe let vs conſider, that if we haue the meanes of knowledge, and doe not increaſe in knowledge, it argues that wee are ſoule-ſicke, and that there is ſome ſecret diſtemperature in our ſoules, if a man eate and drinke, and finde not his body thereby nouriſhed and ſtrengthened, he muſt needs thinke all is not well within him; ſo if wee come to the feeding of our ſoules both by the worde and ſacraments, and finde no encreaſe of grace and ſauing knowledge, it is more then a preſumption that our ſoules are diſtempered and much out of order. Againe if we content our ſelues in our weake and ſmall meaſure of knowledge, we are in great danger to bee ſeduced, and drawen into any error, for certainely where we are weake (be it in vnderſtanding, or be it in affection) there the temptation will come againſt vs, at one time or other. If then we would not make it more then probable, euen plaine to our ſelues, that we haue ſome feſtred ſore, and ſome lurking diſeaſe in our hearts, if we would not be corrupted and miſled by popiſh inchanters, and ſeducers, and periſh together with them, let vs labour to encreaſe in knowledge, and holy vnderſtanding, that we may find the truth, hold the truth, walke in the truth, and liue and die in the truth.

VER. 11. *Strengthened with all might through his glorious power; vnto all patience, and long ſuffering with ioyfulneſſe.*

This verſe is a continuance of the Apoſtles anſwer to the doubt ariſing from the firſt words of the former verſe, where the Apoſtle ſaith, he praied for the Coloſſians that

they might walke worthy of the Lord. Some might therupon
demand, how ſhall we walk worthy of the Lord, his
anſwer was begunne in theſe wordes, beeing fruitfull in all
good workes, and heere it is continued, that we walk worthy
of the Lord, note onely by beeing fruitfull in good
workes, but alſo by beeing ſtrengthened with all might.
And withall the Apoſtle layes downe the efficient cauſe
and beginning of that ſtrength, namely the glorious power
of God, together with the vſe of it in two particulars,
namely in patience and long ſuffering (vnto all patience
and long ſuffering) and further makes knowen the quality
and condition of theſe two things in the laſt word (ioyfulneſſe)
theſe are the generall parts of this verſe. Come wee
to the words of it, and firſt of theſe wordes (ſtrengthened
with all might) through his glorious power, by might is
meant inward ability of mind and will, becauſe this might
Interpretation. is to be vſed in patience and long ſuffering, which are inward
graces of the minde and will, and by all might, is
meant all kind of inward ſtrength, anſwerable to the quality
or multiplicity of trials and affections (glorious power)
by power wee are to vnderſtand the actuall power of
Pſal 115.3. God, and that not generall, whereby he effecteth what he
willeth. Our God is in Heauen, hee doth whatſoeuer hee
Epheſ.1.19. will, but his more ſpeciall power working grace in them
that beleeue, and this is called his glorious power, by an
excellency, that is his power, ſpecially manifeſting his
glory, hence it is that wee find his glory and power promiſcually
Rom.6.4. put one for another: as thus then theſe firſt
Epheſ.3.16. words are to be conceiued, ſtrengthened with all kinde of
inward ability of mind and will, through the actuall power
of God, which worketh grace in them that beleeue, to
the ſpeciall manifeſtation of his glory. In the firſt place
we are to marke the firſt word of this verſe (*ſtrengthened*)
the Apoſtle ſaith not being ſtrong in the time preſent, as
before, (being fruitfull) and increaſing, but in the time paſt
(*ſtrengthened*) whence we may gather this point of inſtru-
ction

Doct. 1. Strength to beare afflictiō muſt bee prouided before afflictiō come

ction that ſtrength to beare affliction muſt not onely ſhew it ſelfe in time of affliction, but it muſt be prouided aforehand, wee muſt bee well appointed and furniſhed with ſtrength againſt the time of trouble, which muſt ſhew it ſelfe in bearing of it with patience. The Apoſtles wordes are very direct and plaine, he ſaith wee muſt be ſtrengthened vnto patience, and this is further cleered, where the Apoſtle verſe 10. exhorteth to be ſtrong in the Lord, and in the power of his might, and preſently in the next word ſubioynes that wee muſt bee armed, and at all points prouided, and put on the compleat armour of God, that wee may be able to ſtand againſt the aſſaults of the Diuell, and verſe 13. For this cauſe (ſaith he) take vnto you the whole armour of God, that wee may bee able to reſiſt in the euill day, that is either of temptation or affliction, it is worthy obſeruation to this purpoſe, that our Sauiour ſaith, poſſeſſe your ſoules in patience, patience and ſtrength to beare afflictions muſt bee ours, not by vſurpation nor yet by lawfull vſe and occupation, as a thing borrowed for the preſent, but by iuſt title and poſſeſſion, we muſt haue it of our owne, we muſt be prouided of it to vſe when time ſhall ſerue, and the reaſon and ground of this is, becauſe wee cannot haue it at any time when we pleaſe, the very light of nature teacheth men to prouide things of ſpeciall vſe a forehand, which they cannot eaſily come by, when occaſion ſerues to vſe them. Now becauſe the word (prouide) is a word of implication, and implies the vſe of meanes, for prouiſion is made by meanes, ſome may deſire more ſpeciall direction in this caſe, what meanes may bee vſed to furniſh themſelues with ſtrength againſt the time of trouble and affliction; for the ſatiſfyiug of their deſire let them know that the meanes are not onely generall, as the word, praier, &c ſeruing to worke and encreaſe anie grace in them; but there be two things that peculiarly ſerue as ſpeciall meanes to this purpoſe, to furniſh vs and giue vs poſſeſſion of ſtrength againſt the time of trouble and affliction,

Epheſ. 6.

Luke 21. 19.

Reaſon.

Meanes to be vſed to furniſh vs with ſtrēgth againſt time of affliction on, the firſt is a frequent and ſerious conſideration of the manner of our tenure, in what ſort we hold and enioy the good things of this life, health, wealth and ſuch like, that it is conditional, that we hold them with condition of the croſſe, with a limitation of Gods correction, wee muſt often thinke on it, that the promiſe made that ſuch as feare the Lord ſhall eat the good things of the land, is with condition of the Lords triall and correction that they ſhal eat them; vnleſſe it pleaſe the Lord otherwiſe to try and correct them; again we are often to meditate on the immutability of Gods loue, that his loue neuer changeth, but hee is the ſame good God, when he afflicteth, as when he proſpereth any of his children, if we perſwade our ſelues that we are within the compaſſe of his ſpeciall loue, wee muſt often thinke vpon it, that his loue is without change, and that whom he loues once he loues for euer, he may change our eſtate as ſeemes good to him, from proſperity to aduerſity, but he is the ſame good God, no changeling, good before affliction, good in affliction, and euer good to his children, and if this bee thought vpon and ſetled, it will furniſh our hearts with a notable meaſure of Chriſtian courage and fortitude, we ſhall finde our ſelues enabled with *Iobs* ſtrength, to beare the greateſt affliction, theſe two things then muſt bee thought vpon and remembred, that our hold of the good things of this life is conditional; and that Gods loue is vnchangeable, and we ſhall then be prouided of ſtrength againſt the time of triall and affliction; and know withall that for want of this preparation, when affliction comes we ſhall either grow impatient and ſeek vnlawfull means, or elſe haue (it may be) a boldneſſe, but a deſperate boldneſſe, without all comfort, ſuch as is commonly in cowards, who being put to an exigent, are ſometimes raſhly bold, aud deſperately hardy, but wee ſhall not bee able to bee bold with conſideration as the preacher hath taught vs. In the day of wealth be of good comfort, and in the day of affliction conſider, that is, conſider

Iob 13.15.

Vſe.
Strength to beare afflictions being not prouided afore-hand makes men either become impatient, or elſe to vſe vnlawful means.

ſider the author and vſe of thy affliction, let vs then often thinke vpon our hould of the goods of this life, and the immutability of Gods loue, that ſo we may be ſtrengthened to beare with conſideration the greateſt affliction. It followeth (with all might) as the firſt word teacheth that ſtrength muſt be prouided, ſo theſe wordes ſhew the meaſure of prouiſion, that wee muſt euery way bee furniſhed with ſtrength to beare affliction, if there were onely one kind of calamity and affliction, then one ſort of ſtrength might ſuffice, but ſeeing there are manifolde, yea a thouſand fold, many and great troubles, our ſtrength muſt be anſwerable I might heere runne into a large field & ſpeak much of the afflictions of Gods children, and thereby proue that we ought euery way to be prouided of ſtrength to beare them, but I chooſe rather to apply this. And for the vſe know wee it is not ſufficient for vs to bee prouided of ſtrength in mind onely, but our hearts muſt alſo be furniſhed with ſtrength, as we vſe to ſay, that a man that endures any paine ſtoutly and vnappalled, hee is a man of a ſtout heart: ſo indeed it may truly be ſaid, when any affliction is borne with patience and comfort, that the heart is ſtabliſhed with Chriſtian courage, wee muſt not onely know that the good things of this life are held with a condition of the croſſe, and that Gods loue neuer changeth; but we muſt in preparation of heart be ready willingly to forgo theſe good things and be fully aſſured in our hearts of Gods loue towards vs, howſoeuer hee deale with vs though hee ſhould kill vs as *Iob* ſpeakes; that is the right way to be ſtrengthened with all might to beare afflictions with patience, and to be at all points prouided againſt impatiency, for indeed it is the right way to be ſtrengthened againſt any ſinne, to haue the heart ſtabliſhed with grace; as the way to keepe out couetouſneſſe, is not as the Popiſh ſort teach by wilfull caſting away our goods, & vowing voluntary pouerty, there may be great corruptions in the heart after ſuch deuiſed meanes are vſed, becauſe they

Doct. 2.
We muſt euery way be furniſhed with ſtrength to bear afflictiō.
Pſalm. 34. 19.

are not ordained of God they are not bleſſed, but by caſting out of the heart diſtruſt of Gods prouidence and too much loue of this world, that is the way to keepe out couetouſneſſe, and ſo the way to bee ſtrengthened vnto all patience, is to be ready in preparation of heart to forgo all the good things of this life, and to be fully aſſured of Gods vnchangeable loue towards vs, and to helpe vs forward in this duty, conſider wee, that when affliction comes it will trie our ſtrength whether our ſtrength bee onely in our heads or ſunke downe and ſettled in our hearts or no, as one ſaith well, affliction is a very tell-tale, it will looke into euery corner of vs, and draw out from vs what is within, it will diſcouer and tell abroad to all that looke vppon vs what is in our hearts, whether weakeneſſe or ſtrength, we know it made a difference betweene *Iob* and his wife in this kind though both of them were happily ſtrong aforehand in their meaſure of vnderſtanding touching the nature, author, and quality of affliction, yet when affliction came it diſcouered in the one ſtrength and in the other weakeneſſe of heart, ſo it will doe with vs, and therefore it behoooueth vs to labour to bee ſtrengthened with all might, that when triall of affliction comes, it may not ſhame vs, laying open our weakneſſe to all the world, pray wee euer with *Dauid* that our hearts may bee ſound, that we be not aſhamed, ſound without halting & diſſembling, ſound without diſtruſt, the roote of grudging and complaining, that ſo wee may bee ſound and ſtrong both in mind and heart, vnto all patience and comfort in the greateſt triall and affliction. Come we to the efficient and beginning of ſtrength to beare all afflictions, namely the glorious power of God, that is his actuall power, whence firſt briefely obſerue wee that the actuall power of God, doth not onely worke vppon the will of man by changing it in the firſt conuerſion, which the Papiſts denie, who ſay it is in the power of mans will, either to receiue or refuſe grace offered, cleane contrary to many places

Vſe. 1 We are to cōſider that affliction will diſcouer what is in vs.

of Scripture. I will not ſtand to reaſon that point with them.

Doct. 3. The power of God not only workes on the will in the firſt conuerſion but afterward alſo. Heb. 6. 19.

But hence it appeares that the power of God doth not onely worke vppon the will in the firſt conuerſion, but doth likewiſe afterward worke ſtrength in them that beleeue, and this is to bee obſerued, to this purpoſe it teacheth vs, whence it is that true iuſtifying faith faileth not; and that hope is ſaid to bee an anchor ſure and ſtedfaſt; this comes to paſſe, through the power of Chriſt; which in his members is a continued power, working ſtrength and hability in them, and neuer wholly interrupted, it is not any vertue or excellency in faith it ſelfe, or in hope it ſelfe, that makes eyther of them, of neuer failing continuance, for both faith and hope are changeable in themſelues, and nothing in it ſelfe vnchangeable but God, but the power of Chriſt it is euer working in ſome degree in his members that makes faith not to faile, and hope an anchor ſure and ſtedfaſt.

Vſe. Hence it is that faith neuer faileth. 1. Pet. 1. 5.

Hence it is that the Apoſtle ſaith, *wee are kept through faith vnto ſaluation*, but how? not by any ſtrength in faith it ſelfe, but by the power of God. The wordes are very pregnant for the proofe of this, and very emphaticall, we are kept, or as the originall word is, being military, wee are guarded as with a ſtrong garriſon by the power of God, by which our faith is fenced and fortified againſt all hoſtility, ſo as no enemy of our ſaluation can breake in vpon it, to ouercome it, we may be aſſured of it, as many as are begotten to a liuely hope, by the reſurrection of Ieſus Chriſt, that our faith ſhall ſtand and neuer be quelled in the greateſt trials, it beeing ſupported, ſtrengthened and guarded by the omnipotent actuall power of God; we are further to obſerue that the power and ſtrength by which we ſtand vpright in the time of trouble, and beare with patience any affliction, is not of our ſelues, but from the power of the Lord, we are ſtrengthened with all might vnto all patience through his glorious power, for why? it is the actuall pow-

Doct. 4. Our ſtrength by which wee ſtand in affliction, is not of our ſelues, but from the power of God.

er of God, that doth but ſupport and ſtrengthen faith as we haue heard, and alſo doth worke in them that beleeue, a feeling conſideration of Gods vnchangeable loue towards them, and a preparation of heart, willingly to beare any trouble, euen they that beleeue haue not theſe things of themſelues, but from the actuall power of God working in them. Hence it is that the Apoſtle ſaith of himſelfe, that he was enabled and prouided of ſtrength, to endure any condition of life, to bee full and to bee hungry, to abound and to haue want: not by any power of himſelfe, but by the helpe of Chriſt, and againe wee ſhall find, that the deareſt ſeruants of God, ſuch as haue had great meaſure of ſtrength to beare afflictions, if the Lord did but a little withdraw his hand from them, their weakeneſſe hath then appeared, wee ſee it in *Iob* who whilſt hee had the power of God, to ſupport and ſtrengthen him, was able in his greateſt extremity, when hee was touched not onely in goods, but alſo in his children, to bleſſe God, and with wiſe conſideration of the hand that ſmote him; to reproue & ſharply to check the folly of his wife. Yet we find that afterward, when the Lord did but a little withdraw his hand, to ſhew that *Iob* ſtood not by his owne ſtrength, but by his power, then did *Iobs* corruption and weakneſſe ſhew it ſelfe, and cauſe him to breake out into ſome vnbeſeeming termes of impatiency; it is then moſt cleare, that ſtrength by which wee ſtand in time of affliction is not of our ſelues, but from the power of the Lord.

Phil. 4. 13.

Vſe 1.
Confutation of the papiſts.

This ſerues to diſcouer vnto vs a notable vntruth, and errour of the Papiſts, who teach that wee may in this life haue in vs ſuch perfection of inherent righteouſneſſe, as is ſufficient to defend vs from all formall tranſgreſſion of Gods Law, and all deadly ſinnes (as they call them); beſides the errour in the ground of this opinion, which is an imagined perfection of righteouſneſſe in this life, if it bee layd to the doctrine deliuered and prooued, we ſhall finde they cannot ſtand together, for I hope, they will not deny impatiency to bee formall tranſgreſſion of Gods Law, being a ſinne againſt the firſt commandement of the firſt table, and wee haue prooued it by warrant of the Apoſtle, and ſtrength of reaſon, that the power by which wee ſtand in time of triall, and are kept from impatiency, is not in our ſelues, but onely from the actuall power of God, therfore not any perfection in vs is ſufficient to defend from formal tranſgreſſions of Gods law: and to ſay we haue ſuch perfection of goodnes in vs, as is able to keep vs from ſuch tranſgreſſion, is to make our inherent righteouſnes, ſtronger then euer was in *Adam*, in the time of innocency, nay, it is to aſcribe vnto vs that which is proper to God alone, for he onely cannot poſſibly ſinne, by reaſon of abſolute and infinite goodnes in himſelfe, and it is not the ſtrength either of Man or Angell, that keepes him from ſinning, but the power of God, and the ſpeciall grace of God vpholding him.

Vſe. 2. Let us in time of trouble, be ſtrong in the Lord, euen in the power of his might. Ephеſ. 6:10. Heb. 11:34.

Againe, is the ſtrength by which wee ſtand in time of triall, not of our owne but from the Lord, then let euery one learne to follow the exhortation of the Apoſtle in time of triall and affliction, to be ſtrong in the Lord, and in the power of his might, ſome may ſay, how is that to be done? how ſhall I that am a weake creature, bee ſtrong in the Lord? the holy Ghoſt hath taught thee, that by faith, of weake, thou maiſt be made ſtrong, get thou hold of the glorious working power of God by faith, and thou ſhalt draw downe ſtrength from him, to beare with comfort the greateſt trouble. We read of *Stephen*, when his perſecutors were raging mad againſt him, that in the midſt of their violence, his eye was in Heauen, his faith pierced the clouds, and came to the preſence of God, and drew downe from thence ſtrength, and comfort vnto him in the heat of his perſecution, when his affliction was at the higheſt & soreſt vpon him, thus it will be with vs, if wee be able by our faith to breake through the cloud of our affliction, that in the ſence of fleſh and bloud ſeemes to ſeparate betweene God

Acts 7.55.

and

Motiues to perſwade to the practiſe of the former vſe.

Motiue 1.

and vs, and to apprehend the glorious power of God: we ſhall then finde his actuall power, working ſtrength in vs vnto all patience. Let vs therefore raiſe vp our hearts to an apprehenſiō of the power of God to ſtrengthen vs in time of affliction, and conſider we what comfort is to beleeuers in apprehending the power of God; what reſt and peace there is, in relying vpon it, it is worthy obſeruation, that wee find that the Lord ſayth, when hee lets you goe, hee ſhall at once chaſe you hence, the Lord was not onely able by his mighty power to giue his people paſſage out of Ægypt, but to make *Pharaoh* that was ſo loath to let them goe, as glad to rid them away, as euer before hee was deſirous to hold them, what aſſurance then may wee haue of ſuch end, iſſue and ſtrength, as hee in his wiſedome ſhall know beſt for his children that by faith depend on him, ſeeing he is thus able.

Exo.11.1.

Motiue 2.

Againe, let vs raiſe vp our hearts to reſt by faith on the power of the Lord, to giue ſtrength in time of trouble, vpon our owne former experience of his power, no doubt there is neuer a one of vs, but either hath or might haue found that the Lord hath enabled vs in ſome of our troubles with extraordinary and vnexpected ſtrength, & that ought to aſſure vs of his power to ſtrengthen vs in time to come, it is the very end, why the Lord doth manifeſt his power in our weakeneſſe, beyond expectation, that wee might euer in aſſured truſt depend vpon him, & be ſtrong in the power of his might, this was *Dauids* argument of comfort, hee was diſcouraged and taken vp ſhort by *Saul*, and told that he was a boy: What ſaith *Dauid*, O King I haue found that God hath heeretofore giuen me ſtrength aboue nature, when I was in danger to bee deuoured of a Lyon and of a Beare. Therefore I doubt not but hee will euen now alſo be to me, as he hath beene, thus ought wee to raiſe vp our ſelues vpon former experience of the Lords mighty power, that as he hath beene, ſo hee will be powerfull to ſtrengthen vs, and ſo by faith to reſt vpon him.

1.Sam.17.

Motiue 3.

Interpretation.

Ioine to this as a third motiue to ſtirre vs vp, thus to reſt by faith, on the power of God, and ſo to be ſtrong in the Lord, that which we finde in this very text, that the actuall power of God working grace and ſtrength, it ſerues much for the manifeſtation of the glory of God; the Apoſtle ſaith, *through his glorious power*: therefore wee may be aſſured, if by faith we reſt vpon the power of the Lord, that the Lord may aſwell loſe his power, or loſe his glorie, which is a thing impoſſible, as we faile of ſtrength from him in time of affliction. Let theſe things be thought on, that it is comfortable to reſt vpon the all-ſufficient power of God, that our former experience of his power ought to aſſure vs of continuall ſupplie of ſtrength, if by faith we ſtill depend vpon him, and that his power working ſtrength in them that beleeue, tendeth to ſpeciall manifeſtation of his glory, which euer was, and euer ſhall be deare vnto him: and therefore if we depend vpon him by faith, wee cannot faile of ſtrength in time of trouble and affliction. And let the conſideration of theſe things ſtirre vs vp to lift vp our hearts to heauen, and by faith to lay hold of the actuall power of God, that ſo in our greateſt affliction we may be ſtrong in the Lord. Come we to the vſe of ſtrength heere praied for, in two things laid downe in the words following (*vnto all &c.*) and the qualitie and condition of theſe two, (*ioifulneſſe*) by patience we are to vnderſtand a quiet ſubiection of our wils to the will and pleaſure of God, in time of any preſſure, croſſe, or affliction, euen to the death, without either ſeeking vnlawful meanes to eaſe our ſelues, or breaking out into bitter termes; for that indeed is impatiencie, when a man is diſpleaſed for the worke of God vpon him, and for laying his hand on him, and afflicting him, and ſeekes others to eaſe himſelfe by vnlawfull meanes, or doth fooliſhly charge God that he deales hardly with him, murmuring and complaining againſt him, the Apoſtle addes (*to all patience*) his meaning is to a quiet ſubiection of our willes to the will of God in any, yea in the greateſt affliction (*long ſuffering*) patience and long ſuffering differ not in kinde, but in the time: long ſuffering is not, as ſome would haue it, a diſtinct ſpecies or kinde of ſubiection of the will to the will of God, in time of affliction, but a continuance of it, becauſe oftentimes the ſame affliction continues long: the word therefore heere vſed is

Iam.5.7.

tranſlated, long patience (*ioifulneſſe*) that is, with ioy and comfort of heart.

*Doct.*5. Wee walke worthy of the Lord, to the pleaſing of him in all things, not only by doing good, but alſo by bearing euill patiently.

We muſt heere call to minde that this verſe is a part of the Apoſtles anſwer to a doubt ariſing from the firſt words of the former verſe, as we heard before; whence we may conclude and gather, that wee walke worthy of the Lord, to the pleaſing of him in all things, not onely by being fruitfull in all good workes, and by doing good, but alſo by bearing euill with patience. And to prooue this a little further, know that the will of God reuealed in his word, eſpecially in the word of the Goſpell, teacheth not onely that good muſt bee done, but that euill likewiſe muſt bee ſuffered. It is the generall Aphoriſme and ſentence of the

Reuel.3.10.

Goſpell, that all that will liue godly in Chriſt Ieſus, muſt ſuffer their meaſure of affliction, and it teacheth alſo how euill muſt be ſuffered, namely, with patience: hence it is called the word of patience, teaching to ſuffer euill, and how to ſuffer it; vpon which ground it followeth, that then we walke worthy of the Lord, to the pleaſing of him in all things, when we both doe good commanded, and ſuffer euill laid vpon vs, with patience, as we are taught by the Goſpell; againe, we are to conſider, that then wee walke worthy of the Lord, when according to the meaſure of grace giuen, our life is conformable to the life of Chriſt, and then onely is it ſo, when wee doe good commanded, and ſuffer euill laid vpon vs with patience; for his obedience was actiue and paſſiue, a fulfilling of the law in his life, and a ſuffering with patience the curſed death of the croſſe: thus muſt our obedience be, we muſt not only doe good, but ſuffer euill with patience, that we may be conformable to the death of Chriſt, as the Apoſtle ſpeakes. Phil.3.10.

Vſe.1.
Affliction is no good argument to proue that the Lord loues not his children.

Firſt, let this ſerue to beat downe the reaſoning of corrupt fleſh and bloud, and ſtop the ſlanderous mouthes of wicked Atheiſts, which commonly, vpon occaſion of the affliction of the godly, are open to blaſpheme God, and charge him with want of loue to his children, becauſe hee doth afflict them : the doctrine deliuered makes it plaine, that affliction is no good argument to prooue that the Lord loues not his children, and the Atheiſt cannot thereupon gather it, that the Lord doth not regard them : for why ? patience is an excellent vertue, a ſpeciall part of Chriſtian obedience, whereof there were no vſe, if they were not afflicted ; and there is no vſe of temperance out of occaſion and meanes of riot and exceſſe, ſo there is no vſe of patience out of afflictions. And beſides this vſe of affliction, which is ſufficient to ſilence backe-biting fleſh, charging God with want of loue to his children, it ſerues further to many other good vſes, as to tame vnbridled affections, to conforme faith by ſpeciall experience of Gods mercie, to ſtirre vp obedience, yea, it is as great an argument as can be of Gods loue, and of eternall retribution. So the Apoſtle reaſons, we are chaſtened, and why ? 1.Cor.11.32. becauſe we ſhould not be condemned with the world : let vs not then giue place to the reaſoning of fleſh and bloud in this caſe.

Vſe 2.
It is but one part of our dutie to behaue our ſelues well in time of proſperitie.

Againe, for the ſecond vſe, is it ſo that our walking worthy of the Lord, ſtandeth not onely in doing good, but in ſuffering euill with patienee ? then let euery one learne, that it is but one halfe part of our dutie, to carry our ſelues well in time of proſperitie : be it that wee walke without publike offence, and happily doe much good, it is not enough, wee muſt alſo learne to obey the will of the Lord, in a patient and quiet ſubiection of our wils to his will in time of aduerſitie, that is another principall part of our obedience : it is as well required of vs, that we ſuffer euill with patience, as that we doe good with cheerfulneſſe and becauſe ſome, yea ſuch as feare God, and haue a ſpeciall meaſure of grace, and by grace are enabled to doe much good in time of proſperity, yet when affliction comes they find themſelues defectiue in this part of obedience, their corruption doth breake out and ſhew it ſelfe in ſome impatient worde or behauiour: let vs therefore thinke vpon this duety, and withall thinke vpon ſome thing that they may helpe and ſtrengthen vs in the practiſe of it.

Note. And firſt to this purpoſe, conſider we whence our affliction comes, euen from the good pleaſure and appointment of the Lord, all men for the moſt part will confeſſe the world to be gouerned by the Lord, but when it comes to their owne particular caſe in affliction, few do acknowledge it, then ſome accuſe the vncertainty of the things of this life, ſome aſcribe their affliction to their owne raſhnes and want of heede, others againe haue their eyes ſet vpon the wickedneſſe of enemies that afflict them, accuſing and condemning them, which is a fault beſides impatiency, euen to confeſſe other mens ſinnes, and not our owne, we muſt learne to looke higher, to ſee and behold Gods hand ſtriking, and acknowledge his good prouidence in our affliction, and that will make vs if any grace bee in vs in patience and ſilence to ſubmit our ſelues to the will of the Lord, for why? hee is iuſt in afflicting vs, and wiſe, impoſing affliction vpon vs, for many good ends, and mercifull, he might iuſtly deſtroy vs.

Note. Secondly conſider that by impatiency we are cruell to our ſelues, we weaken our ſelues and make that ſtronger againſt vs, which doth already torment vs, we adde affliction to our ſelues, in other things wee commonly loue our ſelues too much, but in this we are cruel to our owne bowells, and become inſtruments of further torment to our ſelues, and that cruelty is moſt barbarous, and the greateſt cruelty, for any crime a man commits againſt himſelfe is greater then it can be againſt another, as for a man to murther himſelfe, is a more fearefull degree of murther then to murther an other, and ſo if a man be cruel to himſelfe, it is moſt ſauage cruelty. Let vs then thinke vpon it that our affliction comes from the hand of God, who is moſt iuſt wiſe & mercifull in afflicting of vs, and that if we ſuffer our ſelues to be impatient, we are cruell to our owne bowells which is the greateſt and moſt ſauage cruelty. Let the conſideration of theſe things ſtirre vs vp to a patient and quiet ſubiection of our wills to the will and pleaſure of the Lord, that ſo wee may walke worthy of the Lord, both in proſperity and aduerſity. It is further to bee marked, that the Apoſtle ſaith (vnto all patience and long ſuffering.) Whence we are taught to be conſtant in patience, and to beare with patience great and long continued affliction. Wee muſt not beare Chriſt his yoke for a brunt, but as himſelfe hath taught vs, take vp his croſſe daily, and follow him. Conſtancie is the complement and perfect worke of patience: this point needs no long proofe, it ſtands vpon the ſame ground with the former; it is eaſily prooued, but not ſo ſoone learned: for happily a man may in ſilence ſubmit his will to the good will of God, in ſome one affliction; but when either another is added, or that increaſed and continued, then it is hard to continue patient, for then, beſides the riſing vp and rebelling of his owne fleſh, the deuill will be ready to ſuggeſt, that none whom God loues was euer ſo dealt withall; and if we oppoſe to this ſuggeſtion the example of any childe of God, then he will ſhift his foot, and ſay, but neuer was any childe of God ſo greeuouſly afflicted as thou art.

Doct 6.
Wee are to beare with patience great and long continued affliction.
Luk.9.23.
Iames 1.14.

That wee may therefore be ſtrengthned againſt this ſubtiltie of Satan, and inabled with patience to beare great and long continued affliction, know that no ſuch meaſure of affliction doth euer befall vs as hath beene laid on the Saints of God recorded in the Scripture, take one in ſtead of many, read and marke there affliction and an exceeding meaſure of it compaſſed round about, his reines

Vſe.
We are to labour for ſtrength againſt Satans ſubtiltie in his perſecutions.
Note.

cut, not ſpared, his gall powred vpon the ground, broken with one breaking vpon another, and runne vpon like a giant, can we ſay we haue ſuch a meaſure of affliction? no ſurely, if wee ſpeake the truth, we cannot: and I further prooue it:

1.Cor.10.13.

The Apoſtle ſaith, the Lord will meaſure our affliction according to the abilitie of his children. Now our ſtrength when it is at the greateſt, is farre inferiour to the ſtrength of *Iob, Dauid*, or *Abraham*, and therefore we muſt needs confeſſe our trials and troubles are far inferiour and ſhort of theirs. Let not then Satan euer preuaile with vs, to perſwade vs, that neuer any whom God loued was afflicted as we are: let vs put backe his ſuggeſtion with this reaſon, and ſo learne to beare with conſtant patience the greateſt meaſure, and the moſt long continued affliction, that the Lord ſhall lay vpon vs. Come we to the laſt word (ioifulneſſe) this (as we ſaid) is the qualitie and condition of patience and long ſuffering.

Doctr. 7. It is not enough to be patient in great and long continued affliction, vnleſſe it be with ſweet contentment.

Our inſtruction hence is this; it is not enough to be patient and ſilent in great and long continued affliction, vnleſſe it be with ſweet contentment, ioy, and comfort: wee muſt not only be content to beare the miſeries and afflictions of this life, ſo farre the Heathen could goe vpon conſideration of fatall neceſſity, but we muſt goe a ſtep further, euen to reioice in our afflictions, yea as *S. Iames* ſaith, 1.2. count it exceeding ioy when ye fall into diuers tentations.

Reaſons of the doctrine.

Reaſons of this are giuen firſt by *Peter*, becauſe wee are in affliction conformable to Chriſt, reioice (ſaith he) in as much as ye are partakers of Chriſts ſufferings. Secondly, by *S. Paul*, when we are weakeſt, we are indeed ſtrongeſt, hauing then ſpeciall fauour, protection, and ſtrength from the Lord: therefore ſaith the Apoſtle, I take pleaſure in infirmities, in reproches, in neceſſities, in perſecution, in anguiſh for Chriſts ſake, for when I am weake, then am I ſtrong:

2.Cor.12.10.

Vſe. If patience be not with ioy, it is not pleaſing to the Lord, nor a fruit of grace.

let this be thought on, that patience muſt be with ioy and comfort; if that be away, it is not pleaſing to the Lord: and againe know that patience with ioy and comfort is a true marke of

Gods childe, for affliction being ſanctified, and ſent as a teſtimonie of Gods loue towards his children, if wee with patience and comfort endure it, God in it and by it doth offer himſelfe vnto vs, as vnto children, affliction of it own nature doth preſſe downe the hart, hands and eies: if then faith, patience and comfort can keepe the heart, hands, and eies vpwards, it is a manifeſt argument that the ſpirit of grace and ſtrength doth reſt vpon vs, making faith to triumph ouer the triall, and making vs conquerors, yea more than conquerors. Let this be conſidered, and ſtirre vs vp to a cheerefull and comfortable bearing of any affliction, though it be great, and long continued vpon vs. And ſo much of this verſe.

Heb. 12. 7.

Rom. 8. 32.

VER. 12. *Giuing thankes vnto the Father which hath made vs meet to be partakers of the inheritance of the Saints in light.*

The Apoſtle hauing finiſhed the proeme and entrance of his Epiſtle, ſtanding on a congratulation and comprecation from the third verſe to this twelfth, now hee enters vpon a ſummarie declaration of the doctrine of ſaluation from this verſe to the 23. the generall propoſition laid downe in theſe verſes, is this, that ſaluation comes vnto vs from God the Father, by his Sonne Ieſus Chriſt, true God and man, and the head of his Church, whoſe merit is ſufficient to all perfection of eternall life. The parts of this propoſition are two: Firſt, a declaration of the fountaine and firſt Author of ſaluation, namely God the Father, together with the effect wrought by him, in verſ. 12. 13.

A ſummarie declaration of the doctrine of ſaluation from this 12. verſ. to the 23
The generall propoſition.
The parts of it.

2 Secondly, a manifeſtation of the worker of it, Ieſus Chriſt, and the worke wrought by him, namely redemption, verſ 14. to which is ſub-ioined in the verſes following a confirmation and proofe of his ſufficiencie to redeeme vs; and that is prooued both by the dignitie of his perſon

that he was true God, the image of the inuiſible God, the
firſt borne of euery creature, and by the eternall decree
and good pleaſure of his father, together with the application
both in generall, and in ſpeciall to the Coloſſians. The
words of the 12. and 13. verſes, being the firſt part of the
generall propoſition, containe in them two things; firſt,
the effect wrought by God the Father, verſe 12. Secondly,
the manner how it was wrought, verſe 13. In the twelfth
verſe we finde more ſpecially a thankſgiuing to God (giuing
thankes) and the reaſon and ground of that in thoſe
words (which hath made, &c.) and the place of that inheritance
in the laſt words (in light.) Firſt, briefly examine
Interpretation. we the words of the 12. verſe, the word (Father) is heere
to be taken perſonally, for the firſt perſon in the Trinitie,
becauſe one perſon is conferd with another, and it ſtandeth
in relation to Chriſt (meet) that is, fit, ſufficient, ſo
the word is rendred, and it is ſo there tranſlated by the Papiſts
themſelues, yet heere they tranſlate it (worthie) labouring
thereby to vphold their opinion of inherent worthineſſe
and condignitie deſeruing ſaluation, which indeed
cannot ſtand either with the proper ſignification of
the word, or with the context, and with that in the verſe
following, where it is ſhewed how we are made fit, namely
by effectuall vocation, iuſtification, and a meaſure of ſanctification.
(To be partakers) or to be a part (inheritance
of the Saints) that is to ſay, life and glory, giuen as it were
by lot (for the Apoſtle alludeth to the diuiſion of the land
of Canaan) to them that are ſanctified by faith (in light)
that is to ſay, in the glorious kingdome of heauen, for ſo
Act.26.23. we finde the word (light) taken, ſhew light or preach light,
that is to ſay, life eternall. Now come we to ſuch things as
may be obſerued from this verſe.

Doct.1. Firſt, we are to marke that the Apoſtle entring on the
doctrine of ſaluation, and the conſideration of the grace of
God in the worke of redemption, he begins with thankeſgiuing
to God. Our leſſon hence is this, when wee either

When wee either thinke or ſpeake of Gods grace in the worke of our redemption, wee are to magnifie the name of the Lord.

1 Peter 2.9.

Vſe.

Such as comfortably feele Gods grace in the worke of redemptiō are ſo affected

thinke or ſpeake of the grace of God in the worke of our redemption, then our hearts muſt bee enlarged, and our mouthes opened to magnifie the name of the Lord, for that is the end of all the mercies of God beſtowed vpon vs. It is the end of all the actions of God tending to ſaluation: yea of the chiefeſt of them, our glorification in heauen. The point of thankeſgiuing was handled before in the third verſe; and therefore in a word know we, that as many as haue any comfortable feeling of Gods grace in the worke of redemption, are thus affected, they neuer thinke or ſpeake of it but with thanksgiuing, and it is a ſure note and marke that wee finde true comfort in the doctrine of grace, if when we thinke or ſpeak of it, our hearts be filled with ioy, and our mouthes opened to praiſe the Lord; for this beeing an exerciſe of the bleſſed Angels and Saints of God in heauen, who do continually ſing, thou art worthy to take the booke, and to open the ſeales thereof, becauſe thou waſt killed, and haſt redeemed vs to God by thy bloud out of euery, &c. It cannot chuſe but in ſome meaſure be begun in this life, and bee found in them who ſhall heereafter be glorified in heauen.

Reuel.5.9.

Doct.2.

God the father doth truly and really impute the righteouſnes of Chriſt to them whom he doth iuſtifie by his grace in Chriſt.

I come to the matter of the Apoſtles thankeſgiuing (which hath made vs meete) comprehending vnder that generall (of making meet) as one ſpeciall branch of it, the iuſtification of a ſinner, wee may conclude that whome it pleaſeth the Father to iuſtifie by his grace in Chriſt, to him he doth truly and really impute the righteouſneſſe of Chriſt, and by his righteouſneſſe make him truely and really meet and fit to bee partaker of glory in heauen, it is not an imaginary or a ſuppoſed imputation of Chriſt his righteouſnes, by which wee ſtand iuſt and righteous in the ſight of God; the Papiſts doe ſcornfully terme it imputatiue iuſtice and tell vs that we are to tremble at that which follows vpon it, that as we haue no righteouſneſſe nor merit of heauen but (as they call it) by a ſuppoſed imputation, ſo muſt we look for no heauen, but by imputation, we are

Vſe.

Confutation of the Papiſts.

are from hence to take notice of it, that it is not (as they falſly cauill) a ſuppoſed, but a reall imputation of righteouſneſſe, whereby we ſtand moſt in Gods ſight, we are not in conceipt made meet for the kingdome of Heauen, but truly and really, and to this agreeth that of the Apoſtle, that we are made the righteouſneſſe of God in Chriſt, that as our ſinne was truely and really, not in conceipt; but in deed truly imputed vnto him, and hee made ſinne for vs: ſo are we made the righteouſneſſe of God in him. It is but a fond cauil to ſhift off the plaine euidence of that place in that they ſay Chriſt was made ſinne, that is to ſay a ſacrifice for ſinne, thereby thinking to elude the people of God and to perſwade that we miſconſter the place, for wee confeſſe it, that he was a ſacrifice for ſin, but he was therefore a ſacrifice for ſin, becauſe our ſin was imputed vnto him and puniſhed in him, and therfore it is ſaid that he was made a curſe for vs, becauſe the curſe wee had deſerued was imputed vnto him that the bleſſing of *Abraham* might come vpon vs, through Chriſt Ieſus, that wee might receiue the promiſe of the ſpirit through faith. Let vs not then bee driuen from this truth, by any cauill or ſcorne of the Papiſts, but learne to hold it as a certaine trueth, that it is a true reall imputation of righteouſneſſe, by which we ſtand iuſt in Gods ſight, and this is further cleare by our reall vnion with Chriſt by the bond of his ſpirit; for by the ſpirit and faith wee are really members of Chriſt his miſticall body and ſo his righteouſnes and merits are truely and really communicated vnto vs, and we haue intereſt in them as the members of his body. The ſecond point that may be gathred for our inſtruction is this, that none euer come to be partakers of life and glory in heauen, but ſuch as are before made meet and fit for it, not onely by a reall imputation of righteouſneſſe, but by a meaſure of inherent holineſſe and ſanctification, and to proue this further, we are to know, that howſoeuer it bee true, that no goodneſſe or holineſſe in vs is proportionable in merit and deſert to the leaſt

2.Cor.5.21.

Gal,3.13.

*Doct.*3.
Such as come to bee partakers of Chriſts glory in Heauen are made fit for it in this life.

leaſt degree of glory that ſhall be reuealed becauſe our beſt holines is imperfect, and life & glory is not giuen for the worthines of it, yet this is as true againe, that life and glory ſhall be giuen in mercy according to the meaſure of holines, and where there is a greater meaſure of holines, there ſhall be a greater degree of glory, and conſequently where there is no holineſſe, no glory, nor the leaſt degree of glory can be looked for; The Apoſtle hauing deliuered it in the generall, that the Lord will reward euery man according to his workes, he preſently ſubioynes a particular explication that vnto all them that continue in well dooing, the Lord will giue glory, honour, and immortality, and eternall life, but on the contrary, ſuch as are contentious & diſobey the truth, & obey vnrighteouſneſſe, they can look for no ſuch reward from the Lord, vppon them ſhall bee indignation and wrath, tribulation and anguiſh, and vpon the ſoule of euery one that doth euill. Wee may obſerue that though the kingdom of heauen be prepared for them that are bleſſed of God the Father, verſe 34. yet they are not ſent into the poſſeſſion of it. By the ſentence of our Sauior before he makes it known, both to themſelues and to all the worlde that they are fitted for it in meaſure of ſanctification, and that they teſtified the ſame by their workes of mercy towards his members, that they fed the hungry, cloathed the naked, viſited the ſicke, &c. whence it is moſt cleare, that none euer come to bee partakers of life and glory in heauen, but ſuch as are before made fit for it by a meaſure of holineſſe.

Rom.2.6.

Math.25.

By this doctrine you ſhut out infants dying in infancy from the participation of life and glory in heauen, becauſe they cannot be ſo fitted.

Anſw.

The doctrine muſt not be extended to them, but vnderſtood of ſuch as bee of diſcretion, for infants within the couenant, and in Gods euerlaſting election, dying in their infancy are ſaued, nor by actuall faith, which they cannot haue, wanting actuall knowledge, but by ſome other ſpeciall

Obiect.

ciall worke of Gods ſpirit, not knowne to vs,and ſo not any actuall ſanctification is required of them.

Vſe.
Vngodly and prophane perſons in vaine look to come to heauen cõtinuing in their ſinnes.
Heb.12.14.
Iſay.3 9.
Reu.21.27.
Ephe.5 6.

Is it ſo that where no holineſſe is, there can be no expectation of life and glory in heauen, no comfortable ſight of God hoped for,then let no vngodly prophane man or woman,ſuch as declare their ſinnes as Sodom, ſooth and flatter themſelues,and thinke they ſhall get to heauen wel enough for all their abhominable filthineſſe, (if they ſo thinke) they are much deceaued, and let them heare it from the mouth of the Lord as a terrible ſentence to all vnrepentant ſinners,that no vncleane thing, neither whatſoeuer worketh abhomination or lies, ſhall enter therein, but they which are written in the lambs booke of life. It is therefore the exhortation of the Apoſtle, let no man deceiue you with vaine words, and I may ſay,let no man deceiue himſelfe with ſuch vaine words or perſwaſions: this ye know (ſaith the Apoſtle, verſ.5. that no whoremonger, neither vncleane perſon,nor couetous perſon, which is an idolater, hath any inheritance in the kingdome of Chriſt and of God, but becauſe many pleaſe themſelues in their filthineſſe and ſinnes, in hope heereafter to finde mercy, though they haue heard that late repentance is ſeldome true repentance, and they may happily ſeeke it and not find it. I would entreat him that wee may a little further reaſon together vpon the doctrine now deliuered, they haue heard it proued that none can come to bee partakers of life and glory in heauen; but ſuch as are before made fit and meete for it,and can they thinke that they are fit for heauen who without remorſe of conſcience do again crucifie Chriſt, and make his wounds to bleed a freſh; thus do all hard hearted and vnrepentant ſinners by their ſins, if therfore they rightly conſider it they moſt of force confeſſe, that they fooliſhly perſwade themſelues they ſhall get to heauen. Oh, but Gods mercy is great? it is true, hee is a God of infinite mercie, but yet a iuſt God, and it is ſtrange that wicked prophane wretches ſhold dare to preſume of Gods mercie vnder many ſinnes, and yet they may finde, that God hath ſhewed his iuſtice to the dearest of his children: to *Moſes*, to *Aaron*, to *Dauid*, and others, for committing ſome one ſinne; yea, which is more, Chriſt himſelfe, the glory and image of his Father, could not eſcape the bitter death of the croſſe, becauſe he became ſin for vs. How then can bold and preſumptuous ſinners perſwade themſelues they ſhall eſcape the puniſhing hand of God, they adding ſin to ſin, and wallowing in their ſinnes till death, without repentance? Let them duely conſider this, and for concluſion of this point, let vs know, that there is no comfort to be had in our hearts, touching life and glory in the world to come, but onely by a true eſpiall of ſanctification of life in our ſelues: and let it mooue vs to labour by all appointed good meanes to come to a meaſure of ſanctification, that ſo we may glorifie our heauenly Father in this life, and may ſeale vp aſſurance of our happy eſtate in his glorious kingdome in heauen (*to be partakers*) or to a part.

Hence a queſtion is occaſioned. Some may ſay, ſhall we haue diſtinct parts of glory in heauen, becauſe the Apoſtle ſaith, made meet to a part, it may ſeeme ſome ſhall haue one part of glory, and ſome another. *Queſt:*

No, the very word vſed by the Apoſtle is againſt it, it being a word of the ſingular number, cannot imply multiplicitie of parts. But for ful anſwer, know that al the Saints ſhall haue the ſame happineſſe and glory in ſubſtance, namely, perfect vnion and coniunction with God, and participation of all eternall good things from him; but all ſhall not haue the ſame degree of glory, but ſome greater, ſome leſſe, anſwerable to the degrees of goodnes in them *Anſw.*

The Prophet doth inferre vpon the generall reſurrection, that they that be wiſe, ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſneſſe, ſhall ſhine as the ſtarres for euer and euer. And the Apoſtle plainely teacheth this point, there is one glory of Dan. 12. 3. 1. Cor. 15. 41.

the

Mat.20.12.

Vſe of the anſwer to the queſtion.

Doctr. 4. Life and glory in heauen is giuen to Gods elect freely.

Mat.25.34.

the Sunne, and another glory of the Moone, and another glory of the Starres: for one Starre differeth from another Starre in glory. And howſoeuer that in the parable, that all the labourers in the vineyard receiued euery one a penie, may ſeeme contrary to this; yet wee muſt vnderſtand it, as lying vnder this diſtinction, that in reſpect of eſſentiall glorie, all the elect ſhall haue the ſame; but in regard of accidentall glorie, and the degrees of glory, therein they ſhall not be equall. And let not this be a point of ſpeculation, onely ſeruing to make vs able to talke of it: if we reſt in that, the very Deuill ſhall reape as much profit by it as we. But let vs labour to make it comfortable to our ſelues, let it be laid as a ground in our hearts of comfort, and of godly emulation, euen to make vs ſtriue to excell one another in holineſſe, that ſo wee may finde ſtrong conſolation and comfort of conſcience in this life, and increaſe of our glory in the life to come (*inheritance*) in that the Apoſtle cals life and glory in heauen, an *inheritance*, it is moſt cleare to any that will rightly conſider it, that it is giuen to Gods elect, whom it pleaſeth the Father to make meet for it, not vpon any deſert of theirs, but freely: for why? we know that an inheritance is giuen to the childe, of the meere loue of the father; it may bee, it was prouided for him before hee was borne, and before hee could doe any thing for the deſeruing of it. And thus our Sauiour ſpeakes of the heauenly inheritance, *Inherit you the Kingdome prepared for you from the foundations of the world.* It is a thing commonly knowen, that amongſt men, an inheritance is not giuen to the ſeruant, who peraduenture hath done ſomething either in the getting or keeping of it, but it is giuen to the childe, who happily is ſo farre from doing any thing, either to the getting or keeping of it, as yet hee lies crying in the cradle; ſo that by this word (*inheritance*) the Holy Ghoſt would haue vs to vnderſtand, that life and glory in heauen is freely giuen, and not vpon deſert. Againe, if the word be taken in the other ſignification, it doth demonſtrate and prooue the ſame thing, that life and glory is freely giuen: for ſhall we ſay that a man doth purchaſe by merit, that which comes vnto him by lot? That were not only to go againſt the common receiued opinion, that lot ſtands on meere chance, but to giue the lie to the plaine text, *The lot is caſt into the lap, but the whole diſpoſition thereof is of the Lord*: ſo life and glory being called a lot, it doth plainly euince, that it is at the free diſpoſition of the Lord, and giuen of his free grace. And the reaſon is giuen by the Apoſtle: by grace are we ſaued, leſt any man ſhould boaſt himſelfe, leſt any ſhould glory, that he brings any thing to the procurement of his owne ſaluation, therefore it is, that we obtaine life and ſaluation freely. And with this agrees that, where the Apoſtle hauing prooued that wee are iuſtified freely, hee ſaith, where is then the reioicing?

Prou.16.33.
Eph.2.9.
Rom.3.27.

Uſe.1.
Confutation of the Papiſts.

Firſt, this ſerues to confute and ouerthrow that opinion of the Papiſts, who hold and teach that life eternall is giuen to them that are firſt iuſtified by Chriſt, vpon their deſert for the merit of their owne good workes, and wages due to them by debt. Beſide the errour of this opinion, ſuppoſing a twofold iuſtification in the ſight of God, which can neuer be prooued by the word, it cannot ſtand with the truth now deliuered: for if eternall life bee freely giuen of grace, then not vpon deſert for dignitie of good workes. Free gift and due debt cannot ſtand together. Oh but (ſay they) life eternall is called a reward: it is true, but we muſt learne to diſtinguiſh with the Apoſtle, reward or wages is twofold, of fauour, or debt: life eternal is a reward of fauor, not of debt: it is giuen of the meere grace of God, without any deſert of ours. We are to obſerue it, it is worthy obſeruation, that whereſoeuer in any place of Scripture mention is made of reward, wee ſhall finde that it is promiſed to the worker, and not to the worke it ſelfe, as ſhall reward thee openly, whereby the holy Ghoſt would haue vs to vnderſtand, that though reward be giuen in re-

Obiect.
Anſw.
Rom.4.4.
Note.
Mat.6.

ſpect of the worke, yet it is not giuen for the worth and dignitie of it, but it is giuen for Gods gracious acceptance of the perſon, and conſequently of his worke in Ieſus Chriſt; its giuen of fauour, not of debt, as deſerued by the good worke done by any beleeuer. But the Papiſts further replie, that Chriſt hath merited, that the workes of his members ſhould be meritorious of life euerlaſting: a meere deuice of their owne. This propoſition is no where to be found in the Scripture. Wee finde in many places, that Chriſt died for our ſinnes, but no where for our good workes, to make them able to merit, and to purchaſe fauour at Gods hands; and indeed it is not poſſible that our beſt works being imperfect and ſtained with ſinne, ſhould haue the true and whole nature of merit. It is a manifeſt contradiction, that any worke ſhould haue need of pardon from God (as all ours haue) and yet fully ſatisfie the iuſtice of God, and deſerue at his hands. Yea more than that, if Chriſt his obedience had beene imperfect, and any way defectiue, though he were God and man, yet it had not beene meritorious of life and ſaluation: for that were to make contradictories true together, which all Diuines, yea Schoole-diuines (from whom the Papiſts fetch the bodie of their diuinitie) hold impoſſible to God himſelfe, becauſe it is an argument of impotencie, not of power.

Vſe 2.
We are to expreſſe our thankfulneſſe to God for his free gift of life eternall.

Againe, for the ſecond vſe, is eternall life giuen as an inheritance freely? ſurely then, though wee cannot deſerue the leaſt degree of it, yet it is the pleaſure of God our Father, that wee ſhould labour to expreſſe our thankfulneſſe by all holy obedience vnto him; for it holds by proportion, that if wee are to be thankfull to God for the bread we haue to put into our mouths, and for other temporall bleſſings, as it is our dutie, becauſe they are the free gifts of God, and the vſe and comfort we finde by them, comes from the Lord, then much more are wee bound to bee thankfull vnto him, for making vs his owne children, we that are not ſonnes by nature, making vs his Children by adoption, yea, ſonnes and heires, euen ioynt-heires with Chriſt his naturall Sonne, and by him, giuing vs ſufficient and certaine title, to an euelaſting inheritance in his owne Kingdome. This is to bee thought on, and becauſe euery one will be ready to ſpeake peace to his owne heart in this caſe, and perſwade himſelfe, that he is thankfull to God for his grace and adoption, let vs learne to examine our ſelues whether we be ſo or no.

Rom.8.17.

Queſt.

How is that to be done? (may ſome ſay)

Anſw.

Euen by our thankefulneſſe to God for his gifts of a lower nature, for things of leſſe waight, then is the Kingdome of Heauen, euen for the good things of this life, if we finde that we are truely thankefull for them, and moued by them to walke humbly before the Lord, and the more the Lord doth open his hand in bleſſing vs in theſe things, the more our hearts are enlarged in duety and thankefulneſſe towards him, then we may conclude, that we in ſome meaſure are thankefull for the grace of adoption heere, for the Spirit worketh in vs, as in *Dauid*, vpon the conſideration of Gods fauour in outward things, to ſay, who am I, O Lord God and what is mine houſe, that thou haſt brought me hitherto? and the ſame ſpirit will be powerfull in vs, vpon conſideration of our title by grace, to the inheritance of the Saints in Heauen, to ſay, Lord who am I that thou ſhouldeſt thinke of me, chuſe me, and make me thy childe and heire of Heauen, on the contrary, if we be not thankefull to God, for the good things of this life, but after the manner of the wicked, the more the Lord doth encreaſe and multiply his gifts, the more we encreaſe in pride and vanity, in ſcorne, contempt and diſdaine of others; let vs then ſay and pretend what we will, we ſhall neuer bee able to prooue it, and to make it good, to the comfort of our owne ſoules, that we are thankfull to God, for our title to his free gift of life and glory in Heauen.

2.Sam.7.18.

Doct.5.
Such as looke for life and glory in Heauen, muſt bee of the number of Saints.

(*Saints*) This word pointeth out the ſame thing, that was before deliuered, that ſuch as looke to come to be partakers of life and glory in Heauen, muſt in ſome meaſure be ſanctified, they muſt be of the number of Saints.

Vſe.
Reproofe of thoſe, who willfully neglect the vſe of the Word & Sacraments.

For further vſe of it, let ſuch perſons, as do many times wilfully abſent themſelues, from the hearing of the word, and participation of the Sacraments at times appointed, thinke vpon this one poynt, ſhall none come to be partakers of life and glory in heauen, who are not of the number of Saints. How then can they looke for it, who wittingly and wilſully breake off holy Communion and fellowſhip with the Saints, and doe openly deuide and ſeparate themſelues, from the Society of them that ſhall bee glorified in heauen? know it for truth, thou muſt either hold Communion with thy brethren in this life, in good things or elſe neuer looke to haue Communion with them, in the life to come. If thou doe excommunicate thy ſelfe (ſo I may iuſtly ſpeake) and by a wicked and waiward ſeparation deuide thy ſelfe from the ſociety of the *Saints* vpon earth, certainely without repentance, thou ſhalt for euer be excommunicate, and ſhut out of heauen.

Doct. 6.
Heauen is ſet out vnder the name of light to ſhadow out the comfort there to be found.

(*In light*) That is to ſay (as ye heard) in heauen, now heauen is ſet out vnder the name of light, to ſhadow out the excellent comfort that is there to bee found, for wee know how comfortable a thing light is. As hell is reſembled to vtter darkeneſſe, to teach vs the horrour of it; the vſe of this, as of other reſemblances, ſetting out the ioy, comfort and glory of heauen, is to worke in vs Saint *Pauls* affection, and longing deſire of heauen, and a labouring by all good meanes to attaine vnto it, and to this end, let vs a little meditate vpon this one ſimilitude, as many as are the children of God, doe know, that there is no ſuch comfort to be found in any thing vnder heauen, as in the light of the Lords countenance ſhining vpon them, *Dauid* preferred it before wheat and wine. Now in heauen, that light of the Lords countenance, ſhall be the light that ſhall ſhine vpon vs in full brightneſſe, the glory of God doth light

Vſe.
We are therfore to haue a longing deſire of Heauen, & to vſe al good meanes to attaine it.
Pſal. 4. 6.

Reu. 21. 23.

the heauenly Ieruſalem, how then ought this to affect vs, and to ſtirre vs vp in a longing deſire after it, euen earneſtly to ſtriue to come to walke in that vnſpeakable brightneſſe of the glory of God, the glory and light of the lambe Ieſus Chriſt a light that neuer ſhall be obſcured with any darkeneſſe.

VER. 13. *Who hath deliuered vs from the power of darkeneſſe, and hath tranſlated vs vnto the Kingdom of his deare ſonne.*

Ver.13.

The Apoſtle ſhewes in this verſe, how God makes his Elect meet to bee partakers of life and glory in heauen, namely, by deliuering them from the power of darkneſſe and tranſlating them into the Kingdome of his deare Son, vnder which termes, of deliuering and of tranſlating, are ſignified their effectuall vocation, iuſtification and ſanctification, through the effectuall working of his ſpirit, by the word of the Goſpell, for theſe are the degrees of Gods loue manifeſted in time to his choſen, and in theſe very termes doth the holy Ghoſt, ſpeake of the vocation of the Gentils where Saint *Paul* ſaith, hee was ſent as an inſtrument, by the preaching of the Goſpel to conuert and call the Gentiles, and propounds the end of his ſending in theſe very words (*to open their eyes &c.*) Come we to ſpeake of the firſt of theſe (*who hath deliuered vs from the power of darkneſſe*) the word tranſlated (*deliuered*) doth ſignifie ſuch a deliuerance, as in reſpect of them that are deliuered, is neither deſerued by them, nor deſired of them, but is, as it were, a drawing and an haling, as is the pulling of a beaſt, or rather a dead waight out of a pit, and in reſpect of the deliuerer, it ſignifieth ſuch a deliuerance, as is wrought by his almighty power, by the power of his ſpirit. And by the power of darkneſſe, we are to vnderſtand the rule and dominion of Satan, who is the Prince of darkneſſe, and doth rule in the children of diſobedience, by ſinne, by ignorance

Rom. 8. 30.
Acts. 26. 18.

Interpretation.

in the minde, rebellion in the will, prauity and hardneſſe of the heart &c. Whence it is that actuall ſinnes, are called by the Apoſtle, the workes of darkneſſe. The meaning then of the firſt part of this verſe is this, who by the mighty and powerfull worke of his ſpirit hath drawen vs, wee neither deſiring nor willing it of our ſelues, out of the rule of Satan the Prince of darkeneſſe, who ruleth by ſinne, in the children of diſobedience. Wee are to marke in the first place the order of this verſe, in that the Apoſtle ſaith, firſt we are deliuered and then tranſlated,

Doct. 1. Before we can be ſet into the ſtate of grace, wee muſt be deliuered from the ſtate of corruption. Eph 4.22, 2. Cor. 7. 1.

Hence we may gather, that before wee can come to bee ſet into the ſtate of grace and ſaluation, we muſt be deliuered from the ſtate of corruption and ſinne, a poynt eaſily prooued.; euery exhortation of the Apoſtle, tending to reformation and newneſſe of life, by way of implication doth confirme it, as that wee are to caſt off the old man, which is corruption, *through the deceiueable luſts &c.* that we are to be clenſed from all filthineſſe of the fleſh and ſpirit, and to finiſh our ſanctification in the feare of God, theſe and many other of like ſort, doe not onely teach, that a change muſt bee wrought, but imply the order of it, that firſt we muſt be drawen out of the ſtate of corruption and ſinne, and then ſet into the ſtate of grace, the reaſon and ground of this is, becauſe nature and grace, the image of God, and the image of Satan, can neuer ſtand together, the one muſt be razed out, before the other can be brought in; ſo long as we are in our naturall dregs and filthineſſe, in the ſtate of corruption we beare the image of Satan, and therefore cannot at the ſame time haue in vs, the renued image of God.

Reaſon.

Uſe. Examination and triall of our ſelues.

Is it ſo that we muſt be drawne out of the ſtate of ſinne and corruption before wee bee ſet into the ſtate of grace, then let this ſerue as a ground of examination and triall of our ſelues, euery one will perſwade himſelfe that hee is in the ſtate of grace, but would we know whether wee bee ſo or no; then looke to the firſt ſteppe and entrance into that

that ſtate, examine whether thou haſt ſuffered an holy and heauenly violence, whether the ſtrong hand of grace hath wrought vpon thee, and drawne thee out of thy corruption, if thou find it ſo, then doubtleſſe thou art in the ſtate of Grace, but if otherwiſe thou neuer feltſt any ſuch powerful work in thee, but if thou ſtill liueſt the life of nature, thou canſt not with comfort perſwade thy ſelfe that thou art in the ſtate of grace, and for more ſpeciall triall in this caſe looke to the working of Gods ſpirit in reſpect of the beſt pleaſing ſinne, euen of that ſin to which thou art moſt naturally inclined, if thou finde that God by the powerfull worke of his ſpirit hath drawne thee from vnder the power and tyranny of that ſinne, and that thou haſt not now ſuch pleaſure in it as in former times, but doſt ſtriue by good meanes againſt it, and auoid occaſions leading vnto it, then thou maiſt be ſure, thou art entred into the way of life, but if thou finde, that yet thou art held in the ſnare of the deuill as the Apoſtle ſpeakes, in thraldome vnder that ſinne, that ſo ſoone as any occaſion is offered thou art ready to practiſe it, and that with pleaſure, then heare and thinke on it, with trembling that euen *Cain*, *Iudas* or *Herod* were as neere heauen as thou art yet.

2.Tim.2.26.

Doctrine 2. Deliuerance of men from vnder naturall bondage is a moſt hard thing.

Deliuered.) The point hence to be obſerued is this, that deliuerance of the naturall man from vnder the bondage of Satan is a moſt hard thing, it is ſuch a thing as wee are taught by this word, as doth require the force and ſtrength of that hand that is omnipotent, and able to ouermaſter hell, yea ſuch a thing as is wrought on him that is deliuered meerely paſſiue, nay repugnant and ſtriuing againſt it being dead in ſinne: it is not in this caſe as in producing the formes of many naturall things which are bought *e potentia materiæ* out of a capable proneneſſe of the matter to conceiue ſuch a forme, but that God which at firſt was able to bring light out of darkeneſſe, the ſame God by the power of his ſpirit doth deliuer the mind from dulneſſe & ignorance, the will from rebellion, the affections from diſorder,

Ephe.2.1.

2.Cor.4.6.

order, and all the powers of the ſoule from corruption, le no man then pleaſe himſelfe with a conceit that hee can a his owne time and pleaſure bee deliuered from the bondage of ſinne and Satan, that is to ſuffer our thoughts to riſe vp in contradiction to the holy ghoſt, and in our harts to gaineſay the trueth breathed out of the mouth of God himſelfe, in this and many other places, let no man then pleaſe himſelfe, inſuch a conceit ſo contrary to the plain truth plainly taught by our Sauior, & ſo neglect the timely vſing of the meanes, as hearing and reading the word of God, and other meanes by which God doth worke the calling and and conuerſion of his elect, and their deliuerance from the bondage of ſinne and Satan. Wee are further to marke that the Apoſtle ſaith, not from ſinne and Satan, but from the power of darkneſſe, from the power of Satan ruling by ſinne, our inſtruction hence is this, that when it pleaſeth God by the powerfull worke of his grace to draw men out of the ſtate of corruption, hee doth not deliuer them altogether from ſinne, but from the power of ſinne, ſo after their deliuerance, ſinne doth not rule and raigne ouer them, and in them according to the exhortation of the Apoſtle. Let not ſinne raigne in your mortall bodies, the reaſon of it is this, the Lord will haue vs heere ſo long as we liue in this world to bee in continuall exerciſe of faith and repentance, and ſpiritual grace & ſtrength, therefore he doth not deliuer thoſe whom it pleaſeth him to call and conuert altogether from ſinne, but from the power of ſinne, that ſinne doth not rule and raign in them, and this may ſerue as a ſpeciall note and marke that can not deceiue vs, whereby we may know when wee are deliuered from our naturall ſtate and condition, namely when we are freed from the rule and dominion of ſinne, that though we ſometimes fall into ſinne, yet wee are not in bondage vnto it, and this may alſo ſerue to teach vs when we are deliuered from ſome particular ſinne whereof wee are moſt guilty, euen then when wee finde the power of it broken.

Vſe. 1. No man ought to think that he can at his owne time and pleaſure be deliuered from the bondage of ſinne and Satan.

Doct. 3. When men by the worke of grace are drawne out of the ſtate of corruption they are deliuered not altogether from ſin, but from the power of ſinne.

Reaſon. Rom. 6. 12.

Vſe. For triall of our ſelues touching our deliuerance from our naturall ſtate.

But

Queſt.

But happily ſome will demand how we ſhal know that we are deliuered from the power of ſome particular ſinne, for herein ſome deceiue themſelues, and falſly thinke they are deliuered, when they are not, as the vncleane adulterous perſon enfeebled by ſicknes or age, the prodigall riotous perſon drawne dry in his purſe, their minds ſtill running after their ſinne as much as euer before, they thinke they are deliuered from their particular ſinne, theſe indeed are deliuered from the practiſe of ſinne, but not from the power of their ſinne.

Anſ.

Then we are deliuered from the power of ſome particular ſinne when we being able to commit it, occaſion being offered, and we being tempted vnto it, doe either with a loathing of it becauſe it is ſinne, and not for feare or ſhame of the world refraine from it, & if we fall into it, our fall is with reluctation and griefe as *Paul* ſaith of himſelfe, the euill hee hated hee did, and after the fall wee recouer our ſelues by ſpeedy repentance, for where the ſeede of Grace hath taken roote, theſe three things are to be found; a purpoſe not to ſinne; and if we bee ouertaken with ſinne, little or no pleaſure in the act of ſinne; and bitter greefe of hart, after we are fallen; as we read of *Dauid*, when he had numbred the people his heart ſmote him. Againe when wee are not able to commit ſinne for want of meanes and ſtrength, wee may know that wee are deliuered from the power of it, if ſo be we looke not backe to it with pleaſure, if we neither thinke nor ſpeake of it but with bitter griefe: for ſurely ſuch as thinke or ſpeake of their olde familiar ſin, which now they are not able to practiſe with delight, they are not deliuered from the power of it, they are like *Lots* wife, who though her body was deliuered out of Sodome, yet her heart was ſtill there, and therfore ſhee caſt a long looke backe to that filthy ſinke of ſinne, and they are to remember *Lots* wife, it is the exhortation of our Sauiour, that as ſhe was ſmitten by the hand of God; and turned into a pillar of ſalt, ſo they firſt or laſt without repen-

Rom.7.15.

3. Things.
1
2
3
2.Sam.24.10.

tance ſhall be ſmitten and made ſpectacles of the Lords wrath.

Interpretatió.

Now to the ſecond generall thing, in this verſe in theſe words (*and hath tranſlated*) the word (*tranſlated*) is heere taken from the Latine, and ſignifieth through the effectuall working of the ſpirit of God, working by the word of the Goſpell, carried and ſet ouer; (*Kingdome of his Sonne*) that is to ſay, into the Kingdome of Chriſt his natural ſon, his ſon by eternall generation in reſpect of his deity, and in reſpect of his humanity by perſonall vnion, and by the word (*Kingdome*) we are to vnderſtand the regiment and gouernment of Chriſt, as mediatour in his Church, and becauſe Chriſt his regiment is twofold, of grace and glory, we muſt know that heere is meant his kingdome of grace, whereby he doth order and rule his Church & the members of it in this life, which in reſpect of the manner of gouernement ſhall haue an end at the ſecond comming of Chriſt to iudgement. For though Chriſt his kingdome it ſelfe be eternall, becauſe he is God, equall to the father, and the head of his Church, yet the manner of the adminiſtration of his kingdome, by preaching Sacraments and diſcipline ſhall haue an end he ſhall then ceaſe to doe the office of a mediatour (but that by the way, (*his deare ſonne*) that is to ſay, the ſonne of his loue, ſo the words are in the originall his ſonne, in whome as we haue it, he is wel pleaſed, thus then theſe words are to be conceiued, & through the powerfull worke of his ſpirit, working by his worde, hath brought and ſet vs vnder the regiment and gouernment of grace, whereby Chriſt his naturall ſonne and the ſonne of his loue, doth gouerne his Church in this life, Now the firſt thing wee haue heere to marke is from the connexion of the parts of this verſe. The Apoſtle ſaith, he hath deliuered vs from the power of darkeneſſe and hath tranſlated vs into the kingdome of his deare ſonne, hence we may take vp this inſtruction that God doth not onely deliuer his elect from the power of ſinne, but doth alſo ſet them

1.Cor,15.24.

Note.

Mat.3.17.

Doctr.4. God doth not only deliuer his elect from the power of ſinne, but ſets them alſo into the ſtate of grace.

Rom. 8. 30.

them into the ſtate of grace, and hee doth not onely draw them out of the ſtate of their corruption, but hee brings them vnder grace and workes, grace in them, for as the Apoſtle ſaith, whom he hath appointed to life and ſaluation, them he calleth; now effectuall calling (which muſt needs be there vnderſtood) being applied to Gods elect, is when grace is not onely offered by the miniſterie of the word, but giuen through the effectuall working of Gods Spirit in the heart, hee changing the heart, and giuing it power to receiue the word, and to mix it with faith, and to bring foorth fruits of new obedience, for that is effectuall calling, and that doth plainly prooue that God doth not onely deliuer his elect from the power of ſinne, but hee brings them vnder grace, and workes grace in them. We need ſeeke no further for the proofe of this, than the word heere vſed (tranſlated) for tranſlation is a ſetting of vs out of one ſtate into another.

Reaſon.

The reaſon of this is becauſe God will haue the minde, will, and affections of his choſen, not onely free from euill, as a field purged of thiſtles and reedes, but hee will haue them actiue working and fruitfull in goodneſſe for them, they are ſanctified when they are transformed from the image of Sathan into the image of God: and thus they are truly renued when they are turned from ſinne to God, and bring foorth fruits of new obedience.

Vſe.
How to know when we are effectually called.

Let the conſideration of this point for the vſe of it teach vs to know when we are effectually called, and truly conuerted, namely then, when by the powerfull worke of Gods Spirit, our minds, wils, and affections, are not only freed from corruption, but grace is wrought in them: and to deſcend a little lower in the application of this point, then we are effectually called out of ſome ſinne, and truly turned from ſome ſinne, when we are not only kept from that ſin, but with loue, liking, alacritie and cheerefulneſſe, we practiſe the contrary duty, that is a rule that cannot deceiue vs ; many pleaſe themſelues, and thinke they are in good caſe, called home and reclaimed from ſome ſinne, when they auoid that ſinne : but we muſt know that is not 2.Pet.2.20. ſufficient ; the Apoſtle doth tell vs that ſome may eſcape from the filthineſſe of the world through the knowledge of the Lord and of the Sauiour Ieſus Chriſt, and yet be tangled againe therein and ouercome, and the latter end be worſe with them than the beginning. As many as will be ſure they are effectually called home, ſo as they cannot goe backe againe to their old courſe, muſt not onely finde themſelues deliuered from their ſinne, but muſt alſo finde the contrary grace wrought in them, yea in ſome caſes the contrary ſpeciall grace : as for example, ſuch as will be ſure they are called out of their naturall blindneſſe and ignorance of God, of themſelues, of the way to life and ſaluation, muſt not only finde their mindes enlightned by a generall illumination, a bare conceiuing and vnderſtanding of the ſenſe and meaning of the word ; that is a common grace, and that may be common to them with the Deuill, and the wicked, but they muſt find in them a ſpecial experimentall knowledge, a particular acknowledgement and perſwaſion of the truth of the whole word of God, a beleeuing holy knowledge, which is neuer diſioined from good affection, and then they may be ſure they are effectually called out of their ignorance. Thus it is in other particulars. Let no man then imagine that he is effectually called home, when for a time he hath eſcaped the practiſe of ſome ſin, vnleſſe he can withall ſhew the practiſe of the contrary vertue. And to this purpoſe conſider we but this one thing, that it is not poſſible for a man long to cōtinue in that barren and (as I may call it) graceles eſtate in which he doth pleaſe himſelfe, if the ſinne be auoided, and the contrary vertue not practiſed, it cannot be but that he will returne with the dogge to his vomit : for marke what our Mat.12.44. Sauiour hath left vpon perpetuall record : When the vncleane ſpirit is gone out of a man, if he returne (as he will ſeeke to returne) and finde the houſe emptie, or as the word is, idle, not poſſeſſed by grace, certainly he will enter and hold poſſeſſion with greater ſtrength than before, and the latter end of that man will bee worſe than his beginning.

Doct.5. Gods elect being deliuered from ſin, and ſet into the ſtate of grace, are ſtill vnder gouernment.

In the next place wee are to marke, the Apoſtle ſaith, *tranſlated into the Kingdome*, that word (*Kingdome*) being a word of relation, hauing reference to ſubiects, it teacheth that Gods elect deliuered from ſinne, and ſet into the ſtate of grace, are ſtill vnder gouernment, they are not at libertie to liue as they liſt: for why? the Kingdome of grace, as the Apoſtle reaſoneth, giues no licence to ſinne, that they that are vnder grace, ſhould therefore ſin; we are not vnder the Law, but vnder grace. What then? doth it follow that we ſhould ſinne? God forbid, ſaith the Apoſtle: he ſpeakes it with a deteſtation of that concluſion, as if he ſhould haue ſaid, fie vpon it, farre be it from vs. The Scripture is pregnant in the proofe of this: but for more ſpeciall information in this point, wee muſt know what be the lawes, vnder which Gods elect liue in this kingdome of grace: and they are two; firſt, the word of God, the doctrine of the Prophets and Apoſtles. Hence is the Goſpell called the Goſpell of the Kingdome; the Law of faith. The ſecond Law is the power and operation of the Spirit of God in the hearts of his children; the Apoſtle ſaith, the Kingdome of God is not in word, but in power; ſaith the Lord, *I will put my Law into their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.* Theſe being the Lawes of the kingdome of Chriſt in this life, all Gods elect ſet into the ſtate of grace, are to be ſubiect vnto them, and to finde them powerfull to worke in them obedience. They doe not onely teach vs vnder what manner of gouernment wee liue, but doe plainly prooue that wee are not at libertie to liue as we liſt, but ſtill vnder gouernment; for to that end is a law giuen, eſpecially the law binding the conſcience, as theſe doe, that it ſhould

Rom.6.15.

Mark.1.14.
Rom.3.27.
1.Cor.4.20.

Ier.31.33.

ſhould be obeied, and to retaine men within the compaſſe of dutie. Hence the lawes of men are truly called the ſinewes and holds of the common-wealth. But ſome may ſay, the Apoſtle hath taught vs, that we are ſet at libertie by Chriſt, ſtand faſt therefore in the libertie wherewith Chriſt hath made you free, and be not entangled againe with the yoke of bondage. The anſwer is eaſie, by Chriſt as many as are in him haue libertie indeed, but it is ſpirituall, not a carnall libertie: they haue freedome from the curſe of the Law, and from the rigour of the Law, requiring exact and perfect obedience, and from the tyrannie and dominion of ſinne; but they haue no libertie to ſinne, and to liue as they liſt, that as the Apoſtle ſaith in the ſame chapter, verſ.13. is to vſe their libertie as an occaſion vnto the fleſh. This then remaines a truth, that Gods elect deliuered from the power of ſinne, and ſet in the ſtate of grace, are ſtill vnder gouernment.

Obiect. Gal.5.1.

Anſw.

Vſe. If wee be not ruled by the word and ſpirit of Chriſt, wee are not deliuered from the power of ſin.

And for the vſe of this, let euery one hence learne to reaſon backe againe, that if he be not ſubiect to the Lawes of Chriſt his kingdome, and ruled in ſome meaſure by his Word and Spirit, then he is not deliuered from the power of ſinne, nor in the ſtate of grace. And a little further to preſſe this, can we perſwade our ſelues we are in the ſtate of grace, and vnder grace, and yet abuſe grace, make it an occaſion to all licentious libertie to ſin, make it as a bawd to our lying, ſwearing, drunkenneſſe, &c. If wee doe but waigh this in the ballance of naturall reaſon, it will bee found too light to this purpoſe; for as we vſe to ſay, when a man doth ſell a thing of great worth for a ſmall price, and after that giues himſelfe to rioting and miſpending of that mony, he is a theefe, and no right owner of that hee ſold, the like may be iuſtly ſaid of ſuch as abuſe grace, that they are but vſurpers, & no right owners of it, & that they haue no true lawfull title vnto it. Let this be thought on, and withall remember what wee daily call for, or ought to call for, at the hands of God, namely this, that this kingdome may be ſet vp and eſtabliſhed in the Church, and in our owne hearts. And if we doe not withall labour to ſubmit our ſelues to the ſcepter of his kingdome, the rule of his word and ſpirit, but wilfully reiect his yoke, wee pray againſt our ſelues, wee deſire the Lord to take vs away, to confound and deſtroy vs by his iudgements, that his kingdome may increaſe, and of our owne mouthes will the Lord iudge vs, and in his iuſt conceiued anger accompliſh that we aske. Therefore with trembling hearts let vs conſider, and in time ſubmit our ſelues to the kingdome of Chriſt. Before I leaue this word (*Kingdome*) I will briefly anſwer a cauill of the *Anabaptiſts*, who vpon this, and the like places of Scripture, take occaſion to mainetaine a confuſed *Anarchy*, and to reaſon againſt ciuill gouernment amongſt Chriſtians, after this manner, Gods elect (ſay *they*) effectually called and ſet in the ſtate and kingdome of grace, are gouerned by Chriſt the King, and by the Lawes of his kingdome, his Word and Spirit. Therefore they need not outward gouernment of man, outward gouernment by a magiſtrate is needeleſſe; this is a meere cauill, hauing no ſoundneſſe in it: it is eaſily anſwered, for if we ſhould but preſſe them with the perpetuity of the fifth commandement, that requiring ſubiects to yeeld obedience to the gouernours, and that being eternall, they are not able to reply: but in a word to anſwer them; In the viſible Church are not onely true beleeuers, but hypocrites, as we are taught in many parables in the Goſpell, who are not gouerned by Gods ſpirit, but by their owne corrupt luſts, therefore in reſpect of them, ciuill gouernment is needfull; yea, the beſt Churches in the world neede ciuill gouernment, for the puniſhment of euill doers, and to ſay there needes no ciuill gouernment, it inclines to that old rotten condemned hereſie, that God was not the author of the old Teſtament, becauſe there we finde ſo many puniſhments mentioned and executed. Againe, true beleeuers ought to bee a Law and a Magiſtrate to themſelues,

A cauill of the Anabaptiſts anſwered

and ſo to liue as not to neede the ciuill maieſtrate, but yet they doe not, neither can doe being but in part gouerned by the Spirit for the time of this life, therefore alſo in reſpect of them, for the ordering of the outward man, ciuill gouernment is neceſſarie; and to this we may adde, that it is neceſſary for the protection of the Church, it being open to the malice of Satan & the wicked. Hence the Apoſtle bids vs pray for kings, and all that be in authority, that we may lead a quiet and peaceable life vnder them, in all godlineſſe and honeſty. It followeth, the next thing to be marked is, that the Apoſtle ſaith, God doth tranſlate his Elect into the kingdome of his Sonne, hee ſaith not vnto his owne Kingdome, though the kingdome of the Sonne (if we reſpect the Kingdome it ſelfe) is the Kingdome of the Father, Sonne, and holy Ghoſt, it is a power of the whole Trinity, for the power to make lawes binding conſcience to be obeied vpon paine of life and death, is a power of the whole Trinity; but the adminiſtration of it, is giuen vnto the Sonne, as himſelfe witneſſeth, all power is giuen vnto me in Heauen and in earth, therefore he giues commiſſion to his Apoſtles immediately from himſelfe to goe teach and adminiſter the Sacraments, but the reaſon why the Apoſtle ſaith, *tranſlated into the Kingdome of his Sonne*, and not vnto his own kingdome, is becauſe God the Father doth admit no man to himſelfe immediately but by the Sonne God and man, the true and onely Mediator betweene God and man, as our Sauiour ſaith; *No man commeth vnto the Father, but by me.*

1.Tim.2.2.

Mat.28.18.

Ioh.14.6

Doct. 6.
No man is vnder Gods ſpeciall gouernment, but he that is in the Kingdome of his Sonne.

The point hence following is this that no man is vnder the ſpeciall gouernment of God, no man is gouerned by the ſpeciall grace of God, but he that is in the Kingdome of his Sonne, euen a member of the Church, and ordered and ruled by him. It is certaine the vniuerſall gouernment and prouidence of God is ouer all creatures, in him they liue, mooue, and haue their being, euen all in heauen and in earth, yea the damned in hell, thus the Lord remaineth

Pſal.29.10

a King for euer, but none are gouerned by his ſpeciall grace, that is to ſay, his grace whereby hee doth reſtraine and mortifie corruption, and daily renew his decayed image in the minde, will and affections, but onely ſuch as are in Chriſt, ſuch as are effectually caled and iuſtified by Chriſt. We haue proofe of this, where the Apoſtle ſayth, when the Epheſians were without Chriſt, they were without God, his meaning is not onely without the true knowledge and worſhip of God, and ſuch as did neglect both; but ſuch as were neglected, and not regarded of God, in reſpect of his ſpeciall gouernment, and ſuffered to walk in their owne waies and ſinnes, and to follow the luſts of their owne hearts, for wee may eaſily conceiue, that the words may extend to that meaning, if wee compare them with that we read, verſ. 19. of that chapter, that in Chriſt they were made citizens with the Saints, and of the houſehold of God, which wordes imply ſpeciall care and gouernment, as a wiſe and good houſholder hath a ſpeciall care ouer them of his family; ſo the Lord being wiſdome and goodneſſe it ſelfe, without queſtion hath a ſpeciall care, and doth carry a ſpeciall hand ouer them that bee of his family; will wee haue ſome ſtrength of reaſon to confirme this, then know and conſider we, that Gods ſpeciall grace is moſt free, and not giuen vpon any deſert of ours, but on the free and gratious promiſe of God, now all the promiſes of God to his children touching vocation, iuſtification, renouation &c. are made and fulfilled in Chriſt alone, he is the foundation and complement of them all, in him they are all, yea and Amen. Hence it followeth ſtrongly, that none are euer gouerned by the ſpecial grace of God, but ſuch as bee in Chriſt, becauſe the promiſe is made and fulfilled in him and by him.

Epheſ 2.12.

Reaſon.

2.Cor.1.20.

Vſe.

Such as deſire ſpeciall grace to mortifie ſinne, and to renew Gods image in them, muſt labour to become members of Chriſt.

The point thus cleared, let vs further thinke on it, to this ſpeciall purpoſe, is it ſo, that none are gouerned by the ſpeciall grace of God, but ſuch as are in Chriſt, then euery one that deſires ſpeciall grace for the mortification of ſin, and for renewing the image of God in him, muſt labour to be made a member of Chriſt, let him not ſuffer his eyes to ſleepe, nor the temples of his head to take any reſt, till he be aſſured, that hee is ſet into the body of Chriſt, and made one with him by the bond of his ſpirit, and by a true faith, and to this purpoſe know it, that as long as wee are out of Chriſt, we cannot pray vnto God with aſſurance of his ſpeciall grace, for faith and aſſurance to be heard, hath euer reſpect to the promiſe, and there is no promiſe, no, not of any temporary good thing to them, that are out of Chriſt, they that be out of Chriſt, they cannot truely beleeue, they may boldly preſume, they cannot truly beleeue that they ſhall receiue any temporary good thing from the Lord, if they doe, it is but as if a man ſhould thinke to hould the wind in his fiſt; true faith euer hath relation to the promiſe, and out of Chriſt there is no promiſe, they that bee out of Chriſt, come to an abſolute God, hence it is, that many pray to God to giue them grace to refraine ſome ſinne being conuinced of it, in their owne conſcience and told of it, they promiſe amendment, yea, they pray to God to giue them grace to refraine from it, and yet faile to obtaine, becauſe they are out of Chriſt, whereas if they were in Chriſt, effectually called and iuſtified, they ſhould receiue Saint *Pauls* anſwer, and finde it made good vnto them, though they were not freed from temptation to that ſinne, yet they ſhould finde Gods grace ſufficient for them, and this ought to ſtirre vs vp to labour by all good meanes, to bee ioyned with Chriſt, by the bond of his Spirit, and by a true and liuely faith, and then we may be ſure, if we pray for Gods ſpeciall grace, we ſhall haue it giuen vnto vs; for can or will God ſuffer vs, to whom hee hath vouchſafed the bloud of his own Sonne, to runne headlong into ſinne? certainely no, hee will not, wee may finde that God hath vouchſafed his common reſtraining grace to ſome Heathen men, as to *Abimelech*; God ſaith hee kept him that hee ſhould not ſinne againſt him, therefore he will not caſt away the humble petition of his choſen being now actuall members of Chriſt; no doubtleſſe, they crauing grace, he will giue them his ſpeciall grace, not only reſtraining, but mortifying their corruption, and renuing them in holineſſe after his owne image, let this then be a ſpeciall inducement to mooue vs, to labour to be made members of Chriſt, and let vs gather yet further argument to mooue vs to bee made one with Chriſt out of this very text: the Apoſtle ſaith, Gods elect effectually called, are tranſlated into the kingdome of his deare ſonne, that is, the ſonne of his loue, in whom hee is well pleaſed: euen well pleaſed, not onely with him, but in him with all his members, and that this may be matter to mooue vs, conſider how happy and bleſſed a thing it is to be made deare vnto God, it is the verie depth & ground of all true comfort, for then wee haue peace with God, with our owne conſcience, with all the faithfull, yea with all the creatures in the world, the very beaſts and ſtones of the field are then in league with vs, we then haue acceſſe to the throne of grace with boldnes, we are aſſured of Gods ſpeciall preſence and protection, we may come into Gods houſe with ioy and gladneſſe, we haue title to all the bleſſings of Gods Saints in this life, and right to eternall happines in the life to come. Seeing then ſuch is the excellency of our beeing made neere and deare to God by Chriſt. This ought to poſſeſſe our hearts with S. *Pauls* affection, to thinke all things loſſe that we may win Chriſt, and bee found in him, and by him bee made neere and deare to his Father, and ſo pertakers of all the comforts and bleſſings of Gods Saints in this life, and in the life to come.

Phil. 3.8.

Iob 5.23.

VER. 14. *In whom we haue redemption through his bloud that is, the forgiueneſſe of ſinnes.*

In this verſe is contained a manifeſtation of the worker of ſaluation (*Ieſus Chriſt*) and the worke wrought by him (*Redemption.*) More particularly we may obſerue in this verſe three things.

Three things in this verſ to be obſerued.

Firſt, in whom Gods elect haue redemption, namely in Ieſus Chriſt, in thoſe words (*in whom.*)

Secondly, the meanes of their owne redemption (*his bloud.*)

Thirdly, of what manner of redemption the Apoſtle ſpeakes: euen of redemption from their ſinnes, in the laſt words, where the Apoſtle ſaith by way of expoſition, that is, (*the forgiueneſſe of ſinne.*) Let vs a little examine the words: (*In whom*) that is in Chriſt the ſonne of God, for theſe words haue reference to the laſt words of the verſe, foregoing, his deare ſonne, (*redemption*) to redeeme in a large and generall acception, ſignifieth to ſet free ſome captiue, or ſome that are oppreſſed, out of the handes of their enemies or oppreſſors. Now becauſe ſuch deliuerance may either be by ſtrong hand, as God redeemed his people out of Ægypt, and as *Abraham* redeemed *Lot*, or by ranſome, we are heere to vnderſtand deliuerance by ranſome, for ſo the originall word doth ſignifie, and the Apoſtle reſtraines it to that, and ſaith in plaine termes, that he gaue himſelfe a ranſome for all.

Interpretation.

1 Tim. 26.

Obiect.

This ſeemes contrarie to many places of Scripture, where it is ſaid, that Chriſt redeemed vs out of the hands of our enemies, by ouercomming them, 2. Chapt. of this Epiſtle 15. verſe, how then did he deliuer vs by ranſome or price?

Anſw.

In reſpect of God his Father, to whom he offered himſelfe without ſpot, he deliuered vs by ranſome. But in reſpect of Satan, who had vs captiues vnder ſinne, the curſe, death and damnation, he deliuered vs by ſtrong hand, he deſtroyed through death him that had the power of death that the Deuil had deliuered them which for fear of death were all their life time ſubiect to bondage. Hebr. 2. 14.

Ob. It will be further obiected, if we were in bondage vnto Satan and his captiues, then the price of our redemption was paid to him and not to God, for the ranſome is commonly paid to him who hath the captiues vnder his hand.

Anſw. We were properly captiues to the iuſtice of God in the Law; and the curſe of the Law, and vnto Satan but as the miniſter of God for the execution of the curſe, and ſo the price of redemption was paid to God to ſatisfie his iuſtice to which we were properly in captiuity, not to Satan who was but the miniſter of Gods iuſtice as the Iayler and tormenter for the afflicting of puniſhment (through his bloud) that is his bloudy death and paſſion, his accurſed death of the croſſe, therefore the Apoſtle calls it verſe 10. the bloud of his croſſe through the ſacrifice of himſelfe offered vpon the croſſe, by forgiueneſſe of ſinnes in the laſt place, we are to vnderſtand deliuerance from the guilt and puniſhment of all ſinnes. Thus then theſe words are to be conceiued. In which, or by which Sonne of God *Chriſt Ieſus*, we haue deliuerance from the guilt and puniſhment of all our ſins, by the ranſome of his death as a price paid to God his Father to ſatisfie his iuſtice, before we come to ſuch things as may be hence obſerued, I wil briefly anſwer a doubt for ſatisfaction of ſome, who happily may mooue the queſtion and not be able to reſolue themſelues.

Queſt: The doubt is this, how this text can agree with that where God is ſaid to redeeme his people.

Anſ: I anſwere; we muſt know and hold it for a truth, it is a common receiued rule in Diuinity that all the workes of the Trinity *ad extra* are common to the whole Trinity; God the Father Son and holy Ghoſt, worke together euen in this worke of our redemption, but yet Chriſt the matter of our ſaluation is ſaid by a matter of excellency to bee our onely redeemer, and that in a threefold reſpect.

Chriſt a redeemer in 3. reſpects.

1 Firſt, becauſe he only is God and man, for it was neceſſary that our redeemer ſhould be God and man.

2 Secondly, he was only deputed to the office of a redeemer.

3 Thirdly, he onely had right not only of propriety, but of propinquity and nereneſſe of fleſh and bloud vnto vs, according to the Law. Hence it is ſaid that he tooke part with the children of God in fleſh and bloud. Thus we ſee though redemption be a worke common vnto the whole trinity, yet by an excellency Chriſt is our onlie redeemer, and in him alone we haue redemption, becauſe he is God and man deputed to that office, and had right of propinquity and neereneſſe vnto vs; we are heere to marke the Apoſtle placeth redemption in the remiſſion of ſins (*In whom we haue redemption*): hence followes this concluſion that none are redeemed by the death of Chriſt, but onely Gods elect, I will labour to make this plaine, remiſſion of ſinnes is a part of iuſtification in the ſight of God. And none are iuſtified in Gods ſight but thoſe whom he predeſtinate, for none haue faith whereby they apprehend and applie Chriſt to their iuſtification in his ſight, but ſuch as were preordained to life & ſaluation. Now then redemption being heere placed in remiſſion of ſinnes, and remiſſion of ſins being a part of iuſtification in the ſight of God, heereupon it followes neceſſarily that none are redeemed by the death of Chriſt, but onely Gods elect. Againe, if we ſhould ſay Chriſt died for al, elect and reprobate, then this would follow that hee died for ſome who now are frying in the fire of hell, which is a moſt abſurd concluſion euen contumelious and blaſphemous againſt Chriſt; it is as much as to ſay that Chriſt died for ſome and after that was not able to bring them to life and ſaluation, the Apoſtle hath taught vs that hee gaue himſelfe for his Church, and the true members of it that hee migh ſanctifie it and cleanſe it, and ſo make it meete for his kingdome of glory.

Leuit. 25.49. Heb. 2.14.

Doct. 1. None are redeemed by Chriſt but only Gods elect.

Act. 13.45.

Eph. 5.25.26.

Obiect. But will ſome ſay, it is no ſuch abſurdity to ſay that Chriſt died for ſome, and redeemed ſome who ſhall bee damned, it is the ſpeech of the Apoſtle, where hee ſaith, ſome ſhall bring in damnable hereſies, euen denying the Lord which hath bought them, and bring vpon themſelues ſwift damnation. 2.Peter 2.1.

Anſw. Wee are to vnderſtand theſe words (that bought them) as ſpoken not according to the iudgement of infallibility, and of infallible certainety, but according to their owne iudgement and the iudgement of others led by the rule of charity; for to expound the words otherwiſe, and to ſay they were in deed & truth redeemed, were to make Chriſt a redeemer of ſome neither freed from the power of ſinne in this life, nor from the power of hell in the life to come, contrary to many plaine places of the Scripture.

Obiect. It will be further ſaid, wee read in many places of the Scripture that Chriſt redeemed the world, God was in Chriſt and reconciled the world to himſelfe, not imputing their ſinnes vnto them, and hath committed to vs the word of reconciliation. Hee is the reconciliation for our ſinnes, and not for ours only, but alſo for the ſinnes of the whole world. 2.Cor.5.19. 1.Iohn.2.2.

Anſw. Againe, the word (world) in the new Teſtament hath many acceptions, I will not ſtand to repeat them, but in the places alleadged it ſignifieth the elect of God in the world as plainly appeares. God ſo loued the world that he hath giuen his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life, for God doth embrace none but his elect in his eternall loue: the antecedent cauſe of ſending his ſonne into the world. Iohn 3.6.

Obiect. If any yet further ſay we read that Chriſt gaue himſelfe a ranſome for all men, to be a teſtimony in due time. 1.Tim.2.6.

Anſw. The anſwer is this not all and euery particular man, but all ſorts of men, men of all ſtates, conditions and callings as it is ſaid of our Sauiour that he healed euery diſeaſe: the meaning is, not euery particular diſeaſe, but all ſorts of diſeaſes.

Vſe. 1 Confutation of that opiniõ that Chriſt died for all, both elect & reprobate.

So then notwithſtanding theſe obiections, it remaines a firm truth that none are redeemed by the death of Chriſt but onely Gods elect: this might be preſſed to the confutation of ſuch as hold the contrary opinion, namely that Chriſt his death is not only ſufficient but effectuall for all, both the choſen of God and them alſo that are reiected of God, and that ſome notwithſtanding the death of Chriſt are condemned, they hold that comes to paſſe not for their ſinnes, as being truly ſatisfied for, by Chriſt, but for their vnbeleefe, by which they doe againe make the reconciliation made betweene God and them void, and of none effect, which is an opinion vtterly vntrue, but I will not further ſtand to refute it.

Vſe. 2. It is a meere fancy that there is vniuerſall redemption by Chriſt.

Let the application of the doctrine now prooued be to this purpoſe, to teach vs that it is but a fond imagination, and a fooliſh thing for vs, to thinke that there is an vniuerſall redemption by Chriſt, and that he died for all, as ſome vainely ſhroud themſelues vnder this, without reaſon or ground, when they are conuinced of ſinne, and forced to confeſſe that they are greeuous ſinners, then they flie to this, Chriſt died for all; many leane to this ſtaffe of reede. and deceiue themſelues. We muſt learne to acknowledge and embrace this truth, and bee reſolued of it, that Chriſt died only for Gods Elect effectually, & if we will haue cõfort by his death, & by the doctrin of redemptiõ wrought by him, we muſt labour to finde our ſelues in the number of the redeemed, and be able to ſay with our Apoſtle in this place, that in Chriſt wee haue redemption.

Queſt. *Anſw.*

How is that to bee done may ſome ſay? Wouldeſt thou know how thou mayeſt finde comfort in the redemption wrought by Chriſt: then take this for our infallible rule grounded on the worde of God, that Chriſt redeemeth men not onely from deſerued condemnation, but alſo from their vaine conuerſation. To whomſoeuer Chriſt is a Sauiour a Sauiour and Redeemer, by merit procuring the pardon of ſinne, to him he is a Sauiour by efficacy alſo, by turning his heart from ſinne to God; it is plainely propounded, that Chriſt gaue himſelfe to redeeme, and to purge; the propoſition is copulatiue not diſiunctiue, and it is the rule of reaſon, that if one part of the copulatiue propoſition be falſe, the other alſo is falſe; if then thou wouldeſt know whether Chriſt hath redeemed thee from the guilt and puniſhment of ſinne, looke into thy ſelfe, and ſee whether he hath purged thee from the filthineſſe of ſinne; if thou be not purged from the filthineſſe of ſinne, out of al queſtion thou art not redeemed from iniquity, hee that is not by Chriſt his death turned from ſinne, is not by it redeemed from the puniſhment of ſinne, from hell, death and condemnation. In that the Apoſtle ſaith, the bloud of Chriſt, that is, the death of Chriſt, the death of the Croſſe, being an accurſed death, a death ioined with the malediction of the Law.

Tit. 2. 14.

Note.

Gal 3. 13.

Was Chriſt the meanes of our redemption and deliuerance, from the guilt and puniſhment of ſinne? Hence we learne to know the horrible greatneſſe of ſin, it being ſuch as no creature in the world, neither Angel nor Saint, no not all Angels or Saints were able to appeaſe the wrath of God, and to ſatisfie his iuſtice for it, but onely the death of his own deare Son, no nor as the doting Friers do dreame, one drop of the bloud of Chriſt, let fal from his finger, had beene ſufficient to redeeme vs, no puniſhment but death, euen the curſed death of the croſſe, was ſufficient to that purpoſe.

Doct. 2. The greatnes of ſinne is knowne by the death of Chriſt.

Let vs then looke on Chriſt crucified, by the eye of faith, and we ſhall ſee the fearefull and vgly face of ſinne, that God hates it with endleſſe hatred, in that nothing would ſatisfie his wrath for it, but the precious bloud of his deare Sonne, and that powred out by the curſed death of the Croſſe; men commonly eſteeme ſome ſinnes but light and trifling, as cuſtomarie ſwearing, breaking the Sabbath

Vſe. Wee are to looke vpon Chriſt crucified, that wee may ſee the vgly face of ſinne.

Sabbath, idleneſſe, wanton ieſting, &c. But wee muſt know that theſe are of ſuch waight, as they pulled downe the Sonne of God, from his throne of Maieſtie and glorie, and cauſed him to humble himſelfe to death, and to ſuffer the curſed death of the Croſſe, and to poure out his moſt precious blould for our redemption, there was no meanes to redeeme vs from our ſinne, but the death of the Sonne of God, therefore learne we to make conſcience of euerie ſinne, (*through his bloud*) I might heere enter into the queſtion, and ſpeake at large of it, whether Chriſt ſuffered in ſoule or no, but I hold it not ſo profitable to ſtand vpon that point; onlie in a word know we thus much, that *whatſoeuer* Chriſt tooke of our nature, hee tooke it to this end, to ſuffer in it, and by ſuffering to ſaue and redeeme it. And againe, wherein *Adam* and we properly ſinne, by the ſame Chriſt the ſecond *Adam* made ſatisfaction for ſinne. But Chriſt tooke the whole nature of man, bodie and ſoule, and both *Adam* and we commit ſinne both in bodie and ſoule.

Chriſt verily and properly ſuffered in ſoule.

Therefore, no doubt Chriſt verily and properly ſuffered in ſoule, as he endured paines and torments in his fleſh; I will not further enlarge this. Come wee to ſome other point of further inſtruction, we are to marke, the Apoſtle ſaith, Gods elect haue redemption, that is, forgiueneſſe of ſinnes, deliuerance from the guilt and puniſhment of their ſinnes, through the bloud of Chriſt, that is, his bloudy death.

*Doct.*5. **The meanes and meritorious cauſe of remiſſion of ſins is Chriſt his body broken and his bloud ſhed.**

The point of inſtruction hence offered is this, that the meanes and meritorious cauſe of remiſſion of ſins, is not the body and bloud of Chriſt it ſelfe, abſtracted and conſidered apart from his paſſion, but his body broken and his bloud ſhed, his painefull ſuffering, his bearing in body and ſoule the extremitie of Gods wrath, we need not ſeeke farre for proofe of this, the Apoſtle ſaith in this chap. ver. 20. reconciliation was wrought by him of all things to himſelfe, and to that he ſet at peace through the bloud of his croſſe, both the things in earth & the things in heauen, ver, 22. In the body of his fleſh through death, and wee haue it in expreſſe words, that without ſhedding of bloud, there is no remiſſion, he ſaith not without bloud, but without ſhedding of bloud, the reaſon and ground of this is, becauſe the Law of God being broken, & God being offended by ſinne, nothing could ſatisfie his iuſtice, but puniſhment ſuffered, eyther by the party offending, or by ſome other for him, for the breach and tranſgreſſion of the Law, is the curſe annexed. Therfore no ſatisfaction without puniſhment and vndergoing of the curſe. Hence it followes neceſſarily, that not the body and bloud of Chriſt conſidered apart from his paſſion, but his body broken and his bloud ſhed vpon the croſſe, is the meanes and meritorious cauſe of remiſſion of ſinne, it may be demanded how the breaking of the body of Chriſt, & how Chriſt his ſuffering could bee a ſufficient meritorious cauſe procuring remiſſion of ſins, ſeeing we by ſin had deſerued eternall death & puniſhment in hell for euer, & Chriſt his ſuffering was but for a time? I anſwer, wee are not to eſteeme the merit and efficacy of Chriſt his death by the time of his ſuffering, but by the perſon who ſuffered, namely, Chriſt both God and man, vnited into one perſon, & by vertue of his God-head, he gaue power to his death to be meritorious, euen of infinite price and value, the Apoſtle proues this in the verſes following, and for further warrant of it, read *Acts* 20.28. It is there ſaide, that God hath purchaſed his Church with his owne bloud, not that God can ſuffer or ſhed bloud, but we are thus to conceiue it, that Chriſt ſuffered onely as hee was man, yet becauſe of the perſonall vnion of God and man in Chriſt, it is ſaid, that God ſhed his bloud, giuing vs to vnderſtand the infinite merit & ſufficiency of his death.

Heb. 9.22.

Reaſon

Obiect.

Anſwer.

The poynt thus proued, come we to apply it; and firſt is this a truth, that the meanes and meritorious cauſe of remiſſion of ſins, is not the body & bloud of Chriſt apart frō his death, then what vſe is left of popiſh tranſubſtantiation

Confutation of popiſh tranſubſtantiation.

for which the Papiſts much contend, if wee ſhould grant Iohn 6.63. vnto them, which they are neuer able to prooue, that the bread and wine in the Sacrament, are turned into the ſubſtance of Chriſt his body & bloud; yet what profit ſhould come by that bodily preſence? ſurely none, by the ſentence of our Sauior himſelfe the fleſh profits nothing. *Bellarmines* owne confeſſion is, that a man may eat the fleſh of Chriſt, and drinke his bloud after a corporall manner, and yet profit himſelfe nothing at all.

Obiect. (If they ſay) (as indeed they do) that the body of Chriſt crucified, and his bloud that was ſhed on the croſſe is in the Sacrament vnder the forme of bread and wine.

Anſw. I anſwer againe, let this alſo be granted which can neuer bee proued, yet that body crucified and that bloud ſhed is not profitable without the merit of his death and paſſion apprehended and applied by the mouth of the ſoule, namely by faith. And ſo though we grant a reall preſence of the body of Chriſt crucified, yet that is not profitable without the merit of his death apprehended by faith. If they ſay the body of Chriſt crucified reallie preſent, and the merit of his death euer goe together, in reſpect of the receiuers of the Sacrament, and that they that receiue the one really preſent receiue the other, then they fall into a foule abſurdity, then they make it an idle diſtinction of the Apoſtle that ſome are worthy and ſome vnworthy receiuers then all good and bad, beleeuing and vnbeleeuing, euen ſuch (as the Apoſtle hath taught vs) that eat & drink their owne damnation, they receiue the bodie and bloud of Chriſt really preſent, and withall the merit of his death, and ſo are fedde and nouriſhed to eternall life which as yet is not begunne in them, and it may bee they ſhall neuer come vnto it, and that is a groſſe abſurditie. Thus we ſee though we grant a real preſence, euen of the crucified body of Chriſt yet there is no vſe nor profit comes by that bodily preſence, and by conſequent the popiſh doctrine of tranſubſtantiation falls to the ground, becauſe God hath ordained nothing in his Church, either idle or ſuperſtitious: to come neerer to our ſelues, is it ſo, that the meritorious cauſe of the remiſſion of ſins is not the body & blood of Chriſt conſidered apart from his paſſion, but his body broken, and his bloud ſhed vpon the Croſſe; we muſt then know that it is not ſufficient for vs to vnderſtand, that the bread and wine in the Sacrament are ſignes of the body and bloud of Chriſt, for the body and bloud of Chriſt are not profitable abſtracted from the worke done in his body; many in their ſimplicity and weakeneſſe, thinke they are ſufficiently inſtructed in the matter of receiuing the Sacrament, if being asked they be able to anſwer, that the bread ſignifieth the body of Chriſt, & the wine his bloud, but we muſt know this is not ſufficient, wee are further to take knowledge of it, that bread and wine in the Sacrament, are memorials and remembrances of the body of Chriſt broken and of his bloud ſhed and powred out on the Croſſe for the remiſſion of ſinnes, wee are not to ſeuer the remembrance of his body from his death and paſſion, but together with the remembrance of his body, wee are to remember his painefull and meritorious ſuffering in his body and ſoule the wrath of God for our ſinnes, and when we eat the bread and drinke the wine of the Sacrament, we are then at the very ſame inſtant to lift vp our harts to heauen, and by Faith to feed vpon the body of Chriſt broken, and by faith to apprehend and apply the infinite merit of his death and paſſion to our owne ſoules, particularly for the pardon of our ſinnes. If wee content our ſelues with receiuing the bread & wine as ſignes of the body and bloud of Chriſt thought vpon and conſidered apart from his paſſion we then make the receipt of the Sacrament vnprofitable vnto vs, and very dangerous and hurtfull for them, we receiue the ſigne without the thing ſignified, for if we receiue not the whole thing ſignified, wee receiue it not at all, and ſo we prophane the ſigne, and as much as is in vs trample the bloud of Chriſt vnder our feet, wee eate and

Vſe. 2.
It is ſufficient to vnderſtand that the bread and wine in the ſacrament are ſignes of the body and bloud of Chriſt.

and drinke our owne damnation, we haſten ſome heauie iudgement of God vpon vs. Yea howſoeuer wee ſeeme to diſclaime all Poperie, yet thus receiuing of the bread and wine in the Sacrament, as ſinnes of the bodie and bloud of Chriſt neuer remembring the ſuffering of Chriſt in his body, we therein giue place to a popiſh opinion, and to a diſtinction by them newly deuiſed that the Sacrament is a remembrance of Chriſt and not of his death. Let vs then learne our dutie that when we come to receiue the Sacrament, we are then by faith to feed on the body of Chriſt broken, and on his bloud ſhed on the Croſſe.

Come we to the laſt words (that is the forgiueneſſe of our ſinnes) we are to marke that the Apoſtle makes redemption and remiſſion of ſinnes equiualent, of equall reach and ſignification, in reſpect of Gods elect, that they that are redeemed by the bloud of Chriſt, haue by it remiſſion of their ſinnes, he expounds the one by the other.

Doct. 4. Such as truely apprehend & apply the merit of Chriſt his death haue full & perfect remiſſion of their ſinnes. Heb. 10, 4

The concluſion hence following is this, that as many as by the worke of the holy Ghoſt beleeue in Chriſt and apprehend and apply the merit of his death, haue full and perfect remiſſion of their ſinnes; for why? by the death of Chriſt they haue perfect redemption, with one offering hath hee conſecrated or made perfect for euer thoſe that are ſanctified, and heere redemption and remiſſion of ſins are made conuertible termes, that through the bloudy death of Chriſt we haue redemption, that is, remiſſion of ſinnes, therefore it muſt needs follow, that as many as trulie apprehend the merit of Chriſts death haue perfect remiſſion of their ſinnes. This will further appeare if wee conſider after what manner ſinne is forgiuen, and that is by an action of God, whereby for the merit of Chriſt hee accounts ſinne as no ſinne, or as if it were neuer committed, and as a debt diſcharged, for ſo much is implied in that petition, forgiue vs our treſpaſſes or debts, forgiueneſſe of ſinne being an action of God, it muſt needes bee moſt perfect, for all the actions of God are moſt perfect, againe, is it

Note.

for the merit of Chriſt, how then can it bee any way defectiue; Chriſt his merit being infinite, and euery way anſwerable to the iuſtice of God? Can remiſſion of ſin procured by it be vnperfect? it is not poſſible, wee may then ſafely conclude, that as many as truely apprehend and apply the merits of Chriſts death haue full and perfect remiſſion of their ſinnes, where then is any place for that popiſh diſtinction of remiſſion of the fault, and not of the puniſhment? So the Papiſts teach that for the merit of Chriſt his death, God doth pardon the fault, and the eternall puniſhment of ſinne, but hee retaines a temporarie puniſhment to be inflicted on them that haue ſinned: this diſtinction cannot ſtand with the truth now deliuered and proued, for if we haue perfect remiſſion of ſinnes, then both of the fault and puniſhment, or elſe we haue but halfe maimed and imperfect remiſſion. A little further to diſcouer the weakeneſſe, and indeed the wickedneſſe of this popiſh doctrine, conſider we theſe reaſons.

Vſe. 1 Confutation of that popiſh diſtinction of the fault pardoned and the puniſhment reteined

Reaſon 1.

Firſt, beſides the relation that is between the fault and the puniſhment, (the puniſhment euer hauing a relation to a foregoing fault, and in reſpect of the fault, is the puniſhment inflicted) beſides this, we ſhall find in many places of the Scripture, ſuch affinitie and ſo neere agreement between the fault & the puniſhment, as that theſe two they are taken ſometimes one for the other. They ſhall beare their iniquitie, that is to ſay, the puniſhment of their iniquity. He bare our ſinnes in his body on the tree, that is to ſay, the puniſhment of our ſinnes: for the Apoſtle in that ſpeech of his had an eye to that, he was wounded for our tranſgreſſions, hee was broken for our iniquities, the chaſtiſements of our peace was vpon him, and with his ſtripes are we healed. Heereby then would the holy Ghoſt haue vs to vnderſtand that the fault and puniſhment of ſinne cannot be ſo farre disioyned and ſo drawne aſunder as the popiſh ſort would haue them, that the one ſhould be pardoned, and the other ſtill retained.

Leu. 20. 19. 20

1 Pet. 2. 24.

Iſai. 53. 5.

2 Againe, if God inflict any puniſhment on him whoſe fault is remitted, and on him whoſe ſinnes are taken away by the bloud of Chriſt (for ſo ſpeakes the Scriptures. Behold the Lambe of God which taketh away the ſinnes of the world,) Iohn 1. 29. then he is vniuſt, but farre be it from vs ſo to thinke, it is all one as to require the paiment and ſatisfaction of a debt forgiuen, which whoſoeuer doth is vniuſt. If then they will not lay that imputation vpon the Lord, which they would be loath to lay vpon a miſerable mortall and ſinnefull man, they muſt not charge him with puniſhing any ſinne that he hath forgiuen.

3 Thirdly, if this be true, that when God doth not remit ſin, he retaines the puniſhment of it, then it followeth neceſſarily on the contrary, that when hee doth forgiue the ſinne he doth not retaine the puniſhment of it.

4 To this we may ioine many plaine places of Scripture, where it is ſaid, the Lord doth not impute ſinne, but couer it, that he will not remember the ſinnes of his choſen any more, but caſt them behinde his backe, that hee will take them away like a cloud, drowne them in the bottome of the ſea, and many other ſpeaches wee find of like ſort: all which concurre and meet together in this point of truth, and of ſweet comfort, that the Lord for the precious merit of the bloud of Chriſt doth pardon as well the puniſhment, as the ſinne of his choſen, for as one ſaith truely and well to this purpoſe, if the Lord impute not, he puniſheth not, if he remember not, he reuengeth not, if he couer, he cals not to iudgement, if hee caſt behinde his backe, he examines not; let not then any diſtinction deuiſed by the Popiſh ſort, ſo contrary to the iuſtice of God, and the plain euidence of the word of God, ſtrippe vs of that excellent comfort we may find in this, that by the death of Chriſt, as many as truly apprehend and apply it to themſelues haue full and perfect remiſſion of ſinne, and freedome from all puniſhments temporall and eternall. *Exception.* But againſt this they except, that ſome whoſe ſinnes are pardoned, haue notwithſtanding

withſtanding; ſickneſſe, pouerty, contempt, yea death inflicted on them. Therefore (ſay they) though ſinne bee forgiuen, yet the temporall puniſhment is not remoued?

Anſw. These things ſpoken of and the like, to them that bee in Chriſt, and by him haue the pardon of their ſinnes, are corrections, fatherly chaſtiſements, and tokens of Gods loue whom he loueth he chaſtiſeth, not puniſhments of ſinne forgiuen, nor proceeding from an angry and diſpleaſed God. Againe, they are laid on the deere children of God to worke in them amendment and care to auoid ſinne, and for the exerciſe of Faith, the triall of patience, the ſtirring vp of ſome languiſhing graces that are in them, and for other good ends, and not to ſatisfie for the temporall puniſhment: admit they were properly and truely puniſhments (which cannot bee prooued) yet could they neuer anſwer and ſatisfie the iuſtice of God, for to ſatisfie God is not onely to pay that we owe vnto him, but it doth inferre and imply full reconciliation with God; and a pacification of his anger, and that God is well pleaſed with him that doth ſatisfie. Now the ſuffering of puniſhment cannot ſo ſatisfie God if it be conſidered by it ſelfe, for then the damned in hel ſuffering puniſhment ſhould ſatisfie God, which is moſt falſe, therfore the perſon that muſt ſatisfie God by ſuffering puniſhment muſt be conſidered, and he muſt be more then a meere man, euen God & man not able to vndergoe the puniſhment, but alſo ſuch a one in whom God the Father is well pleaſed, as himſelfe doth witneſſe from heauen. So then though we grant that ſicknes, pouerty and ſuch like were puniſhments; yet could they not ſatisfie the iuſtice of God, becauſe the ſuffering of puniſhment cōſidered by it ſelfe doth not ſatisfie God vnles the perſon ſuffering be more then a meer man euen God & man & ſuch a one in whom God is wel pleaſed. Howſoeuer then true beleeuers haue ſicknes, pouerty & ſuch like laid vpon them, yet we muſt know they are laid on thē as fatherly chaſtiſements and corrections, or as trialls for the exerciſe of their

Hebr. 12.

Mat. 3. 17.

faith & patience, for the ſtirring vp of the good graces that be in them, & not as puniſhments: & if they were laide on them as puniſhments, yet could they not ſatisfie the iuſtice of God. And therefore we are not to ſuffer our ſelues to be drawn from this trueth, full of ſweet comfort, that by the bloudy death of Chriſt, al that truly lay hold of the merit of it, haue full and perfect remiſſion of their ſins, and freedome from all puniſhments temporall and eternall.

Vſe.2
Our duety is wholly to forgiue the offences of our brethren.

Againe is it ſo, that by the bloud of Chriſt we haue perfect remiſſion both of fault and puniſhment. Let then as many of vs as truely beleeue it, learne our duty following vpon it, and that is this, when wee forgiue the offences of our brethren, we are wholly to forgiue them, euen vtterly to forgoe all malice againſt offendours, or offences againſt vs. It is plainely taught by the Apoſtle, *forgiuing one another, euen as God for Chriſt his ſake forgaue you.* How doth God for Chriſt his ſake forgiue vs? wee haue heard it deliuered and prooued euen fully and perfectly, therefore we muſt take heed of mincing the matter, and of halfe remiſſion to our brerhren, forgiuing ſome part of the offence, and carrying a peece vnforgiuen; O euill ſeruant, ſaith our Sauiour in the Parable, I forgaue thee not a peece but all, and as I had pity on thee, ſo certainely, thy pity ought to haue extended as farre as mine, to the forgiueneſſe of the whole debt of thy fellow ſeruant; we ſee then our duety, that in forgiuing the offences of our brethren, wee are to follow the example of the Lord, wee are fully and wholly to forgiue them, and to that purpoſe, know and conſider we but this one thing, that if we forgiue not all to our brethren, whenſoeuer they haue offended vs, wee cannot then put vp that petition to the Lord, forgiue vs our debts, as we alſo forgiue our debtours with any comfort, let the latter part of that petition bee a promiſe of ours to the Law, or a Law binding all that looke for mercy from the Lord, to ſhew mercy, or a note of aſſurance, we cannot vſe it with comfort, we therein fearefully pray againſt our ſelues; for we

Eph.4.32.

Mat.18.32.

we reſeruing a peece of our malice againſt our brethren: in that petition we beſeech the Lord to reſerue alſo a part of his wrath againſt vs, forgiuing vs but as wee forgiue others, and that being well conſidered, is able to make any heart ſeaſoned with grace, to tremble to thinke vpon it, that we ſhould ſo fearfully open our mouths, yea, ſo boldly with our owne tongues, call for wrath and vengeance from Almightie God, let vs (as wee ought) conſider and thinke vpon it, and let it ſtirre vs vp fully and wholly to forgiue the offences of our brethren, let vs not remember in malice the leaſt offence of our brethren, leaſt the Lord remember in iudgement any of our ſinnes, and ſo ſtrike vs as he may iuſtly, both bodie and ſoule to the bottome of hell, where no remiſſion nor redemption is to bee hoped for.

VER. 15. *Who is the image of the inuiſible God, the firſt borne of euery creature.*

The Apoſtle here beginnes his proofe, of the ſufficiency of the worke of redemption wrought by Chriſt, that he is a perfect and ſufficient Redeemer of Gods choſen, his proofe is laid downe in three verſes, the 15. 16. and 17. he prooues it from the dignitie of his perſon, ſhewing that he is true and eternall God, and therefore a perfect Redeemer. And that Chriſt is true and eternall God, is firſt propounded by the Apoſtle, verſ. 15. and then confirmed verſe 16. and 17. In the 15 verſe containing the generall propoſition, are two things affirmed of Chriſt, firſt, that he is the image of the inuiſible God; and ſecondly, the firſt borne of euery creature. Come wee to more ſtrict examination of theſe things, and for the firſt, I will ſtand a while to open the ſenſe and meaning of the words, and not to trouble you with any curious and vnneceſſary ſpeculations, but to hold to the ſcope and drift of the Apoſtle which was to propound ſound Doctrine of faith, and to teach how with profit we are to conceiue of the perſon of Chriſt. Know that Chriſt is the image of God his Father two waies. First, as he is the eternall Sonne, of the ſame ſubſtance with the Father: and ſo his moſt abſolute and perfect eſſentiall image, for hauing the very ſame eternall eſſence and ſubſtance with the Father, he doth moſt perfectly repreſent him: hence he is ſaid to be the brightnes of his glorie, and the engrauen forme of his perſon. Secondly, as he is God manifeſted in the fleſh, as the Apoſtle ſpeakes, becauſe God being inuiſible doth manifeſt himſelfe in Chriſt, in whom he hath made himſelfe knowne to vs, to be moſt wiſe, iuſt, and mercifull; moſt wiſe, becauſe in Chriſt he expreſſed towards vs, both perfect iuſtice and perfect mercy; and in Chriſt moſt iuſt, becauſe in him he perfectly puniſhed all our ſinnes laid on him, as on our ſurety, and moſt mercifull alſo in Chriſt, becauſe for his merit and ſatisfaction, he perfectly forgaue his choſen all their ſinnes, and made them heires of his kingdome of glorie, thus is Chriſt the image of God. The next word to be expounded is (*inuiſible*) for the clearing of that, conſider we thus much. That ſeeing is of two ſorts, either with the outward eie of the bodie, or with the eie of the minde. Concerning the outward ſight, whereby curious and ignorant people would be glad to ſee God, hardly thinking there is a God, becauſe they ſee him not with their bodily eies, the truth is, God cannot bee ſeene, becauſe hee is a Spirit moſt ſimple and pure, and not ſubiect to the outward ſenſe, therefore he ſaith to *Moſes*, *Thou canſt not ſee my face, for there ſhall no man ſee me and liue.* And the Apoſtle, *God dwelleth in the light that none can attaine vnto, whom neuer man ſaw, neither can ſee*; touching ſight by the eie of the minde, wee muſt diſtinguiſh our eſtate heere in this life, from that it ſhall bee in the life to come, and know that by the minde whileſt we are heere, wee are not able to ſee God as he is in himſelfe, becauſe all our knowledge heere, is by ſome outward formes or faſhions, which

Chriſt the image of God his father two waies.

Interpretation.

Heb. 1. 3.

1. Tim. 3. 16.

Exod. 33. 20.

1. Tim. 6. 16.

we conceiue in our minde and vnderſtanding, and though we finde it ſaid, that the Lord ſpake to *Moſes* face to face; we are to know that thoſe words note onely a more familiar and gracious manner of ſpeaking, not that he ſaw God in ſubſtance and eſſence as hee is, and in the life to come, as many as goe to heauen ſhall ſee God in a moſt excellent manner, and with ſuch comfort as no heart can comprehend, *Bleſſed are the pure in heart, for they ſhall ſee God*; yet not ſimply as he is in his owne nature, becauſe hee is infinite, and we ſhall be ſtill finite, though changed from corruption. Thus we haue it made plaine, how God is inuiſible, becauſe no way can he be ſeene, as he is in his owne nature, of any creature, either with the eye of the body, or with the eye of the minde, in this life or in the life to come. It is onely the Sonne of God that hath that ſight of God his Father, for he is in the boſome of his Father: and the ſight that man or Angell, hath of God in heauen; is, by a mediate perſon, the Sonne of God. So then the meaning of the Apoſtle in theſe words is briefly this; who is the eternall Sonne of God, of the ſame ſubſtance with his Father, and in whom being incarnate; God who is inuiſible, not to be ſeene either with the eye of the body, or with the eye of the minde in this life, or in the life to come, in his owne nature immediately hath made himſelfe known to vs to be moſt wiſe, iuſt and mercifull.

Exod.33.11.

Matth.5.8.

Doct. 1.
The Godhead of Chriſt is the firſt ground of our redemption.

Now to the doctrine hence to be gathered: Firſt we are to marke that the Apoſtle doth fetch his proofe of the ſufficiency of our redemption from the Godhead of Chriſt, that he is the eſſentiall image of God his father, and therefore a ſufficient and perfect Redeemer, that is the Apoſtles reaſon; Whence wee may conclude, that the Godhead of Chriſt is the firſt ground of our redemption, it is not grounded firſt vpon the manhood of Chriſt, but vpon Ieſus Chriſt, God equall with the Father in Maieſty and glory. Yet we muſt remember that hee is our Mediatour, in reſpect of both nature diuine and humane, I will not enlarge the point hauing ſaid ſomthing of it before.

Vſe. Our redemption by the bloud of Chriſt ſtands firme and faſt for euer.

But for the vſe in a word, it being ſo that the firſt ground of our redemption is the God-head of Chriſt, it muſt needs follow, that his bloud is a moſt pretious bloud, and our redemption made by that bloud muſt of neceſſity hold, and ſtand firme and faſt for euer, all the power of hel ſhall neuer be able to ouerturne it, if once we truly beleeue in Chriſt, we can neuer be vtterly caſt away. Vpon this very ground, that he and his Father are one, doth our Sauiour inferre, that his ſheepe ſhall neuer periſh; and keepe this for a ſure ground, when thou art tempted about thy redemption, and the certainty of it. We are further heere to marke, that the Apoſtle proouing Chriſt a perfect Redeemer, by an argument from his God-head, ſaith not in one word that he is God, but he deliuers it in theſe termes, that he is the image of the inuiſible God, a true and liuely repreſentation of God: ſetting out vnto vs his infinite wiſdome, iuſtice and mercy.

Iohn. 10. 28.

Doctr. 2. True and ſauing knowledge of Chriſt, is neuer ſeuered from true knowledge of Gods infinite wiſedome, iuſtice & mercy.

The point of inſtruction hence following, is this; that true and ſauing knowledge of Chriſt, can neuer be ſeuered from the true knowledge of the infinite wiſdome, iuſtice and mercy of God; they that truly know Chriſt, and by the eye of a true faith looke vpon him, do in him, and by him ſee and behold, know and acknowledge the infinite wiſedome, iuſtice and mercy of God; as when wee looke on the true patterne and expreſſe image of any thing, wee come to know the ſhape and forme of the firſt type, the thing reſembled, ſo looking and truely beholding Chriſt, the true image of God, we cannot but know the wiſdome, iuſtice and mercy of God his Father, reuealed and appearing in him. It is the ſpeech of Chriſt himſelfe, *Ioh.* 14. 7. *If ye had knowne me, ye ſhould haue knowne my Father alſo*: and when *Philip* ſaid vnto him, *Lord, ſhew vs thy Father, and it ſufficeth*, our Sauiour checked him verſe the ninth, *Haue I beene ſo long time with you, and haſt thou not knowen me Philip? he that hath ſeene me, hath ſeene my Father.* How then

2. Cor. 4. 4.

then ſayeſt thou, ſhew vs thy Father? To this agrees that of the Apoſtle, that Chriſt which is the image of God ſhould not ſhine vnto them, then verſ. 6. that we haue the knowledge of the glory of God, in the face of Ieſus Chriſt; come we to apply this; is it ſo, that they who truly know Chriſt, doe in him, and by him as in a cleere glaſſe, ſee behold and know the wiſedome, iuſtice and mercy of God; then let this be to vs a ground of examination.

Vſe.
Triall and examination of our ſelues.

Let vs euery one from hence learne to reaſon backe againe on this manner, if we truely know not the wiſdome, iuſtice and mercy of God, not by literall, but by ſpirituall knowledge, euen by ſpeciall diſtinct and working knowledge, then wee know not Chriſt by any true and ſauing knowledge, for they that truely know Chriſt, know with him and by him, the wiſedome, iuſtice and mercy of God. If many men and women were examined touching this point, though they profeſſe Chriſt and Chriſtian religion yet they would be found to know God no more then the very Heathen, who neuer heard of Chriſt. I dare bee bold to ſay, many there bee that haue onely a naturall knowledge of God, which all men haue by the light of nature, or ſuch as is gathered by the ſight of the creatures; and that no man may except againſt my ſpeech, and ſay this is hard that we ſhould ſo bee taxed, wee liue in a Church, where the knowledge of God is plainely taught, wee heare it ſounding in our eares, and we cannot be ſo ignorant, let them therefore heare how I prooue it from the mouth of the Apoſtle, Hee ſaith of them, that ſaid let vs eate and drinke, for to morrow wee ſhall die. Awake to liue righteouſly, for ſome haue not the knowledge of God.

1. Cor. 15. 34.

The propoſition is laid downe by the Apoſtle, and it is this, they that giue themſelues to eating and drinking and ſenſuality, and liue ſecurely in their ſinnes, haue not the knowledge of God, now the aſſumption may be made by too many in the world, and then the concluſion muſt needs follow vpon the premiſes, that they haue no knowledge of God if they will haue it further proued; then hear the Lords owne Argument, he ſaith, verſe the 1. he had a controuerſie, he was to enter an action againſt his people for want of knowledge, and how doth he prooue it? thus verſe 2. by ſwearing and lying, killing and ſtealing, and whoring they breake out, and bloud touched bloud. To go no further then the very firſt thing, is ſwearing an argument of the want of knowledge of God? (it muſt needs be ſo, God hauing manifeſted himſelfe moſt plainely a iuſt auenger of that ſinne) then many there bee that can tell themſelues, if they wil not palpably flatter themſelues that they are ſuch as know not God, their ſpeeches are more powdred with oathes, then their meat with ſalt, yea their children may witnes againſt them, whoſe tongues are no ſooner taught to ſpeake plainly, but they learne to ſweare moſt wickedly: a man may heare it from them playing in the ſtreets, and ſo may truly iudge of the parents that they haue no true knowledge of God themſelues, neither care they to teach others vnder them either by word or example to know the Lord. It is then plainely prooued againſt many, that will they, nill they, of force they muſt confeſſe they haue no true knowledge of God, then let ſuch as bee conuinced conſider that which was before deliuered, that they know not Chriſt by any ſauing knowledge, but as the deuills know him, and let them marke the ſequel, and that which followes vpon this, that they not knowing Chriſt, Chriſt will not know them, when he comes to diuide betweene the ſheepe & the goates, he will not then acknowledge them for his, but ſay *depart from me ye workers of iniquity I know you not*. Which is a heauy ſentence and to be thought on with trembling, and let it ſtir vs vp to labour for the true knowlege of God as he hath manifeſted himſelfe in Chriſt, a God of infinite wiſdome, iuſtice, and mercy, not a God all of mercy and no iuſtice, that is to ſet vp an idoll of our owne braine, to thinke there is mercy with

Hoſ.4.2.

God

Note.

God though we repent not, but go on in our ſinnes. Let vs labour to know God as hee hath reuealed himſelfe in Chriſt, his expreſſe image a God of infinite wiſedome, iuſtice and mercy, that ſo we may aſſure our ſelues we truly know Chriſt, and are known of Chriſt, and ſhalbe acknowledged to bee his at his comming, and to helpe vs yet forward in this duty, let vs further conſider that if the heathen were left without excuſe by the ſight of the creatures, then much more ſhal we by the ſight of Chriſt the expreſſe image of God, if we know not God as we ought, if we haue greater light and meanes to know God by the comming of Chriſt in the fleſh then they, what a ſhame is it to haue leſſe knowledge of God then they, if wee in Chriſt ſee not Gods infinite wiſdome and mercy, wee are moſt blinde, we are euen fooles beſotted and bewitched by the Deuill, they are the words of the Apoſtle. O fooliſh Galathians who hath bewitched you, that ye ſhould not obey the truth to whom Ieſus Chriſt was before deſcribed in your ſight and among you crucified. If Chriſt bee ſet before vs in liuely colours by the preaching of the word and the adminiſtration of the Sacramants and wee ſee not in him the infinite wiſdome, iuſtice, and mercy of God wee are bewitched & deluded by the deuil, let this be thought on, and let it ſtirre vs vp to labour to know the infinite iuſtice and mercy of God expreſſed in the face of Ieſus Chriſt. We are further to marke the Epithite the Apoſtle heere giues to God (*inuiſible*) hee ſaith not the image of God omnipotent, omniſcient, omnipreſent, though theſe things might haue beene truely affirmed of God, but the image of the inuiſible God, whereby (no doubt) he would haue vs to vnderſtand that the ſame God who is almighty filling heauen and earth, euen he is inuiſible, the ſame God who is euery where preſent, yet is not to be ſeene. our leſſon ariſing hence is this, we are to acknowledge God to be euery where preſent, though inuiſible, and though we ſee him not, for God who fils both heauen and earth is inuiſi-

ble

Gal. 3. 1.

Doct. 3.
We muſt acknowledge God to be euerie where preſent, thogh we ſee him not.

ſible and cannot be ſeene, if he could be ſeene, then muſt he be a body, and if ſo, then to be deuided into parts and included in a place, and ſo not infinite contrary to that. Psalm.145.3. Great is the Lord, his greatnes incomprehenſible, not to be ſhut vp within the compaſſe of any place, we are therefore to know and acknowledge that God is euery where preſent, though not ſeene of vs. We find this point expreſſed Pſalm.139. in moſt excellent termes by *Dauid*, where there is not a word eſcapes him, that God was ſeene of him, *Dauid* knew it well that he is a ſpirit inuiſible, but yet he ſets it out in moſt excellent manner that God was euery where preſent with him, that he was with him at his downe ſitting, and at his vpriſing, about his bed, and about his pathes, not a word in his tongue but he knew it, let him mooue either vpward or downeward, to the right hand or to the left, with neuer ſo great ſpeed, euen as ſpeedily as the Sunne beames, from the Eaſt to the Weſt, yet hee could not flee from the preſence of the Lord, nor hide himſelfe vnder any couert or darknes from the al-ſeeing eie of God: thus it was with *Dauid*, and we are to learne it by his example, thus it ought to be with vs, we are to acknowledge God, though inuiſible and not ſeene of vs, yet euery where preſent. And if wee would further be reſolued of this point, for the ground of it, conſider we but that which experience may teach vs, namely this, men many times who ſinne in ſecret, and haue no eie of man looking on them, yet notwithſtanding they tremble and feare. Whence comes this? Surely their owne conſcience tels them that their cloſe and ſecret ſinnes are ſeene of God though he be not ſeene of them, yea when the conſcience doth faile in this teſtimony, (as many times it doth, beeing hardned by cuſtome of ſinne) then the very dumbe and ſenſeleſſe creatures are ſometimes made remembrancers and accuſers of men for their ſinnes, as the Lord threatneth by his Prophet. Stories are full of examples of this kind, yea, no Habac.2.11. doubt, many of vs may remember that wee haue either knowne or heard of ſome who haue bene brought to confeſſe their ſecret ſinnes by the ſight of the fouls of the aire, yea ſometimes ſuch diſeaſes haue beene ſent vpon men, as haue made their owne mouthes to publiſh and bewray their ſecret ſinne. What are theſe things but euen plaine euidences and demonſtrations that though God be inuiſible, yet he is euery where preſent, and ſees things done in the moſt ſecret places of the world, and when it pleaſeth him, and by what meanes it likes him beſt doth hee bring them to light. Wee are then to acknowledge it for a truth, though God be inuiſible, yet he is euery where preſent.

Vſe.

Our harts are to be ſetled in the truth of doctrine before deliuered it will bee a meanes to keepe vs, firſt from hypocriſie.

To inforce this yet further becauſe indeed that is chiefly to be intended, and driuen at in this point, that we may labour to haue in our hearts a ſetled acknowledgement of it.

Conſider firſt it is one ſpeciall meanes to worke in vs inward ſoundnes and truth of heart, nothing is more effectuall to keepe vs from hypocriſie, and many other groſſe ſinnes then this, what ſeruant ſo lewd that will not yeelde to his maſter eye ſeruice at the leaſt: In like ſort when wee know and acknowledge Gods preſence, and that his eye looketh on vs, that hee is a beholder, a witneſſe and iudge of all our actions, and if we ſin, wee lye open to his iudgements, who is it but one giuen ouer to ſinne and to the power of hell that will not feare to offend, the vndoubted perſwaſion of Gods preſence will ſet a barre before our corruption and keepe it in: againe it takes from our corruption, and from Satans alluring vs to ſinne, that aduantage which many times is imagined, that is ſecrecy that wee may ſinne becauſe wee are in ſecret, it is a corruption bred and borne with vs to ſeek corners, with vs to commit ſinne, ſhifts and excuſes to hide it: the eye of the adulterer waiteth for the twi-light, and ſaith no eye ſhall mee, and giſguiſeth his face. Vpon this the Deuill takes aduantage, and by it preuailes ſo farre with ſome, that hee doth vtterly blot out of their mindes the remembrance of Gos preſence,

Secondly frō ſinning vpon ſuppoſed ſecreſie.

ſence, and makes them preſume to ſinne with boldneſſe, becauſe (as they imagine) they are in ſecret, that God, he is aboue, and the clouds they hide him that he cannot ſee, and he walketh in the circuit of heauen. Now this corruption of ours, and this ſubtilty of Satan are croſſed, and that liberty that ſome giue themſelues to ſinne is taken away, by a ſetled perſwaſion of this, that God though he be inuiſible, yet he is euery where preſent, as many as truely acknowledge God euery where preſent, they cannot bee emboldened to ſin, the Deuill cannot preuaile with them to ſinne, becauſe they are in ſecret and want witneſſes, for they know God ſees them, and there is no creature which is not manifeſt in his ſight, let vs then labor to haue in our hearts a full perſwaſion of this, that God though he be inuiſible, yet he is euery where preſent, and we ſhall finde it effectuall to worke in vs inward ſoundneſſe of heart, and a notable meanes to defeat the ſubtilty and cunning of the Deuil, that he ſhal not be able to circumuent vs, as he doth many thouſands in the world, perſwading with them that they are in ſecret, and therefore they may ſinne, wee ſhall be able to beat backe this aſſault, and to tell him though wee ſee not God, yet God doth ſee vs, and all wee thinke, ſpeake or doe, which is more then if all the men in the world ſhould ſee vs, for hee can kill ſoule as well as body, and caſt both ſoule and bodie into hell fire. Iob.22.14.

Come we to the ſecond thing affirmed of Chriſt in this verſe, that hee is the firſt borne of euerie creature, and for the vnderſtanding of the words, wee muſt know that the Apoſtle calls Chriſt the firſt borne, by way of reſemblance and alluſion to the firſt borne in the olde teſtament. Now Chriſt is ſo called in a double reſpect, firſt, becauſe as the firſt borne were brought forth before the reſt of their brethren, ſo Chriſt as God was begotten of the ſubſtance of his Father before any creature was made, or had being, he was begotten from al eternity after an vnſpeakeable manner, before the world was. *In the beginning was the word, and* *Interpretation.* Iohn 1.1.

the word was with God, and the word was God. When things created beganne to be, then he was, and ſo before all creatures euen from eternitie, for time beganne together with the world, and before the creation was eternitie.

Secondly, becauſe as the firſt borne ſonne among the people of Iſrael, ſucceeded his Father in the Kingdome, and Prieſthood, and was Lord and Gouernour of his brethren, ſo Christ was made heire of the world, and chiefe gouernour of Gods family, his children elected and adopted in him; now heere we are to vnderſtand the words of the Apoſtle, in the firſt reſpect not in the ſecond, becauſe the purpoſe of the Apoſtle was here, to ſet out vnto vs, the eternity of Chriſt his God-head and not to ſpeake of him as God and man, for in that reſpect, namely, in reſpect of his manhood aſſumed vnto vnity of perſon with his Godhead, he is reſembled to the firſt borne, as he hath relation to his Church, therefore called the firſt borne among many brethren. So then the words are thus to be conceiued, who was begotten of God his Father from all eternity, before any creature was made, or had being.

Heb.1. 2.

Rom.8.29.

Let vs now come to the doctrine offered from theſe words. Firſt, we are to marke, that the Apoſtle ſpeaking of the eternitie of Chriſt, he ſets it not downe ſimply, that he was from all eternitie, but in a compariſon, that hee is the *firſt borne of euery creature:* whence we are taught, that the eternall generation of Chriſt is vnſpeakeable, as he is God begotten of his Father from all eternitie, we are not able to comprehend it, but by way of ſhadow or reſemblance: hee is ſaid to haue a name written, that no man knowes but himſelfe, and the Prophet ſaith, *who ſhall declare his age.*

*Doct.*4.
The eternall generation of Chriſt is vnſpeakeable.

Reuel.19.12
Iſai.53.8.

Let vs not then curiouſly ſearch into it, nor into any of Gods myſteries, further then the holy Ghoſt in the Word goes before vs, and take for a truth, they that know God, and his ſecrets reuealed in his Word, are thus affected; they modeſtly and humbly come to the hearing of the Word

Vſe.
We are not curiouſly to ſearch into Chriſt his eternall generation.

Word, and with trembling heart; and the more the Lord openeth himſelf and his myſteries to them, the more they finde and feele their owne wants and weakeneſſe to behold ſuch glorie, and none come more boldly, and with leſſe reuerence and preparation, then they that know nothing.

Doct.5. Christ is moſt deare & tenderlie beloued of God his Father.

Come we to another thing offered vnto vs from this reſemblance, full of ſweete comfort to all that belong to Chriſt, namely this, Chriſt the eternall ſonne of God, ſaith the Apoſtle, is as the firſt borne, then any may eaſily gather it, that he is moſt deare and tenderly beloued of God his Father; euen ſo deare, as the firſt borne ſonne is commonly to an earthly Father, nay, there is no compariſon betweene them, but onely for our capacity, it may thus be deliuerd, his loue exceedeth the loue of the moſt kind Father in the world, as farre as God excels duſt, earth, ſin, and corruption; to ſtand to prooue this, were as much as to go about to adde light to the Sunne: Let vs rather conſider the comfort of it, we know what affection euery one commonly beares to the fruit of his own body, to his firſt borne, he cannot endure to looke vpon the abuſe of any part of it, it would go to the heart of a tender father, to ſee a legge or an arme of their firſt borne cut off by the hand of a bloudy butcher; let this lead vs to the conſideration (as we are able to conceiue it) of the Lords tender loue & affection to the members of Chriſt, his firſt borne, and teach vs that hee much leſſe can endure the wrongs done to any member of his Sonne, cruelties exerciſed on them, pierce his gracious bowels, the Lord may, and doth ſuffer many afflictions to be laid on the members of Chriſt, for their good beſt knowne to himſelfe, as an earthly father perceiuing cauſe of further good, doth ſometimes ſuffer his chide to lie in priſon, to be in want, to bite on the bridle for a time, and as the ſaying is, he may ſee him neede, but he cannot endure to ſee him bleed; ſo our gracious God in his wiſdome, for much good knowne to himſelfe

Vſe. Comfort to the members of Chriſt.

may ſee the members of his ſon humbled; ſchooled and wayned from the loue of this wretched world, but vndone, & vtterly caſt away, he cannot endure it, he will not ſuffer it, no, he will not ſee it, let this be had in remembrance, as a ſweet comfort to all Gods Children in their greateſt afflictions.

Ver.16.

VER. 16. *For by him were all things created, which are in Heauen, and which are in earth, things viſible and inuiſible: whether they be Thrones or Dominions, Principalities or Powers, all things were created by him, and for him.*

The Apoſtle in this verſe prooues his generall propoſition layd downe ver. the 15. That Chriſt is the true eternall God, begotten of his Father from all eternity, this he prooueth by two arguments. Firſt, becauſe Chriſt is the creatour of all things. Secondly, becauſe all things were created and made for his glory. The firſt argument is laid downe in the firſt words, *for by him were all things made*, and that is reſumed and repeated in the latter end of the verſe: in which argument, is ſpeciall relation to the words of the former verſe, that he *is the firſt borne of euery creature*. For if all things were created by him, then it muſt needs follow, that he was before all things, and that he was not created as *Arrian* Heretickes hold, but begotten of his Father from euerlaſting. Now this argument is further layd abroad, by a double difference of things created, the Apoſtle was not content to ſay in generall, that by Chriſt all things were created, but hee doth further particularize, and vnfold what he meanes by all things. Firſt, by a difference of place, wherein things created are, heauen and earth; which are in heauen and which are in earth, then by difference of their quality, viſible and inuiſible, after this, followeth another amplification by ſpeciall inſtance, the Apoſtle inſiſting in one ſort of inuiſible creatures, namely

Angels, which he calles by theſe titles of honour and dignity, *Thrones or Dominions, Principalities or Powers*; he hath made all inuiſible creatures, euen the moſt excellent inuiſible creatures, the Angels, whether ye call them *thrones &c.* and then repeats the generall, *all things were created by him*; and thus farre goeth the firſt argument. The ſecond is in the very laſt words *(and for him)* and theſe bee the parts of this verſe. Come we to ſpeake of the words, as they are layd downe by the holy Ghoſt, and firſt of the words *(for by him were all things created)* whereas the Apoſtle ſayth *(by him)* namely, by Chriſt: though that phraſe and forme of ſpeech applied to any worke, do commonly ſignifie the meanes, or inſtrument of working; yet heere we are not ſo to conceiue it, as that Chriſt was an vnder inſtrument, or inferiour meanes of creating as the *Arrian* Heretickes wickedly would haue concluded, but that by his ſubſtantiall power, and vertue equall to the power of God his Father, all things were created, *Whatſoeuer the Father doth, the ſame things doth the Sonne alſo.* And againe, we are not to vnderſtand theſe words *(by him)* as ſpoken excluſiuely, as ſhutting out God the Father and holy Ghoſt, for that is contrary to the firſt Article of our Creed, that God the Father is the Creatour of all things, and wee are to remember the rule, that *Opera Trinitatis ad extra ſunt indiuiſa,* and therefore the worke of creation, is a worke of the whole Trinity; but we are to conceiue of this, and of that in the firſt Article, as ſet downe onely to ſhew the order and manner of the creation, that God the Father, as he is the fountaine of the God-head, not temporall but originall, ſo as the firſt authour, he created all things by God the Sonne, as *Ioh.* 1.3. All things were made by it, that is, by the Sonne, the ſubſtantiall Word of the Father, *(created)* that is, which were not before, formed and made to be, and that of nothing, thus then are theſe words to bee conceiued: For by his ſubſtantiall power, equall to the power of God his Father, working together with the Father

Interpretation.

Ioh.5.19.

ther and the holy Ghoſt, were all things that were not before, framed and made and that of nothing.

Now to the doctrine, firſt we are to marke the argument of the Apoſtle, that he prooues Chriſt to be true and eternall God, by an argument from the creation, that he created all things, and therefore he is God eternall, whence it followeth directly and plainely, that the worke of creation, doth manifeſtly euince and prooue the God-head, he is God that creates ; and backe againe, hee that is able to create is God ; for it is a property peculiar to the Godhead incommunicable to create, it cannot bee giuen nor agree to any creature, Saint or Angell ; no not to all the Saints and Angels, for that were to make them omnipotent to giue being to any thing, that was nothing before, is proper to God. It is the Lords own argument to proue himſelfe God, he ſayth verſe 6. *I am the Lord, and there is none other.* How prooues he that verſe 7. *I forme the light and create darkneſſe : I make peace and create euill: I the Lord doe all theſe things.* And *Ier.* 10. 11. he brings it as an argument againſt idols and falſe gods, to prooue them no gods, but meere vanities as he calles them, and ſubiect to deſtruction : *thus* (ſayth he) *ſhall you ſay vnto them, the gods that haue not made the heauens and the earth, ſhall periſh from the earth, and from vnder the heauens,* and verſe the 12. *by way of oppoſition, hee hath made the earth, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heauens by his deſcretion.*

Doct. 1. The worke of creation is a plaine proofe of the God-head.

Iſay 45 7.

The point is cleere, and for vſe of it, firſt it ſerues to diſcouer the errour of the *Maniches*, ſuch as held there were two authors, & two beginnings of things created, of good & profitable God ; of euill & hurtfull, the Diuell ; we are to auoyd this as erroneous and falſe, and know that all things were created by God.

Vſe. 1. Confutation of the Maniches.

Ob.

God made all things good, how then came materiall euill things, (not to ſpeake of naturall euill, as death and diſeaſes, or morall euill, ſinne) how came ſcorpions, venemous ſerpents to bee euill and hurtfull, will you ſay that God made them ſo?

Anſw. No, God made all things good indeed, they were good by creation. God looked on all that he had made, and ſaw it was good, but they became hurtfull accidentally by ſin, if man had not ſinned, no creature had beene hurtfull vnto him, but vpon the fall, the Lord ſayd, *curſed is the earth for thy ſake, in ſorrow ſhalt thou eat of it, all the dayes of thy life.* Gen.3.17. Againe, we are to conſider, that the moſt poyſonfull thing in the world, is good for ſomething, though we know not the vſe of it, experience teacheth that one poyſon is driuen out by another, therefore we are to ſay with the Pſalmiſt, Pſal.104.24. O Lord how manifold are thy workes, in wiſedome, haſt thou made them all; the earth is full of thy riches.

Vſe. 2. We are to take heed of Satans ſleight in imitating the worke of creation.

Againe, is it ſo, that he is God that createth, and he that is able to create is God, then let this teach vs, to take heed of a cunning ſubtilty and ſleight, of the Deuill, who as in many other things, ſo in this, in the work of creation of making things of nothing, would ſeeme to imitate God, and would be like God, as by iuglers, inchanters, and ſuch like his inſtruments, he would ſeeme to make that to be which is not, and ſo doth winne to himſelfe from ſimple people that runne after men of that curſed crue, from ſuch I ſay as are ſimple and in the Lords iuſt iudgement, giuen ouer to themſelues, an opinion of great power, we are to take heed of this ſubtilty, and knowe that the Deuill cannot make the leaſt creature in the world, he by Gods permiſſion, and for our triall may delude the outward ſences, and make things appeare to be which are not as Iannes and Iambres did, they turned their roddes into ſerpents, and brought frogges &c. Exod.7.8. and the witch of Endor who made counterfet *Samuel* to riſe out of the earth, 1.Sam.28.14. but he cannot make any true reall and ſubſtantiall creature, or change a creature of one kinde into another, when it pleaſeth God to reſtraine him, he is not able to make a counterfet lowſe, a baſe creture as we read of the Ægyptian inchanters, Exod.8.18. they aſſayed likewiſe with their inchantments to bring foorth lice, but they could not. Let vs not then be carried away with any conceit, that the Deuill can by a iugler or inchanter make any true creature. And becauſe many there be that are too forward to giue heed to iuglers, & ſuch deceiuers, I would entreat them but to conſider the danger of giuing heed to ſuch perſons, and let them know that by ſuch meanes the Deuill doth encroach and gather ground vpon them, and in time doth get ſo farre within them, as that he doth ſeat and ſettle himſelfe vpon their thoughts, he makes them to magnifie him in their conceit, yea, to deifie him in his inſtruments, and to aſcribe vnto him that which is proper to God, euen the power of creating things of nothing, which is a moſt groſſe and abominable idolatrie, in our thoughts to ſet vp and magnifie the Deuill in ſtead of God, what can be more groſſe? It was the ſinne of the heathen.

Ob. But they will ſay this is my ſurmiſe and my imagination.

Anſw. I anſwer them, I am able to warrant it from the word of God, *Act.* 8.9. we finde that *Simon* the ſorcerer vſed witchcraft and bewitched the people of Samaria, ſaying, that he himſelfe was ſome great man. Marke what followed verſ. 10. they gaue heed vnto him, from the leaſt to the greateſt: and what was the iſſue of that? the Deuill in time brought them to this, euen to aſcribe vnto himſelfe in *Simon* his inſtrument the power of God: they ſaid this man is the great power of God. Let vs therefore learne, that the Deuill is not able to make the leaſt creature, and ſo be admoniſhed not to runne after iuglers, giuing heed vnto them, leſt the Deuill get within vs, euen ſo farre, as to make vs ſet vp him in our thoughts in ſtead of the true God, which is the moſt vile and groſſe kinde of idolatrie that can be, and cannot chuſe but be the immediate fore-runner of Gods heauie wrath and iudgements. In the next place we are to conſider the generalitie of the Apoſtles words, that all things were created by Chriſt: the worke of creation wrought by

Chriſt, as God, is a generall worke, it is common to vs, with all things that haue a being in the world, though there be a difference betweene vs, and other creatures vnder vs, in qualitie and condition in reſpect of reaſon, yet they are the creatures of Chriſt as he is God, as well as we. What is then our leſſon hence? Euen this: Wee are not to content our ſelues only to know that we are the creatures of Chriſt as he is God, that our bodies and ſoules, and the members and faculties of them, are the worke of his hands, and that he is our Creator; for that is a common benefit, extended to bruit beaſts as well as to vs; they haue Chriſt, as hee is God, their Creator as well as we: wee are therefore neuer to reſt, till we know that he is our Redeemer & Sanctifier, and that by him wee are created anew, and by him made new creatures, as the Apoſtle ſpeakes, *If any be in Chriſt, let him be a new creature*: and he ſaith, that in Chriſt Ieſus neither circumciſion auaileth any thing, nor vncircumciſion, but a new creature; and in a word to tell you what it is to be a new creature, it is this, to haue the minde, will, and affections, and all the powers of the ſoule renued, not in ſubſtance, but in holineſſe and righteouſneſſe, and that in truth, according to the image of God, in which wee were firſt created.

Doctr. 2. Wee muſt know Chriſt, not only to be our Creator, but alſo to be our Redeemer and Sanctifier.

2.Cor.5 17. Gal.6.15.

What a new creature is.

To perſwade to this, conſider wee that God hauing giuen vs reaſon, vnderſtanding, and abilitie, aboue many other creatures, wee are to vſe them, not onely to conſider the workes of creation, and by them to ſee the power, wiſdome and goodneſſe of God, but to haue them ſanctified by the word and ſpirit, in faith and loue, to ſerue the Lord, or elſe we haue no more comfort, by our reaſon and vnderſtanding, than bruit beaſts by their ſenſe and vegetation. This *Dauid* knew well, and therefore ſaid, *Thy hands haue made me and faſhioned me*; and he doth not there reſt, as contenting himſelfe to be the creature of God, but ads further, giue mee knowledge that I may learne thy commandements, or elſe I haue no more comfort by this, than the

Vſe. Motiues to ſtir vs vp to be created anew by Chriſt.

Pſal.119 7.

the bruit beaſts haue by their ſenſe.

2 Againe, if wee reſt in our creation that we are the crea-
tures of Chriſt, we are no neerer heauen than the oxe or 3
aſſe, for they all are the creatures of Chriſt. Ioine to this,
that we are in farre worſe caſe than the very toad or vene-
mous ſerpent, if wee content our ſelues in being the crea-
tures of Chriſt: for their death is to them as an end of mi-
ſerie, but ours is then a beginning of endleſſe woe, without
eaſe or remedie. If then wee would haue true comfort in
our excellencie aboue other creatures in our reaſon, vn-
derſtanding, and will, if we would be preferred before the
bruit beaſts in our title to the kingdome of heauen, and
not be in worſe caſe than the vileſt creatures at our death,
let vs not reſt in this, that wee are the creatures of Chriſt,
but labour to be made by him and in him new creatures,
to be renued according to the image of God in true holi-
neſſe and righteouſneſſe, that ſo we may haue true com-
fort both in life and death.

Come we now to the firſt difference of things created in reſpect of place, in theſe words, *which are in heauen*: and that wee proceed according to the true meaning of the Apoſtle, ranging all things created into one of theſe two places, *heauen and earth*, we muſt know firſt that the word heauen in proper ſignification is taken in Scripture three waies, ſometimes to ſignifie all that aeriall or elementarie region which is aboue the globe of the earth and waters, to the loweſt part or circle of heauen, wherein the Moone is placed. Thus it is taken, Behold the fowles of heauen. So alſo, Hypocrites, ye can diſcerne τὸ πρόσωπον τȣ̃ ȣ̓ρανȣ̃, by the brightneſſe or cloudineſſe of the aire, yee can diſcerne the weather. I will heare the heauens, and they ſhall heare the earth.

Interpretation.

Mat.6.26.

Luk.12.56.

Hoſea 2.21.

Secondly, it is taken for all the celeſtiall orbes, wherein the planets, the Sunne, the Moone, and the reſt of the fixed ſtarres are placed thus. Looke vp now vnto the Heauens, and tell the ſtarres if thou be able to number them,

Gen.15.5.

ſaith God to *Abraham*: and hence the ſtarres are called the army or hoſt of heauen. Ierem.33.22.

Thirdly, it is taken for the ſeat of the bleſſed Angels & Saints, whether Chriſt is aſcended, and from whence hee ſhall come to iudgement, thus it is taken where the Apoſtle ſaith he was taken vp into the third heauen. 2.Cor.12.2. Now heere it is taken generally for the aire, the ſtarrie skie, and the ſeat of the bleſſed Angells and Saints: and by the earth wee are to vnderſtand the whole globe of the earth and waters, and as well the inward bowells of the earth as the outward ſuperficies of it. Where therefore the Apoſtle ſaith which are in heauen, and which are in the earth, it is as if he had thus ſaid, which are in the aire, in the ſtarrie skie, and in the ſeat of the bleſſed Angells and Saints, and which are vpon the face and inward parts of the earth.

Come we now to ſuch things as may be obſerued from hence: firſt we are to marke that the Apoſtle hauing ſet it downe in generall, that by Chriſt all things were created, and that the worke of creation wrought by Chriſt as God is a generall worke, he doth not there make a ſtop, but hee doth further amplifie this generall by the ſpeciall differences of things, that ſome things created are in heauen, and ſome in earth, ſome viſible and ſome inuiſible, whence we may conclude, that though the worke of creation bee great and generall, yet, it is not confuſed, but it pleaſed God the creator to ſet things created in good order, and to range them into ſeuerall places, and ſeuerall conditions, for as the Apoſtle ſaith, God is the author of peace and order, and not of confuſion and deformity, confuſion and ſuch like were neuer made by God, but crept in by Sathans malice, and mans corruption, and vpon the fall came into the world as breaches and blots of Gods order ſet among creatures: now wherefore did the Lord (for that is chieflie to be knowne) diſpoſe things created into ſeuerall places and conditions? Surely that there might not onely bee

Doct. 3. The worke of creation is great and generall, yet not confuſed.

1.Cor.14.33.

be a comely proportion and correſpondency of one creature with another among themſelues; but that all might ſerue diſtinctly in their ſeuerall places and order, for the vſe and good of man: for as the Lord himſelfe ſaith, hee prepared the earth, he created it not in vaine, hee formed it to bee inhabited, I am the Lord, and there is no other. Iſay 45.18. God ſaid, let there bee lights in the firmament of heauen to ſeparate the day from the night, and let them bee for ſignes, and for ſeaſons, and for daies and yeares. Gen 1.14. After the flood: heereafter ſeed time, and harueſt, and cold, and heat, and ſummer, and winter, and day, and night, ſhall not ceaſe ſo long as the earth remaineth: Gen.8.22. the conſideration whereof ſhould not only leade vs to ſee and behold the infinite wiſedome of God in making ſo excellent a frame as the world is, and diſpoſing things of ſuch varietie and difference to ſo good vſe and purpoſe: but withall it may ſerue to ſtrengthen our dependance at all times vpon the prouidence of God. For why? (conſider it ſeriouſly) did the Lord before any of vs breathed in the world ſo diſtinguiſh and deſigne his creatures in ſuch comely order, that nothing ſhould be ſuperfluous or wanting, but all iointly and euery one ſeuerally ſhould ſerue for our vſe, and will he now we are brought into the world forſake vs? Certainly no; if wee haue hearts to reſt on his prouidence, he will neuer faile nor forſake vs, we haue the Lords owne word for it, that in quietneſſe and content wee ſhould reſt on his prouidence, for hee hath ſaid, I will not faile thee, neither forſake thee; Heb.13.5. and it is worthie obſeruation that we finde *Gen.* 1. that the Lord created the firſt man vpon the earth, he made all things ready for his vſe, as a man that is to entertaine his friend whom he loues, hee prouideth all things both for neceſſitie and pleaſure, ſo did the Lord for man, he made the earth for him to goe vpon, the heauens to couer and giue light vnto him, fiſhes, fowles, beaſts, herbes, and fruits to feed and comfort him, and hee put beautie, ſweetneſſe, colour, brightnes, and many other ex-

Vſe.
The worke of creation ſhewes the infinite wiſedome of God, and the conſideration of it may ſtrengthen our dependance on Gods prouidence at all times.

cellent qualities vpon his creatures,to make them pleaſant and delightſome vnto him : did the Lord this for our firſt parents, and is he any changeling ? no,no, with him there is no ſhadow of change : hee prouided for *Adam*, and hee will prouide for vs, if we be in Chriſt. Let vs conſider our owne comming into the world, wherein all things were ready prouided and ſet in order before we came, we were prouided of parents, friends, and many ſpeciall comforts needfull ; yea let vs but looke vpon our own compoſition and making,that we haue bodies furniſhed with members for euery good vſe, ſoules endued with many excellent faculties,and learne by ſuch teſtimonies of Gods loue to depend on his prouidence.

Doct 4.
Chriſt as he is God, could haue made the meaneſt creature the moſt glorious.

In the next place we are to marke, that the Apoſtle ſaith the ſame hand of Chriſt, as he is God, made the goodly & glorious creatures in heauen,and things of leſſe glory and beautie, euen things creeping on the face of the earth : whence it is eaſie to be gathered, that if it had pleaſed God, he could haue made the meaneſt creature the moſt glorious, euen a ſtone vpon the ground a ſtarre in the skie, and a worme an Angell : for what was the cauſe that the creature was made a ſtone,and not a ſtarre? euen the good pleaſure of the Lord, nothing elſe, no other reaſon can be rendred: the Lord is great aboue all Gods, and hath done whatſoeuer he would in heauen, and in earth, in the Sea, and in all the depths: though the words be ſpoken by way of ſimilitude in the caſe of predeſtination, to illuſtrate and make it plaine, that we ought not to aske a reaſon of it,but to reſt in the will and pleaſure of the Lord ; yet take them as a proper ſimple ſpeech & ſtanding by themſelues, and then they ſerue to ſilence the creature, that it ought not to demand a reaſon why it was made of this order or faſhion, but to reſt in the good pleaſure of the creator: ſhall the thing formed ſay to him that formed it, why haſt thou made me thus? as if he had ſaid, it were too great boldneſſe for the creature ſo to reaſon with the Creator ; let it reſt in

Pſal.135.6.
Rom.9.20.

Note.

his will and pleaſure. The ground of this truth is, becauſe the actuall power of God is equall to his will, his abſolute power reacheth beyond his will, he by his abſolute power can make of ſtones bread, or children to *Abraham*, but his actuall power reacheth no further then his will.

*Vſe.*1. We are not to depraue or abuſe the meaneſt creature

Mat.5.36.

Vſe 2. Chriſt as he is God can vſe the meaneſt and weakeſt creatures to ouermaſter the ſtrongeſt.

Is it ſo that Chriſt if ſo it had pleaſed him, could haue made of the meaneſt creature the moſt glorious? then we are to eſteeme of the meaneſt things in the world, and not to depraue and abuſe them, as wee doe many waies, but moſt wickedly when we ſweare by them, for then as much as lieth in vs, we aduance them to the throne of God. It is our Sauiours argument, that wee muſt not ſweare by our heads, becauſe they are his creatures, and not ours, wee are not able to make one haire white or blacke. But I will not further ſtand on that: let vs by this be led forward to conſider that Chriſt, as he is God, is able to vſe the meaneſt & weakeſt things in the world to ouermaſter the ſtrongeſt, as he could in the firſt creation of all things haue made the meaneſt creature the moſt glorious, ſo doubtleſſe hee can giue power at his pleaſure to the weakeſt to match and ouercome the ſtrongeſt. We finde in the book of *Exod.* that he dealt with hard hearted & rebellious *Pharaoh* by frogs and lice, and ſuch like meane and contemptible creatures: it had beene as eaſie for the Lord, when he turned duſt into lice, to haue turned it into Lions, Beares, Wolues, and beaſts of exceeding greatneſſe and cruell fierceneſſe; but hee rather choſe to confound pride by weakneſſe, that his power might more appeare, and to ſhew that hee is able at his pleaſure to make the weakeſt creature to conquer and bring downe the pride and power of the ſtrongeſt. And to preſſe this a little further, let vs thinke of it to this purpoſe: and if the Lord can make ſuch meane creatures, as frogs, lice, & flies, too ſtrong for a mightie kingdome, what reſiſtance then can any ſilly man or woman make againſt the Lords wrath, if they pull it vpon them by their ſinnes? his wrath can arme all the creatures in heauen and earth againſt vs, and giue power to the leaſt of them, to a flie, an haire, or the like, farre aboue any power of ours. Who then as the Prophet ſaith, *Nahu.* 1.6. can ſtand before his wrath, or who can abide the fierceneſſe of his wrath? his wrath is powred out like fire, and the rockes are broken by him. Let hard hearted & impenitent ſinners think vpon it, that the Lord Ieſus Chriſt could (if it had pleaſed him) haue made a ſilly worme a glorious Angell, and hee can vſe the meaneſt creature to bring downe the power of the ſtrongeſt, he can arme all creatures againſt vs. Let vs therefore learne to tremble before him: ſhall we prouoke him to anger, and not bring confuſion vpon our ſelues? he is a mightie creator, therfore able to bring infinite puniſhments vpon vs at his pleaſure. It is the exhortation of the Prophet, *Amos* 4. 12 Prepare to meet thy God oh Iſrael, and hee builds his exhortation vpon this very ground, for loe hee that formeth the mountaines, and createth the windes, & declareth vnto man what his thought is, which maketh the morning darkneſſe, and walketh vpon the high places of the earth, the Lord of hoaſts is his name: as if he had ſaid, God is able to create the windes, to forme the mountaines, to alter the courſe of nature, to make the morning darkneſſe, therefore he is able to make an eternall iudgement for thy confuſion; be therefore admoniſhed to prepare to meet this mightie God. For the concluſion of this point, remember Chriſt his owne ſpeech, that whoſoeuer ſhall fall vpon him ſhall be broken, and on whomſoeuer he ſhall fall, he ſhall grinde him to powder. Luk.20.18.

Now to the ſecond difference of things created in reſpect of qualitie, things viſible and inuiſible, that is to ſay, things corporeall, bodily ſubſtances, ſubiect to ſight and other outward ſenſes: and incorporeall, ſuch as conſiſt not of a groſſe, palpable, and viſible matter, but haue a pure, ſubtil, and ſpirituall ſubſtance, as Angels and the ſoules of mē, which are creatures really ſubſiſting, but not to be perceiued by any outward ſenſe, that is the meaning of the *Interpretation.*

Apoſtle, I might ſtand heere to ſhew that Angels are ſubſtances, and though they bee inuiſible and and ſpirituall, yet they haue a reall being, and haue life motion and vnderſtanding, but I hope none amongſt vs are of the Sadduces mind, who ſaid there was neither reſurrection, neither Angell nor ſpirit. But that they were onely qualities or good motions of the minde. Or that thinke as the like times did, that Angels or ſpirits good or bad, were nothing but good and bad ſucceſſe. I will therefore go no further then the naming of that point: and note wee from theſe words briefly this, that ſeeing the holy ghoſt made choice of this diſtinction of things created in reſpect of quality, that ſome are viſible and ſome inuiſible, wee are therefore to hold it as a true difference of things, yea ſuch a diſtinction as cannot be confounded, the parts of it cannot be concident, they can neuer fall together: theſe qualities of things created viſible and vnuiſible, can neuer agree to the ſame ſubiect, not onely at the ſame time, but at ſeuerall times, though wee are taught that the bodies of true beleeuers raiſed vp and glorified ſhall bee changed, corruption ſhall put on incorruption, and mortall ſhall put on immortaliiy, yet neither there nor any where do we read, that viſible ſhal put on inuiſibility, theſe ſhall be diſtinct qualities of things for euer, if any oppoſe vnto this that of our Sauiour Mat.22.30. they ſhall bee as the Angells, and therefore inuiſible. That is not to keep within the compaſſe of the text, but to extend the wordes beyond the true meaning of them, from the ſpeciall purpoſe of Chriſt that place was not to make knowne the qualities of the Saints raiſed vp and glorified, but their ſtate and condicion of life, that it ſhould not be with them as in this life, where they are married, and wiues are beſtowed on them in marriage.

Acts.23.1.

Doctr.5. It is a true difference of things, that ſome are viſible and ſome inuiſible.

1.Cor.15.53.

Obiect.

Anſw.

Ob.

If any further obiect that 1.Cor. 15.44. their bodies ſhal be ſpirituall,

Anſ.

Againe, we are there to vnderſtand (ſpirituall) oppoſed, not to viſible, but to naturall, that is pure and free from heauineſſe of earthly matter, and not ſtanding in neede of naturall meanes of nouriſhment or ſuſtentacion by meates drinkes, ſleepe and ſuch like, they ſhall bee ſpirituall thus vnderſtood, but yet viſible as the body of Chriſt, and to this end I note this to ſhew how croſſe the Papiſts are to this diſtinction made by the holy Ghoſt, they make the body of Chriſt a viſible creature inuiſible, and ſay it is the Sacrament really preſent, and yet not to be ſeene, againe they make viſible formes of Angels which are ſpirituall ſubſtances and inuiſible, and not to bee reſembled by any outward formes, thus they confound things diſtinguiſhed plainely by the holy Ghoſt.

Vſe. **Confutation of the papiſts.**

Come wee to the amplification of the Apoſtles argument by ſpeciall inſtance. The Apoſtle heere inſiſteth in one ſort of inuiſible creatures, thrones or dominions, principalities or powers. Though euill Angells be ſometimes thus called as Epheſ.6.12. yet that good Angels are heere meant by the Apoſtle it is agreed vpon by the beſt interpreters, ancient, and of latter times; & vpon good ground becauſe ſo to vnderſtand the wordes, is conſonant to the ſcope of the Apoſtle in this Epiſtle, which was to ſhew that Chriſt is to be worſhipped and not Angels, as the falſe Apoſtles taught, cap.2.18. the good Angels are called by theſe names, not as by titles of order and degree as the Papiſts affirme, who in this point of fooliſh curioſity in ſetting downe the orders of Angels, haue gone ſo farre as they haue loſt themſelues, as in a maze, for though it cannot be denied but that there is order among the Angels, order being a moſt excellent thing, yet that theſe be titles of order can neuer be proued. *Auguſtine* ſaith, what difference there is betweene theſe 4. words, *Thrones, Dominions, Principalities, Powers*: let them tell vs that be able, ſo they prooue that they tell vs, for my part, (ſaith he) I confeſſe I know it not, wee are not then to conceiue of theſe words as ſignifying ſeuerall orders and degrees of Angels, but

Interpretation.

but as ſet downe by way of ſimilitude, to ſignifie both the glory and office of the good Angel, by whom Chriſt doth execute, and performe many great and wonderfull works, as it were by Kings, Rulers, Princes and Potentates, for the Apoſtle doth ſet downe theſe titles of dignity and office, in the abſtract, for the concrete meaning by Thrones, as it were Kings, Rulers, Princes or Potentates, thus then are we to conceiue the words of the Apoſtle, as if he had ſayd, euen the good Angels were created by Chriſt, who are both moſt glorious creatures, and vſed by him to performe many great and wonderfull workes, by what name ſoeuer ye call them, whether ye conceiue them vnder the name of Kings or Rulers. Princes or Potentates.

Now, heere firſt we are to marke, that the Apoſtle ſpeaking of the creation of Angels, hee ſayth not in plaine termes, that inuiſible things were created by Chriſt, euen Angels; but he vſeth theſe borrowed ſpeeches, *Thrones, Dominions, Principalities, Powers,* hee ſets them downe by way of ſimilitude, comparing them to the higheſt dignities and glories in the world, as Gouernours are called *Iud. Epiſt. ver.* 8 And that in the abſtract, whence it followeth, that the good Angels are moſt excellent creatures, earthly Kings, Princes and Potentates in their greateſt pompe, & glory of their Thrones, are but ſhadowes of the good Angels, and for further proofe of this, we ſhall finde that the Scriptures ſpeake of them, as of the excellency of all creatures, yea, when the greateſt glory and praiſe belonging to any inferiour creature is ſpoken of in Scripture, the ſpeech is then taken from the glory of Angels, as when the woman of *Tekoah*, was to commend the wiſedome and knowledge of *Dauid*, ſhe ſaith, *My Lord the King is euen as an Angell of God, in hearing of good and bad.* Thus Manna is called Angels food, that is moſt excellent food, that if Angels ſhould need food, it were fitting for them. 1. *Cor.* 13. 1. *though I ſhould ſpeake* (ſaith the Apoſtle) *with the tongues of Men and Angels,* his meaning is, if had the moſt excellent

Doct. 6. The good Angels are moſt excellent creatures.

2. Sam. 14. 17.

Pſal. 78. 25.

excellent and eloquent tongue that poſſibly could bee, thus then the greateſt glory and excellency of any creature being ſet out by ſpeech drawen from Angels, it muſt needs be that they are moſt excellent, yea, it is a part of Gods glory, to haue attendance of Angels, and it ſhall be a part of our glory after the reſurrection to be like to them, therfore they doubtleſſe are moſt excellent creatures.

Vſe. The excellency of Angels muſt lead vs to ſee the glory of Chriſt their creeator and ſo in other things.

Now, how may the conſideration of the excellency of Angels perfect vs? Surely thus, we are thereby to be led on, to ſee the glory of Chriſt their Creatour, for if theſe creatures be ſo glorious, how glorious then is he that made them, wee are not to reſt in the beauty and excellency of the crearure, but to riſe vp, and aſcend by that, and from that, to the glory of the Creatour, and thus muſt we doe in all things of any excellency; when we ſee men excell in rare gifts, of beauty, ſtrength, goodly proportion of body, in wiſedome, knowledge and ſuch like, we are not to reſt in theſe things, but by them muſt be brought to ſee the glory, power and infinite wiſdome of the Creatour: yea, when wee finde knowledge and vnderſtanding of good things in our ſelues, we are not to reſt vpon them, but to be carried vp from our knowledge and vnderſtanding to the giuer of them, for what haſt thou, that thou haſt not receiued from the Father of lights, which is a thing needfull to be vrged in theſe daies, wherein many men hauing good gifts, doe reſt too much in their gifts of knowledge and vnderſtanding, as appeares in the *Browniſts*, *Familiſts* and others, for doubtleſſe, one ſpeciall cauſe of their continuance in their erroneous opinions, is their too much reſting vpon their owne knowledge: whereby, in the iuſt iudgement of God, they fall into the ſnare of pride and high conceit of their vnderſtanding and knowledge, and make to themſelues an idoll of their owne vnderſtanding, a thing very dangerous and hard to be cured, for hee that doth reſt vpon his owne opinion, and though he erre, yet holds his errour for a certaine truth, by whom can he bee cured?

Note.

cured ? how will hee ſubmit himſelfe to any mans iudgement ? when hee takes it not to be ſo good as his owne, if the eye of the ſoule,the vnderſtanding wherewith it ought to ſee and diſcouer the pride of it ſelfe, if that be full of the ſame pride, who then can cure it ? therefore we are to take heed, we reſt not vpon our owne knowledge, and our own vnderſtanding, leaſt the Lord giues vs vp to pride, and to an high conceit of it, and ſo wee bee come incureable in ſome erroneous opinion, but let vs be carried vp from our excellency in any kinde,to the authour and giuer of it,and that will make vs more humble in in our ſelues and thankfull to God.

Doct.7. The good Angels are as good Kings and Princes in the common wealth. 1.Tim.2.2.

In that, the Apoſtle ſetteth out the good Angels by theſe word of ſimilitude, *Thrones*, *Dominions*, *Principalities*, *Powers*, we are further taught, that they are as good Kings and Princes in the common-wealth, and that as good Kings and Princes are ſet vp by Gods prouidence, for the good and comfort of the good and godly, and for the puniſhment of the wicked, to take vengeance on euill doers, ſo the good Angels are appointed for the good and protection of the good and godly, and to execute Gods vengeance on ſuch as bee wicked ; a point eaſily prooued in both the branches of it. For the firſt, *Heb*.1. laſt verſe, they are ſayd to be miniſtring ſpirits, ſent foorth to miniſter for their ſakes which ſhall be heires of ſaluation, the Angell of the Lord pitcheth round about them, that feare him, and deliuereth them. For the ſecond, wee finde that they as inſtruments of the wrath of God, deſtroyed Sodome and Gomorrha, they plagued Ægypt with the death of the firſt borne, they ſlew in one night, one hundred foure-ſcore & fiue thouſand in *Senacheribs* hoſt ; of this point we may make the ſame vſe the Apoſtle doth of the power of Princes and lawfull Gouernours among men, wilt thou (ſaith he) be without feare of the power ? doe well : ſo ſhalt thou haue praiſe of the ſame : for he is the Miniſter of God for thy wealth, but if thou doe euill, feare : for he beareth not the

Pſal.34.7.

2.King.19.35.

Rom.13.34.

P

Vſe.
The power of Angels is for the comfort of ſuch as doe well, and for the terrour of the wicked.

the ſword for naught: For hee is the Miniſter of God, to take vengeance on him that doth euill. So in this caſe it may be ſayd, wilt thou bee without feare of the power of Angels, doe well, learne to feare the Lord, and thou ſhalt haue comfort by their power: they then reioyce, yea, then they haue a charge layd vpon them by the Lord, to vſe their power, to watch ouer thee, to keepe thee, *Pſal* 91.11. Yea, thou ſhalt finde the comfortable effect of their miniſtry, certaine, though the manifeſtation of it be not ordinary, as they miniſtred to Chriſt in his temptation, agony and reſurrection; ſo thou ſhalt finde, they will miniſter to thee in all thy troubles, yea, thou ſhalt finde their protection ouer thee, if the Lord ſee it good for thee, in cõmon calamities and miſeries, we read *Ezechiel* 9.4. that a marke was ſet on them, that mourned in Ieruſalem, for all the abhominations that were done in that city, that they ſhould not be ſwept away, in the common calamity of that city: So then being ſealed by the ſpirit of Chriſt, and ſprinkled in thine heart by the bloud of Chriſt, if it be good for thee, thou ſhalt be called out from the wicked, the deſtroying Angell ſhall not touch thee, thou ſhalt not be ſwept away in a common calamity, which is a matter of excellent comfort. On the contrary, if thou bee wicked and prophane, and haſt no care to keepe in the wayes of God, then know, the Angels haue not their power in vaine, but at all times are ready to execute Gods vengeance vpon thee. It followeth, *All things were created by him and for him.* Theſe words are a repetition of the generall propoſition, deliuered in the beginning of this verſe. For the meaning of them onely, call to minde that they are thus to be conceiued: That by the ſubſtantiall power of Chriſt, working together with the Father and holy Ghoſt, were all things that were not before fremed and made of nothing. This repetition as others in the Scripture is not idle or ſuperfluous, but for ſpeciall cauſes; Firſt to ſignifie that the Apoſtle had not ſpoken raſhly, but aduiſedly. Secondly, that the poynt deliuered is an infallible truth, that all things indeed without exception, were made by Chriſt, as we haue it, *Ioh.* 1. 3. and without it was made nothing that was made. Thirdly, we are to obſerue and remember this as fundamentall poynt of religion.

Doct. 8. The Lord doubling his ſpeech, we are to double our attention.

The poynt hence to be obſerued is this: That ſeeing it „ pleaſed the holy Ghoſt to double his ſpeech, it muſt „ teach vs to double our attention and conſideration of „ the thing deliuered, for where the holy Ghoſt hath a „ tongue to ſpeake, we muſt haue an eare to heare, and an „ heart to conſider, and hee doubling his ſpeech for the „ more certainty, as the dream was to *Pharaoh*, *Gen.* 41. 32. „ to ſignifie that the thing was eſtabliſhed by God, our at- „ tention and conſideration of it, muſt be anſwerable, we „ are therefore not lightly to paſſe ouer, but ſeriouſly to conſider the worke of creation, it is one of our Sabboths dayes dutie, if yee aske to what end. I anſwer, That wee may not onely ſee the wiſedome and power of God, but with *Dauid* be brought to ſee his infinite goodneſſe and mercy towards man, *Pſal.* 8. when I behold thine heauens, euen the workes of thy fingers, the moone and the ſtarres which thou haſt ordained. What is man, that thou ſhouldeſt vouchſafe him ſo great mercy. And in that the holy Ghoſt doth ſometimes repeat the ſame thing.

Vſe. 1. The worke of creation is ſeriouſly to bee conſidered.

Pſal. 8 3.4.

„ We may further make vſe of it in this manner. When „ it pleaſeth the Lord to reiterate, and againe to repeat his „ threatning of iudgement, and when he doth ſtir vp, and „ direct his Miniſters often, and that with vehemency to „ beat vpon the ſame ſin, we are not lightly to regard thoſe „ his threatnings, and to thinke the repetition of them idle „ and vaine, but to conſider the infallible and ineuitable „ certainty of his wrath to come vpon refractary, ſtub- „ borne and hard hearted ſinners, for ſhall the Lord ſpeak „ the word, and ſhall not he be as good as his word? ſhall „ he that is Lord of heauen & earth threaten iudgements, „ and that againe, time after time, and many times in pa-

Vſe. 2. Threatnings of iudgement againſt ſinne repeated, muſt not be lightly regarded.

tience

“tience expecting our repentance, and ſhall not hee at
“length (if ſinners bee not thereby mooued) bring his
“threatned iudgements vpon them? yes certainely, they
Leuit.26.23. “are his owne words, that if they walke ſtubbornely, against
“him, he will then ſmite them ſeuen times, he will
“pay them home at laſt. And know it for truth, that if the
“Lord often by his Miniſters denounce iudgements against
“any ſinne, be it drunkenneſſe, ſwearing or any other,
“if men ſnort and ſleepe in that ſinne, which by the
“direction of Gods ſpirit, is often hit vpon, and ſtill goe
“on in a damnable courſe, in dulneſſe of minde, and hardneſſe
“of heart, the Lord himſelfe will then ſtart vp, and reuenge
“his owne contempt vpon them, for then the ſinne
Note. “is growen to a ripeneſſe, that is the immediate fore-runner
“of iudgement, and then is the ſinne remedileſſe,
“*2. Chro.* 36. 16. it is ſayd ver. 15. the Lord ſent to his
“by his Meſſengers, often calling them to repentance,
“but they mocked the Meſſengers of God, and deſpiſed
“his words, and miſuſed his Prophets, vntill the wrath of
“the Lord aroſe againſt his people, and till there was no
remedy, ſaith the text: How often would I (ſaith Chriſt)
Mat.23.37. haue gathered thy children together, as the hen gathereth her chickens vnder her wings, and ye would not, but now your habitation ſhall be left deſolate. When ſinners haue many times beene admoniſhed, and neuer amend, then their ſinnes bring iudgements without remedy, and let all vnfeeling hearts thinke vpon it, and take heed how they tempt the Lord ouer long.

Come we to the laſt words, *And for him.* In theſe words is layd downe the ſecond argument, by which the Apoſtle prooues Chriſt to be eternall God, becauſe all things were made for his glory, and that is the meaning of the words, for though we haue heard it before deliuered, that all things were made for man, yet we are not ſo to vnderſtand it, as for the glory of man, but for as inferiour end of the creation, and for the glory of Chriſt, as hee is God, and ſo the chiefe Lord of all things.

Obiect. Chriſt as God is the perfection of glory in himſelfe, how then can things created ſerue for his glory? Can they adde glory to him who is maieſtie and glory it ſelfe.

Anſwer. Things created ſerue not to adde any thing to the eſſence of Chriſt his glory, it being infinite in himſelfe to the perfection whereof nothing can be added, nor any thing detracted to make it leſſe perfect, but they ſerue to the manifeſtation and declaration of that infinite glorie *The heauens declare the glory of God, and the firmament ſheweth the worke of his hands.* Thus all things created ſerue for the glorie of Chriſt. Pſal. 19. 1.

Doct. 9. **Gods glory muſt be the higheſt end of all our actions.** In that the Apoſtle ſaith, the ende of the creation of all things is for Chriſt himſelfe, that is, for Chriſts glory, wee are taught that the glory of God muſt be the higheſt ende of all our actions, and whatſoeuer we doe we muſt make his glory our principall end, and that this duty doth follow from the words of the Apoſtle, I make it plaine thus, it being the principall ende of things created, it muſt alſo bee the chiefe end of the actions of thoſe things, or elſe things onely idle and not working, ſhould haue reference to Gods glory; and the Lord ſhould haue made things onely doing nothing to ſerue for his glory, which is moſt abſurde once to thinke: therefore our bodies and ſoules being made for Gods glory, all the actions of them both muſt tend to the ſame end, it is the concluſion of the Apoſtle agreeable to this. That whether we eate or drinke, or whatſoeuer we doe, it muſt be done to the glory of God: 1. Cor. 10. 31. againe, all actions muſt tend to ſome good, or elſe they are not good. Now the glory of God is the chiefeſt good, it is put for the goodneſſe of God it ſelf, and it is the whole ioy and felicity of the Saints and Angels in heauen, to glorifie Rom. 9. 23. God, they are ſo rauiſhed with the loue of it, that they neuer waxe weary in ſounding foorth the praiſe of God: they ceaſe not day nor night ſaying, holy, holy, holy, Lord God almighty, which was, and which is, and which is to come. Reuel. 4 8.

Vſe. 1 Reproofe of thoſe whole labour and actions are to the diſhonour of God.

Therefore it muſt be the ſupreame end of all our actions, that is, our dutie, a dutie indeede little thought on by many in the world, many there be, who are ſo farre from making the glory of God the chiefe end of al their actions as that their liues and actions are nothing elſe but a continuall diſhonouring of the Lord, they are ſo looſe in their liues, and ſo giuen ouer to follow the corrupt luſts of their owne hearts, as they cannot abide any that will not poure out themſelues to the ſame exceſſe of riot, or at leaſt allow of it, they hate none more then ſuch as goe about to reforme them; let ſuch perſons know that they are like the Deuil and damned in hell, for it is the practiſe of the Deuill without ceaſing, to belch out blaſphemy againſt God himſelfe, and to labour to make others diſhonour his name, and as they are like the Deuill in the practiſe, ſo (without true repentance) they ſhall bee like him in puniſhment, yea their owne bodies and ſoules ſhall one day witneſſe againſt them, for in them are imprinted ſuch liuely characters of Gods wiſdome, power, goodneſſe and mercy, that doe ſo plainely preach to them the glory of God, as they cannot blot out the markes of it, in the parts of their bodies, and the powers of their ſoules, but being vſed by them in their actions to the diſhonour of his maieſty, they ſhall be ſo many witneſſes againſt them, when the Lord Ieſus ſhall come to iudgement. Let them thinke vpon that.

Vſe 2. Wee are to take heede of ſeeking our owne glory in doing of good things.

And for further vſe of this point, let vs euery one labour to practiſe the duty now deliuered, and take we heede that ſinne doe not inſinuate and creepe within our beſt actions our hearing of the word, our praiers and giuing of almes, the diſcharge of our publike office and function, &c. I know we cannot but ſin in our beſt actions, but my meaning is, we are to labour againſt the ſinne that is contrary to the duty now laide before vs, and that is vaine-glory when men doe not good things in ſimplicity of heart, ayming at Gods glory principally, but ſeeke their owne priuate glory; and aime at the applauſe and commendation of men, a ſin that cannot eaſily be diſcerned, it is a branch of inward pride, I therefore leaue the examination to euery mans conſcience, let that tell euery one whether he doe good things in ſimplicity of heart, ayming principally at Gods glory, or whether in the doing of them hee ſeeke his owne glory, I will labour to diſſwade from that ſinne, and to that purpoſe conſider theſe two things.

Reaſon Againſt ſeeking our own glory in doing good things.

1 Firſt, there is no ſoundneſſe of religion in the hart where there is a ſecret ſeeking of a mans owne glory, that man that makes it his chiefe end of good actions to be ſpoken of and admired, doth thereby make knowne that his hart is not ſound. How can ye beleeue which receiue honour one of another, and ſeeke not the honour that commeth of God alone? Iohn 5.44.

2 Againe, we ſhall find that though other ſinnes haue bin ſuffered a long time vnpuniſhed, yet the incroaching on the right of Gods glory, euer brought preſent iudgements. The builders of the tower of Babell were ſuffered to goe on in many other ſinnes, yet when they came to build to get them a name: they were confounded in their deuiſes, Gen. 11. 4. *Nebuchadnezzar* a wicked king no doubt, was ſuffered to go on in many other ſinnes, yet when he thought with the maieſty of his perſon and pallace to outface the Lord, hee became a ſilly and miſerable beaſt. Acts 12. *Herod* had long vexed the Church, yet went vnpuniſhed, till taking to himſelfe the glory of God, then was hee eaten vp of wormes. And if any thinke theſe examples of an higher degree of ſinne, then is the ſecret ſeeking of applauſe amongſt men, let him know, that euen that is a robbing of God of his due honour, and the Lord is not onely carefull, but as I may ſay curious, or as the Scripture ſpeakes, iealous of his glory, hee cannot abide it ſhould bee any way touched or impayred, ſurely I will not giue my glory vnto another: Iſay 48. 11. therfore they that incroach vppon it in the leaſt meaſure cannot eſcape the iudgement of God, if then wee would not

diſcouer the vnſoundnes of our hearts, if wee would not endanger our ſelues, ſuddenly to bee ouertaken by the hand of God let vs take heed we giue no place in our hearts when wee are performing good duties, to a ſecret ſeeking of our owne glory, but in ſincerity aime at Gods glory, and remember for a concluſion of this, what the Lord hath ſaid: they that honour me I will honour, and they that deſpiſe me ſhall be deſpiſed. 1. Sam. 2. 30.

Doctr. 10. All creatures muſt be vſed to the glory of God.

One worde more I will adde touching theſe words, in that all things were created for the glory of Chriſt Ieſus, it followes vpon that, that they are ſo to be vſed, for that end the Lord intended in making creatures, muſt be driuen at in the vſe of the creatures. How then can the Papiſts excuſe themſelues, for their hallowing (as they call it) but indeed charming of bread, water, ſalt, ſpittle and ſuch like, to make them able to confer health of body and ſoule, is this to vſe the creatures to the glory of Chriſt Ieſus? no ſurely, it is a meere prophanation of the name of God, an abuſing of his creatures, to the derogation of the infinite merit of the precious bloud of Chriſt, and that is an high degree of ſinne.

Vſe. 1. Confutation of the Papiſts.

Verſe 17.

VER. 17. *And hee is before all things, and in him all things conſiſt.*

In this verſe are propounded two things. Firſt a repetition of two generall things affirmed of Chriſt verſe. 15. that he is the firſt borne of euery creature in theſe words. *And he is before all things*; then a third argument to proue Chriſt to be true eternall God, taken from his powerfull preſeruation of all things, in the wordes following. *And in him all things conſiſt*; of theſe words in order.

And he is before all things, theſe words beeing onely a repetition of that which before was deliuered, that hee is the firſt borne of euery creature, are ſo to be conceiued, as before I ſhewed when I ſtood vpon theſe words, that Chriſt was begotten of the ſubſtance of his Father from all eternity: and now to deriue hence ſome further point of inſtruction, we are to marke that the Apoſtle in the 15. verſe, ſpeaking of the eternity of Chriſt ſets it downe by way of ſimilitude and borrowed ſpeech, becauſe as then I noted, we are not able to comprehend it, but by way of ſhaddow and reſemblance, now heere he deliuers the ſame thing in more plaine termes that *he is before all things*, to this ende without queſtion, to take away all doubtfulneſſe, ambiguity and errour that might bee occaſioned from the former ſimilitude. The point I hence gather is this;

Doct. 1. All things needfull to be knowne and beleeued to ſaluation are plainely ſet forth in the Scripture:

That whatſoeuer is neceſſary to be knowne and beleeued of vs to ſaluation, is in one place of Scripture or other plainely ſet foorth and eaſie to bee vnderſtood of all them that read diligently, marke attentiuely, pray heartily, and iudge humbly, we ſhal find, that where any thing neceſſary to be knowne to ſaluation is deliuered by trope or figure, or any thing obſcurely, the ſame in another place is explaned, to inſiſt in one or two places, circumciſion is called the couenant and in the next verſe the ſigne of the couenant: the Paſchall lambe is called the paſſeouer, and verſe the 27. the ſacrifice of the Lords paſſeouer. Chriſt is called a rocke, yet a ſpirituall rocke by way of expoſition, and ſo that trope in the inſtitution of the Sacrament of the Lords ſupper, ſo much abuſed by the papiſts, as the ground of their tranſubſtantiation is expounded both by our Sauiour and his Apoſtle *Paul*, and made plaine to them that are not wilfully blind, for when our Sauior ſaid, do this in remembrance of mee, and the Apoſtle, as oft as ye ſhall eat this bread and drinke this cup, ye ſhew the Lords death till hee come, they doe plainly declare that bread & wine be memorials and viſible ſignes of the body & bloud of Chriſt.

Gen: 17.10.
Exo. 12.11.21.
1.Cor.10.4.
1.Cor.11.26.

Vſe. Scripture is the beſt expounder of Scripture.

Is it ſo, that euery thing neceſſary to be knowen and beleeued to ſaluation, ſet downe obſcurely in one place of Scripture, is made plaine in another, then we muſt needs grant that the Scripture is the beſt expounder of Scripture

ture, and that we commonly giue to a man of ordinary vnderſtanding, that hee is *Optimus ſui interpres*, the beſt expounder of his owne meaning, may not bee denied to the wiſedome of God reuealed in his word, wee muſt needes grant that the beſt way of expounding Scripture, is by Scripture it ſelfe, & that this point may tend to ſome ſpeciall profit of euery one of vs. Learne we hence, that the application of one place of Scripture, muſt bee with the conſideration of another, we are ſo to apply one place of Scripture to our ſelues, as that we forget not another; for if we obſerue it, wee ſhall finde that the Diuell doth this way ſtrongly delude and deceiue a great number in the world, hee makes them not rightly apply, but hold to themſelues ſome places of Scripture helping them forward (by their abuſe of them) in their ſinne with vtter obliuion and forgetfulneſſe of another place, that might pull them backe from their ſinne, wee may ſee this his dealing in one particular, in the ſinne of preſumption, men are bold to ſinne, preſuming on Gods mercy, and hee will furniſh them, with the remembrance of many comfortable places of Scripture, as *Pſalm*. 103. 8. the Lord is full of compaſſion, and *Pſal*. 136. throughout that his mercy endureth for euer, and *Pſal*. 145. 9. that his mercies are ouer all his workes, and makes them to entitle themſelues to a number of ſuch ſentences, ſounding nothing but mercy, and thus he doth carry them vp as with a Pſalme of mercy, to the higheſt pitch of preſumption, and makes them as it were, lay violent hands, on the comfort found in theſe places, as if it did belong to them, neuer remembring to apply theſe together, with that rule of the Apoſtle, ſetting downe to whom mercy belongs, wee muſt take heede of this manner of application of Scripture, there beeing a ſweet harmony & conſent between the places of ſcripture, they muſt be expounded one by another, and applied one with another, for if that be a trueth (as indeed it is) that in comforting the diſtreſſed, the promiſe alone muſt not bee applied,

Note.

Gal. 6. 16.

applied, but tempered with the threats of the Law, becauſe much guile is in the heart of man, and it is exceeding deceitful, then much more, out of that caſe of diſtreſſe, are we to apply to our ſelues the comfort of one place of Scripture, ſo as we forget not the moderation of it, by another wherein there is either a rule or threatning to keep vs from preſumption, we ſhall finde this practiſed by Chriſt himſelfe, the beſt example for imitation; we read *Math.*4.5.6. When hee was tempted to caſt himſelfe downe from a pinacle of the temple, that temptation was backed by a comfortable place of the *Pſal.* 91. *He will giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp: leſt at any time thou ſhouldeſt daſh thy foote againſt a ſtone.* Our Sauiour did not reſt on the conſideration of that place alledged, and anſwer the Deuill as he might, that hee played the Deuil and left out that which made againſt himſelfe, the limitation of the Angels charge, that they muſt take charge of him, not if hee ſhould come downe headlong, but vſing the ordinarie meanes of deſcending, thus he might haue anſwered that place alone, but to anſwer the Diuell (which is the thing we are to mark) out of the Law, which is alwaies a cooler of preſumption, he ſaid vnto him, it is written againe; *Thou ſhalt not tempt the Lord thy God.* Thus are we to apply the comfort of one place of Scripture, with the remembrance of the mitigation of it by another; for otherwiſe that which ſhould bee our life, will thorow our corruption become our bane, and that which ſhould miniſter matter of comfort to ſaluation, will bee a meanes of encouragement to ſinne with boldneſſe, to our vtter ruine and deſtruction.

Pſal.91.11.12

Interpretation.

I come to the ſecond thing, which is a third argument, proouing Chriſt to be God, in the words following (*and in him all things conſiſt*) the words are briefly thus to bee conceiued, that by the powerfull hand of Chriſt, all things created, are preſerued in their eſſence and ſtate, and ſuſtained in their ſubſtances, quantities, qualities, motions, and actions, ſo as if hee ſhould withdraw his hand they would all periſh and come to nothing, hence hee is ſaid to beare vp all things by his mighty word, *Heb.* 1. 3. and to be with his Father, as nouriſher of all things, *Prou.* 8. 30. for we muſt not vnderſtand this, and the like places (as I haue often noted) excluſiuely, as ſhutting out the prouidence of God the Father, and of the holy Ghoſt, but that he together with the Father, and holy Ghoſt, doth powerfully preſerue all things: now heere, firſt we are to marke the argument of the Apoſtle, that he proues Chriſt to bee true and eternall God by the worke of preſeruation, as before by the creation, that he is the preſeruer of all things, and therefore God. Whence it followes that the preſeruation of things in their eſſence and ſtate is by the mighty power of God, for elſe the argument had not beene good, that is, Chriſt is the preſeruer of all things, and therefore God. Vnleſſe preſeruation be a proper and peculiar effect of the powerful hand of God, and conſider we the ground of this giuen by the Apoſtle, that God is a faithfull creator, he did not onely make the heauens, and the earth, and all things in them, and ſo leaue them as workemen leaue houſes, as ſoone as they haue made them they take away their hands from them; but hee is a faithfull and carefull creator, and doth ſuſtaine things created, and his hand is ſtill with the worke that he hath made, and he holds it vp continually: the preſeruation, as well as the creation of al things, is a proper effect of his power.

Doct. 2.
Preſeruation of all things in their eſſence & ſtate is by the mightie power of of God.
1 Pet.4.19.

Vſe.
We muſt not reſt in the means of their preſeruation.

Hence we muſt learne not to reſt in the meanes of our owne preſeruation, as meate, drinke, and ſuch like: but we muſt ſee, behold and acknowledge in them the powerfull hand of God to ſuſtaine vs and that he worketh by them, and not they without him. Learne we to ſee in bread, the ſtaffe of bread, as the Lord himſelfe calles it, that is, the ſtrength and power to nouriſh, which comes from the Lord, and is giuen and taken away at his pleaſure; wee ſhall finde the Lord doth many times teach men this duty

Leuit.26.26.

by their owne wofull experience, I meane ſuch as are vnmindfull of this duty, that when they ſee not God in the bread which they eat, hee makes them pine away in the midſt of their plenty, the meanes vouchſafed haue not power to doe them good, and all, becauſe they ſecretly aſcribe that to the meanes, which they cannot haue except the Lord bleſſe them, we therefore are to learne our duty, namely this, not to reſt in the meanes of our preſeruation, but to ſee and acknowledge the powerfull hand of God in them, to doe vs good. Now for further vſe of this point, heere comes a queſtion to be ſcanned, that ſeeing, our preſeruation in regard of being and ſtate, is by the mighty power of God, and we finde in the Scripture, that ſome haue beene preſerued in reſpect of body, by the powerfull hand of God, extraordinarily, as *Moſes* in the Mount, *Daniel* in the Lyons denne, *Eliah* forty dayes and forty nights, with a courſe cake and pot of water.

Queſt. The queſtion may bee, when wee may lawfully expect the extraordinary power and prouidence of God for our preſeruation, which is a thing needfull to bee knowen, to keepe vs, that we doe not at all times looke for the extraordinary power of God to preſerue vs, for ſo we ſhall many times tempt the Lord.

Anſ. I anſwer therefore, that when ordinary meanes are wanting, and there is no way to come by them, then the faith of the true beleeuer may reſt on the extraordinary prouidence of God, and we may then perſwade our ſelues, that the Lord (if he ſee it good) will ſend helpe extraordinarily. When the people of Iſrael are at the red ſea, and ſee no way how to eſcape their enemies, then they may look that the Lord will deuide the ſea, and giue them paſſage thorow it; when *Daniel* is caſt into the Lyons den, hee may then expect Angels to come and cloſe the Lyons mouths, the Scripture is plentifull in examples of this kinde, but on the other ſide, when ordinary meanes are to be had, then it is contempt of Gods ordinance and preſumption not to

2. Kings 6. 17.

vſe them, but to expect extraordinary helpe from heauen. When *Eliſha* and his ſeruant were alone in Dotham, and without meanes of defence, then hee might lawfully expect his garriſon of Angels, but verſ. 32. where ordinary meanes were to be had, then he did not looke for ſuch extraordinary helpe, but vſed the meanes offered, hee ſhuts the doore, and bids them handle the meſſenger roughly, and thus this queſtion is anſwered, that when ordinary meanes cannot bee had, then wee may looke for the extraordinary, when they may bee had wee are to vſe them, yet ſo as wee reſt not vpon them, but ſee in them and by them the powerfull working of the Lord.

Doct. 3. The Church of Chriſt is preſerued by his prouidēce in ſpeciall manner. Pſa. 18. 1. 2.

One thing more is offered vnto vs from theſe wordes, and that is a matter of comfort to all true beleeuers, namely this, in that all things are preſerued by Chriſt, it cannot be but that his Church, his body, is kept and preſerued by his prouidence in ſpecall manner Iſay. 27. 3. the Lord ſaith he keepes his vineyard, and hee will water it, and *Dauid* found ſuch ſafety & ſecurity vnder the ſpeciall prouidence of God as hee was not able (as it ſhould ſeeme) with any words to expreſſe, and therefore he vſeth all theſe metaphors, *my rocke, my caſtle, my fortreſſe, my buckler, my ſhield,* &c. Now the ſame God is the ſame caſtle, and ſhield, and fortreſſe, & bulwarke, and deliuerer from all enemies and from the Deuill and his inſtruments, to all them that put their truſt in him for euer. Pſ. 17. 8. *Dauid* prayed for ſpeciall defence keepe me as the apple of the eye, hide me vnder the ſhadow of thy wings, he prayed (no doubt) in faith with aſſurance that the Lord would ſo keepe him, & doth ſo keepe all his children, now who will not warily keep the apple of his eye, it is the tendreſt thing and that part of the body that men are moſt carefull of, and euen as the apple of the eye doth the Lord Ieſus keepe his, if then Ieſus Chriſt be our keeper, whom need we feare, do but remember that which wee haue in this text, *that in him all things conſiſt*, and the motion of all things is from and by his

Vſe. If Chriſt keep vs we neede feare nothing.

power, though ſinfull motions as they are ſinfull are from the wicked themſelues, yet as motions they are from the Lord, and they cannot moue the leaſt finger, but as they are ſuſtained by him, why then ſhould we feare them? no, no, know that the hand of Chriſt Ieſus is with thee, thou that art a member of him) both in life and death, yea his hand ſhall keepe the very duſt of his owne, when they are dead; let this therefore ſinke and ſettle into euery one of our hearts, that Ieſus Chriſt is our keeper, and it will make vs loue him, cleaue to him, and be of good courage in the waues of the ſea of this troubleſome world and feare nothing.

VER. 18. *And he is the head of the body of the Church: he is the beginning, and the firſt borne of the dead, that in all things he might haue the preeminence.*

The Apoſtle hauing ſpoken in the three verſes going before of the dignity of Chriſt his perſon in reſpect of his deity and ſo proued the ſufficiency of the work of redemption wrought by him. Now hee comes to ſpeake of his dignity, as he is God and man by perſonall vnion, & withall teacheth by way of implication, how Gods choſen are made partakers of that redemption, namely by their vnion and communion with Chriſt, that he is their head, and they his members: the things affirmed of Chriſt in this verſe, ſetting forth the dignity of Chriſt his perſon as God and man are three.

First that he is the head of the body of the Church.

Secondly the beginning.

Thirdly the firſt borne of the dead.

To which points of glory is added the end of them all in the laſt words, that in all things hee might haue the preeminence.

Come we to ſpeake of theſe, as they are laid downe in order. *And he is the head of the body of the Church*, the word

Interpretation.

words head and body are metaphorically borrowed from knowne things, and doe ſignifie that relation that is betweene Chriſt and his Church, that there is the ſame relation betweene him and his Church, that there is between the head and the body, and that in many reſpects, that as the head and body are knit together by nerues, and by the ſoule, ſo Chriſt and his Church are vnited and knit together by the band of Faith, and the ſpirit, as the head hath an eminency and excellency, and the body is vnder in place and dignity; ſo Chriſt hath an eminency and excellency aboue the Church, and the Church is vnder him in place and dignity, as the head giues naturall life, ſence and motion to the body, and the body receiues thoſe things from the head, ſo Chriſt giues ſpirituall life and motion to the church, & the church receiues ſuch life and motiō frō Chriſt, and as the head doth guide, gouerne and defend the body, and the body is guided, gouerned, & defended by the heade, ſo is it betweene Chriſt and his Church.

In theſe things ſpecially ſtandeth that ſimilitude and reſemblance of Chriſt and his Church to an head, and the members of a natural body, and that wee may yet better conceiue the meaning of the wordes, two queſtions are briefly to bee anſwered which ſerue much for the vnderſtanding of that relation, that is betweene Chriſt and his Church, compared to an head or bodie.

2. Queſtions

1

Firſt, there beeing in Chriſt two natures, the queſtion may be in reſpect of which of theſe two is Chriſt the head of his Church, and vnited to it, and to euery member.

2

Anſwer to the queſtion.

Secondly, what manner of vnion it is, whereby Chriſt & his Church are vnited. For the firſt I anſwere, that Chriſt is the head of his Church in reſpect of both his natures, euen whole Chriſt God and man is the head of his church, for hee is ſo the head as hee is the Sauiour of his Church, they are conioyned by the Apoſtle, Chriſt, ſaith the Apoſtle is head of his Church, as the husband is the wiues head, and the ſame is the Sauior of his body. Now Chriſt

Epheſ.5.23.

is

Note.

is the Sauiour of his Church, not according to his diuine nature only, nor only according to his humane nature, but whole Chriſt in his Godhead, in his ſoule and fleſh, and therefore whole Chriſt is the head of his Church, and the Church, and euery true member of it, is vnited to whole Chriſt, yet in this order: firſt to the fleſh and manhood of Chriſt, and then by that, to the Godhead, becauſe, as there is no vnion of man with God, being ſeuered from him by ſin, but by a mediator, ſo is there no coniunction with the Godhead of Chriſt, but by his fleſh in which he performed the chiefe works of mediation, & that for the firſt queſtion

Anſwere to the 2. Queſtion.

To the ſecond I anſwer, that the vnion whereby Chriſt and his Church are vnited, though it bee a true and reall vnion, yet is it not naturall, as two ioined in one nature nor perſonall, as of body and ſoule, nor politicall, as of Prince and people, but myſticall and Spirituall, by the bond of the ſame ſpirit and faith.

Now laſtly, the word (*Church*) ſignifieth the whole number of Gods choſen, whereſoeuer called and ſanctified; this then is the full ſenſe and meaning of theſe words, as if the Apoſtle had ſaid, Chriſt both God and man, in reſpect of both his natures, is after a ſpirituall manner, knit to all Gods elect, called and ſanctified, and is more eminent and excellent, they giuing ſpiritual life and motion vnto them, and doth guid, gouerne and defend them.

Doct. 1. Chriſt is the onely head of the vniuerſall Catholike Church.

From the words thus vnderſtood we may firſt conclude, that Chriſt onely is the head of the vniuerſall Catholike Church, for though euery King may in good ſenſe be called the head of the particular viſible Church of his dominion, which is a body diſtinct from the whole Church, yet of the whole Church, being one bodie conſiſting of all the members of it, there can be but one head, & that is Chriſt, becauſe he onely is knit to Gods elect, called and ſanctified by myſticall vnion, he only giues ſpirituall life and motion to all the members of the Church, yea, the Papiſts themſelues. againſt whom I note this, who ſay, that the

Confutation of the papiſts. Epheſ.1.22.

Doct.2. There is a moſt neere vnion between Chriſt & his Church.

1.Cor.12.12.

Gal.3.16.

Pope is the head of the Church, in their annotations on *Epheſ.*1.22. confeſſe that the Church in no ſence can bee called the body of the Pope; and therefore we may conclude, that he cannot be the head of the vniuerſall Church, as for their new coined diſtinction of head imperiall, and miniſteriall, it is not only without warrant from the word, but fooliſh, and doth imply a contradiction; for to be head argueth preheminence, as ſaith the Apoſtle in the ende of this verſe, and to be miniſteriall argueth ſubiection and inferiority, therefore head miniſteriall can neuer agree to the ſame ſubiect. And ſo I leaue this point, and come to another, in that the Apoſtle ſets down that relation that is betweene Chriſt and his Church, by this ſimilitude that he is as an head, and the Church as a body, wee are taught that there is a moſt neere vnion, and coniunction betweene Chriſt and his Church, euen as neere as there is betweene the head of a man and his body, yea more neere, for the head of a man may bee cut off, but Chriſt is ioined with his members inſeparably, all oppoſite ſtrength and power of Hell can neuer be able to ſeparate him from his Church and members; and hence it is that the word (*Chriſt*) is put many times for the Church of Chriſt, becauſe Chriſt and his Church are ſo neerely conioined, for all the body is one, and euen ſo is Chriſt, that is the Church of Chriſt, as appeares in the very next verſe, for by one ſpirit are wee all baptized into one body. Now to *Abraham* and his ſeede were the promiſes made, he ſaith not, vnto the ſeedes as ſpeaking of many; but vnto thy ſeede, as of one which is Chriſt: where the word (*Chriſt*) ſignifieth not onely the head or mediator, God and man, but alſo the Church gathered and called by the preaching of the Goſpell, *Epheſ.* 1.23. the Church is called not only the body, but the complement of Chriſt, this is further manifeſt by another ſimilitude vſed by the Apoſtle, namely of man and wife in mariage, that as the Husband and Wife in carnal mariage are vnited moſt neerely into one fleſh, and are in-

indeed till death or lawfull diuorce by the bond of marriage, one fleſh euen ſo neere or rather neerer (becauſe death cannot ſeuer them) is the coniunction betweene Chriſt and his Church, thus the Apoſtle hath taught, *Epheſ.* 5. 31, 32. where he doth apply the words concerning carnall marriage, to the coniunction betweene Chriſt and his Church, for this cauſe ſhall a man leaue father and mother, and ſhall cleaue to his wife, and they twaine ſhall bee one fleſh; this is a great ſecret, but I ſpeake concerning Chriſt and concerning the Church.

Vſe. 1. Strength to our faith touching iuſtification by Chriſt his righteouſneſſe imputed.

The point thus cleared, let vs come to the vſe; Firſt it may ſerue to ſtrengthen the faith of all true beleeuers touching their iuſtification by Chriſt his righteouſneſſe imputed vnto them, for there being that neere coniunction betweene Chriſt and his Church, as is betweene the head and the body, it muſt needs bee, that the graces and benefits of Chriſt doe truely and really belong to all his members, and what he did as mediatour, by the couenaunt of grace is truly imputed vnto them and made theirs by true faith, for what is done by the head in a naturall body, may truely be aſcribed to the whole body, ſo what Chriſt did as mediator, he being the head of his Church, is truely imputed to all his members. The Papiſts ſay it is but a fancie of an idle braine, to hold that the righteouſneſſe of Chriſt, and his merits are made ours by imputation, it is all one (ſay they) as if wee ſhould ſay, one man doth liue by the ſoule of another, and yet they ſay that the merit of the good worke of one member of Chriſt, by reaſon of that communion that is betweene the members, may be communicated and applied to another, which I ſpeake, not onely to ſhew the error in the thing it ſelfe, for it is falſe to ſay, that there is any ſuch power giuen to any, to merit for himſelfe and for other, but to let vs ſee, how abſurd, and how forgetfull they are of their owne aſſertion, and let vs leaue them to vaniſh in their owne iarring and diſſenting opinions, and let vs learne to acknowledge it a certaine

Papiſts erre and differ in their owne opinions.

truth, and labour to be ſtrengthened in the perſwaſion of it, as grounded on the neer vnion of Chriſt & his Church, that as many as truely beleeue in Chriſt, ſtand iuſt in the ſight of God, by Chriſt his righteouſneſſe, euen his by inherency; but ours giuen and apprehended by faith. Let that ſuffice for the firſt vſe.

Epheſ.5.30.

Vſe.2
Harme done to any member of Chriſt, reacheth vp to Chriſt himſelfe.

Againe, is this a trueth, that there is a moſt neere vnion between Chriſt and his members, euen ſo neer as between the head and the body, then let all ſuch as harme any member of Chriſt, happily a ſilly man or woman in the ſight of the world, let them know that the harme done reſteth not vpon the perſon harmed, but reacheth vp euen to Chriſt Ieſus in heauen, as harme done to the leaſt finger, reacheth to the head, and ſometime cauſeth the head to drop downe teares: ſo the harme that is done to any member of Chriſt reacheth to him. *Moſes* ſaith the enemies of the Church roſe vp againſt God. The Lord ſaith, he that toucheth his people, toucheth the apple of his eye, and that knowen ſpeech of Chriſt from Heauen, may heer be remembred *Act.9.4. Saul, Saul, why perſecuteſt thou me?* in my members, and by my members, let this ſtrike terror and amazement to all wicked perſons, who load the members of Chriſt with iniuries and wrongs, in word & deed; when thou doeſt caſt diſgrace and contempt, by opprobrious tearmes, vpon a ſilly man or woman, beleeuing in Chriſt; thou doeſt it to Chriſt his head in Heauen, and know that thou mighteſt as well ſpit in the face of Chriſt himſelfe; and a man will not ſuffer the leaſt member of his body to be pinched if he can hinder it, and ſhall Chriſt to whom all power is giuen in heauen and earth, ſuffer any of his members bought with ſo deare a price, as his owne precious bloud be wronged, & reuenge it not? no certainly, ſuch wrongs ring in the ears of the head of the Church Chriſt Ieſus, and will cauſe him one day to come downe in flaming fire, to conſume them that abuſe his members. Yea, it is to bee thought on and conſidered that the head of

Exod.15.7.

Zach.2.8.

of the Church is ſuch an head, as doth know not only the wrongs done to his members, but the ſecret intents of miſchiefe alſo, and the very purpoſe of euill againſt any of them, for hee is not onely man, but God alſo, a ſearcher of the ſecret thoughts of all hearts, let not then any man thinke that he can wrong a member of Chriſt ſo ſecretly, as that the wrong done, ſhall be ſmoothered in the place where it is done, & neuer come to light, for why, it mounteth vp aboue the ſunne, euen to Chriſt in Heauen, yea, hee ſees and knowes thy malice againſt any of his members, lurking in the depth and bottome of thy heart, it is a corruption as old as *Caine*, to hide, cloake and ſhadow cankor and malice, and to thinke that it reacheth no further than a mans owne boſome, but we are to know, that it reaching to a member of Chriſt, though not in act, but onely in thought, it reacheth to Chriſt, and is not onely ſeene and knowen of him, but it toucheth him, and hee hath a feeling of it, and without repentance and change of minde and affection, hee will puniſh it as intended againſt himſelfe; let this be thought on and remembred of all thoſe that wrong their brethren, in the ſecret thought of their hearts: it may be, and I make no queſtion of it, but many men and women neuer thought of this, that their ſecret malice reached ſo high as heauen, let vs now therefore learne it, and for concluſion of this point, remember what the Lord ſayth to *Abraham*, *I will bleſſe them that bleſſe thee, and curſe them that curſe thee:* all that truely beleeue in Chriſt, haue him a friend to themſelues, bleſſing them in their owne perſons, and a friend bleſſing all that are friends to them, and a foe to all falſe hearts, harboring and hatching miſchiefe againſt them, which is a matter of great comfort to them, and of dreadfull terrour to all that hate them.

Note.

Gen.12.3.

By this relation betweene Chriſt and his Church, compared to an head and a body, we are further taught, that all the actuall members of Chriſt, as many as are truely

Doct.3. All the actuall members of Chriſt are in ſpeciall manner vnder Chriſt.

knit to him by the bond of his ſpirit, and faith they are in ſpeciall manner vnder Chriſt, yea, ſo as they are quickned by him, and haue ſpirituall life communicated vnto them from him, as the head doth quicken and giue life to the members of the body, and gouerne them in ſpeciall manner, ſo Chriſt in ſpeciall manner doth quicken & gouerne his members; in ſpeciall manner wee need not ſeeke farre for the proofe of this; let vs but looke backe to the laſt words of the verſe fore-going, and conſider them together with theſe words, and the point will eaſily appeare very plaine: In Chriſt all things generally whatſoeuer conſiſt, that is, all things by his powerfull hand are preſerued and ſuſtained, his generall prouidence is ouer all creatures, but when the Apoſtle comes to ſet downe what hand and gouernment Chriſt hath ouer his Church, he ſaith, in reſpect of his Church, he is as the head to his Church, hee doth guide and gouerne it, as the head doth the members, this is alſo the doctrine of the Apoſtle, where ſpeaking of the exaltation of Chriſt raiſed from the dead, and ſet at the heauenly places, for aboue all principalities and powers, and might and dominion, and euery name that is named, not in this world onely, but alſo in that that is to come, he ſaith that all things whatſoeuer; yea, his very enemies will they nill they, are made ſubiect vnto him, but how? vnder his feet, there is the manner of their ſubiection, and his Church alſo is made ſubiect vnder him, but how? as the body to the head ſaith the Apoſtle, where we ſee a manifeſt difference of ſubiection of other things, and of the Church vnto Chriſt, and withall, as plaine a difference of that hand and gouernment, that Chriſt hath ouer other things, and ouer his Church, that hee hath a generall dominion ouer other things, & that he gouernes his Church, and the members of it in ſpeciall manner, yea, ſo as hee doth quicken and giue life to them, the gronnd of this is, becauſe there is the ſame ſpirit in Chriſt, and in his members, for as the Apoſtle ſayth, hee that is ioyned vnto the

Epheſ.1.20. 21.22,23.

1.Cor.6.17.

Lord is one ſpirit. The ſame ſpirit the fountaine of life and grace dwelling in Chriſt, and in his members, muſt needs quicken, ſanctifie and make them holy as hee is, in their meaſure, and as the ſame ſoule being in the head and members, doth quicken both head and members, the head as the chiefe ſeat of life and ſence, and the body as it is capable, and euery member as is fit for particular duty and function.

Vſe. Triall and examination of our ſelues.

Now this for the vſe of it, may ſerue as a ground of triall and examination, euery one will bee held as a member of Chriſt, receiue the Sacrament, to ſeale vp their vnion with him, but where is that conformity to Chriſt the head of his Church, in a meaſure of holineſſe? where is life of Chriſt conuayed from him to his members by his Spirit? where is almoſt that man or that woman, that can truely ſay with the Apoſtle, I liue, yet not I, that is in the corruption of my nature, but Chriſt liueth in me, and in that, I now liue in the fleſh, I liue by the faith in the ſonne of God, who hath loued mee and giuen himſelfe for mee, can wee perſwade our ſelues that we are members of Chriſt, and yet liue as many doe, the life of nature onely, as they are led by the light of nature, ſome thinke they are in good caſe, becauſe they deale truely and iuſtly withall, & liue peaceably with their neighbours, things indeed commendable in themſelues, and excellent if they come from a good root, yet they are ſuch as may be in naturall men, meere heathen men haue had them, ſhall we then from theſe conclude that we are members of Chriſt? ſhall any man think that he is knit to Chriſt, who is ſo farre from being ordered by his ſpirit in ſpeciall manner, as that he is altogether guided by the inward corruption and luſt of his owne heart, and by the outward temptation of the Diuell, yea, ſometimes doth euen tempt the Diuell to tempt him; it may ſeem ſtrange there ſhould be any ſo giuen ouer to the corruption of his owne heart, yet ſuch there bee too many in the world, who euen tempt the Diuell to tempt them, and

Gal.2.20.

Note.

they are ſuch as diſpoſe themſelues to ſinne, ſuch as make themſelues fit for the committing of ſinne, and make ready their hearts as an ouen, as ſaith the Prophet, for example, the drunkard makes his tongue fit for ſwearing, rayling, ribald and filthy ſpeaking, the idle perſon his body fit for vncleanneſſe, for thus to diſpoſe themſelues to ſinne, is a diſcouering of the inward corruption of their hearts; it is all one, as if a man ſhould ſhew his mony to a theefe, watching for his prey in a dangerous place, or for a man to offer his naked breaſt to the ſtab of a deadly malicious enemy, thirſting after his bloud : ſo they offer themſelues as a prey to the Diuell, and vncouer their corrupt hearts in the ſight of the Diuell, ſeeking ſuch aduantage to allure them to thruſt them through with his dart of ſinne. Now then can any man thus led by his owne corruption, and the temptation of Satan, yea many times (as I haue ſhewed) tempting the Diuell to tempt him, perſwade himſelfe that he is a member of Chriſt? hee might as well thinke that the ſhooes on his feet are parts of his body, it is but a fancy; we are to know it for a certaine truth, that as many as are knit vnto Chriſt, they are gouerned by him in ſpeciall manner, and he liues in them by his ſpirit. And that we may haue ſome more ſpeciall direction in this caſe, and may knowe when wee are gouerned by the ſpirit of Chriſt, take theſe two notes of the infallible preſence and habitation of his ſpirit.

Hoſea.7.6.

Notes of the infallible preſence and habitation of Chriſt his ſpirit.

Rom.7.24.

Firſt, a feeling of the maſſe and body of our owne corruption, with a loathing of it, and a deſire to be deliuered from it, as *Paul* ſaith, O wretched man that I am, who ſhall deliuer me from the body of this death. There was in him a feeling and a loathing of his owne corruption ſo is it with all them that haue the ſame ſpirit, for nature neuer feeles corruption with diſlike, but only grace: ſo long as it is felt onely by nature, it is followed with delight, yea, the naturall man holds it his chiefe felicity, when he may follow the ſwinge of his owne corrupt heart, and nothing grieues him more, then when that hee is croſſed by ſome griping of an accuſing and yelling conſcience.

The ſecond note of the preſence and habitation of the Spirit of Chriſt is an vnfaigned purpoſe of heart to obey God in all his commaundements according to place and calling with an inclination of heart vnto thoſe commaundements. *Barnabas* exhorted the people of Antioch, Act. 11. 23. that with purpoſe of heart, they would cleaue vnto the Lord. I ſay an vnfained purpoſe of heart, becauſe euen *Pharaoh* and the moſt wicked in the worlde, ſometimes when Gods hand is heauy vpon them, when they are ſicke or the like, they promiſe to amend and requeſt others to pray for them, but yet as the Lord himſelfe complaines, Hoſea 5.4. they will not giue their mind to turn vnto their God, they doe it not from their heart, when they are recouered they forget what they promiſed, becauſe they promiſed not in truth of heart, their promiſe cume not out from an hatred of ſinne, but rather from an hatred of the commandement of God, and a ſence of their preſent miſery. Therefore I ſay an vnfained purpoſe of heart, with a ready and cheerfull inclination of heart, to all holy obedience, ſuch as was in *Dauid*, a purpoſe bound with an oath and a holy couenant made to the Lord to keep them from ſtarting, I haue ſworne and will performe it, that I wil keep thy righteous iudgements: by theſe two things found in vs, wee may know that wee bee gouerned by the ſpirit of Chriſt but if theſe be wanting, we deceiue our ſelues, if wee think we are members of Chriſt, we haue then no coniunction with Chriſt the head of his Church, we are not branches of the true vine but ſhall bee caſt out as vnprofitable branches, and let vs tremble to thinke vpon that which followeth vpon this, (namely) this, that as in this life, wee haue but a ſuppoſed vnion & coniunction with Chriſt, an vnion with him only in our conceipt, ſo in the life to come we ſhall haue but an imaginary communion and fellowſhip with him, and in deed & truth a finall ſeparation from him

Acts. 11. 23.

Pſal. 119. 106.

Iohn 15. 6.

him, his Saints and Angells, and fellowſhip with the Deuill and his Angells, they that haue not Chriſt their head and Sauiour in this life ſhall haue him their iudge and condemner in the life to come: and they deceiue themſelues who thinke they may liue as the limmes of Satan, and yet die the members of Chriſt.

Doct.4.
The members of Chriſt ought to haue one heart, and one affection.

The next thing wee haue to marke from thoſe words is this that the Apoſtle ſaith, Chriſt is the head not ſimply of the Church, but of the body of the Church, hence wee are taught that the members of Chriſt ought to haue one heart, and one affection, to loue as members of one and the ſame body, to be kind one to another, and to make much one of another, we find this argument and manner of reaſoning plainely, prouing this duty vrged in many places of the Scripture, If there be threfore any conſolation in Chriſt, any comfort of loue, if any fellowſhip of the ſpitit, if any compaſſion and mercy: fulfill my ioy, that ye be like minded, hauing the ſame loue, being of one accord, and of one iudgement we haue the ſame ground of exhortation, vrging this duty, that we ſupport one another through loue. Why ſo? there is one body and one ſpirit ſaith the Apoſtle, it is recorded Act, 4.32. that the multitude of them that beleeued were of one heart, and of one ſoule, the reaſon no doubt was this, becauſe though they were a multitude, yet they were all one body, and it were monſtrous to haue two hearts in one body.

Phil.2.1.2.

Epheſ.4.4.

Vſe.
All that call themſelues members of Chriſt muſt learn this duty to be knit together in one heart.

This duety belongs to all that profeſſe themſelues members of Chriſt, and it ought to be effectuall, to ioyne vs together in one hart and affection many reaſons might be brought to moue vs to loue one another, as our agreement and coniunction in one nature, country, place, habitation, law, liberty and religion, which are all of great waight to moue vs to mutuall loue, but aboue all, this is of greateſt waight, and moſt effectuall that wee are members of the myſticall body of Chriſt, the very light and order of nature, teacheth the members of the ſame body, to loue and to tender one another: no man euer yet hated his owne fleſh, but nouriſheth and cheriſheth it, Eph, 5:29: wee cannot bring inſtance or example of any well in his wits that did euer hate or hurt his owne body wilfully. If then the conſideration of this, that we are members of one body, moue vs not to loue and tenderly to affect one another, it will conuince vs of ſinne againſt the light of nature, yea againſt the light of grace, and the ſupernaturall light of the holy ghoſt reuealing vnto vs that wee are knit together by one Spirit, one faith, one hope of ſaluation, yea it will conuince vs of want, of loue to the Lord Ieſus Chriſt himſelfe, who thought not his owne bloud too dear for vs, but teſtified his loue towards vs by ſhedding of his bloud to redeeme vs, and therefore we ought to loue him againe, but if we loue not one another, it is a plaine euidence againſt vs that we loue not Chriſt, for hee hath ſet ouer that loue that hee requireth of vs in lieu of his loue towards vs to be anſwered vnto him in his members, he will haue it ſeene how we loue him, and eſteeme his benefits by our loue to his members, therefore he ſaith to *Peter, loueſt thou me, then feed my lambs*, as if he had ſaid, ſhew thy loue to me vpon them, and in doing good to them: if then wee would not be conuinced of breaking the order & courſe of nature of repelling the worke of grace, of quenching (as much as in vs) the ſupernaturall light of the holy ghoſt of want of loue to the Lord Ieſus to whom wee owe our ſelues, our ſoules and bodies, let vs bee ſtirred to loue one another, to bee kinde and friendly one to another, as the members of one body, and for concluſion of this let vs remember what the Apoſtle hath ſaid, if ye bite & deuoure one another, take heede leſt ye be conſumed one of another, if ye faſten your teeth one in another, as we do when we break out into bitter termes of railing & reuiling one another, it is all one as if a man ſhould bite of the fleſh of his owne body, and if that bee odious in nature for a man ſo to deale with his owne fleſh, let vs remember that wee are members of one body, and therfore ought to loue one another, and it muſt bee farre from vs to wrong one another in word or deede.

Interpretation.

Now to the ſecond thing heere aſſirmed of Chriſt ſetting forth the dignity of his perſon, as he is God and man, (that he is the beginning) and for the vnderſtanding of the wordes, ſome thing muſt bee ſupplied, the word (beginning) beeing a worde of relation, hauing reference to ſomething, whereof it is a beginning, ſome referre it to all things, that he is the firſt efficient cauſe of all things which is true, but that cannot ſo well agree to this place, becauſe the Apoſtle hath ſpoken of that in the verſe going before, but the relation of it muſt be to ſomthing within the compaſſe of this verſe either to the Church or to the reſurrection of the dead; and I take it, it may moſt fitly be referred to the Church, the choſen of God called and ſanctified, becauſe the Apoſtle ſpeaks of the reſurrection of the dead in the next words the ſpeech of the Apoſtle in the original runnes thus, hee is the head, &c: who is the beginning; thus then as I take it) wee are to ſupply this ſecond affirmation, he is the beginning of the Church, from him the Church and the choſen of God, haue their originall and beginning, now the queſtion may be how hee is the beginning of the Church?

Queſt.

Anſwere.

By ſhedding of his bloud on the croſſe, as *Eue* was framed and made of the rib that was taken out of *Adams* ſide, ſo the Church is framed and made of the bloud ſhedding and ſtreaming out of the ſide of Chriſt crucified, for by his bloud ſaith the Apoſtle, Epheſ. 2.13. They which were farre off are made neere, and the choſen of God haue redemption through his bloud, verſe the 14. of this chapter and as the Authour to the Hebrewes ſaith 10.19. by the bloud of Chriſt they haue entrance, and verſ. 12. it is a new and a liuing way, it hath an efficacy and power in it quickning and giuing life.

Epheſ. 2.13.

Coloſ. 1.14.

Obiect.

The Church was before Chriſt ſhed his bloud, *ab initio mundi*, how then is the ſhedding of the bloud of Chriſt the beginning of the Church?

Anſw.

Chriſt indeed ſhed his bloud onely then, when hee was manifeſted in the fleſh, after many yeares of the worlds continuance, yet his death was as effectuall from the beginning of the world, as when hee did hang on the croſſe, all the Patriarks and Saints that liued before Chriſt his comming in the fleſh were ſaued by it as well as any other after his death. Therefore it is ſaid Reuel. 13.8 that he was the lambe ſlaine from the beginning of the world. Thus then are we to conceiue theſe words, that Chriſt is the beginning of the Church; of his bloudſhed is the Church framed and quickned.

Doct. 5. Out of death commeth life to Gods choſen.

Now to the Doctrine, in that Chriſt by ſhedding his bloud is the beginning of the Church, wee are taught thus much, that euen out of death commeth life to Gods choſen, Chriſt giues life vnto them, not by life, but by death, which is a point that may eaſily be confirmed: for if wee looke to the Lords manner of working, not onely in this particular, but in many others, we ſhall finde, that he commonly workes all things in his creature; by the contrary, he creates things that are, not of ſomthing, but of nothing; he makes light ſhine out of darkneſſe, hee brings water, not out of a fountaine, but out of an hard ſtony rocke; And this the Lord doth, not onely in the worke of creation and preſeruation, but alſo of the conuerſion of a ſinner; therein it pleaſeth him to work ordinarily by the preaching of the Goſpell, which is as contrary to the nature of man, as fire to water, for there is no ſeed of the Goſpell in nature, but as the Apoſtle ſaith, 1. Cor. 2. 14 the things of the ſpirit are fooliſhneſſe vnto the naturall man: yet by the fooliſhnes of preaching, it pleaſeth God to ſaue them that beleeue. 1. Corin. 1. 21. and thus doth he alſo in the worke of our redemption, as one ſaith, if we conſider Chriſt on the croſſe, we ſhall ſee our paradice not in heauen, but in the middeſt of hell; out of his curſed death, doth he bring life and ſaluation to Gods choſen.

Reaſon..

The reaſon of this is, that his power might more appear and the worke to his glory, for then doth the Lord ſhew himſelfe moſt powerfull when hee workes by contraries, and then eſpecially doth he ſo work, when he hath any excellent thing to worke to his owne glory.

Vſe.

Conſolation againſt deſpaire in great extremity.

And for vſe of this, let it be laid vp as a ground of excellent and ſweet comfort in euery true beleeuing heart, for why is it ſo, that the Lord workes the life and ſaluation of his choſen, out of that which ſeemes moſt contrary, the curſed death of the croſſe, then let euery true beleeuer vpon conſideration of this, bee comforted and ſtrengthened againſt deſpaire in his great extremity; let him remember it is the Lords wonted manner of working, to bring riches out of pouerty, ioy out of ſorrow, mirth out of mourning, glory out of ſhame, life out of death, happineſſe out of miſery, heauen out of hell; and that ſuch is the Lords power, that he workes commonly by contraries, and withall, his mercy is as his power towards his children, and it will bee a notable meanes to eſtabliſh his heart with comfort in the greateſt blaſt of trouble, yea, bee it ſo, that the trouble be inward in ſoule and conſcience, that he feeles the terrours of God fighting againſt him, and the Lord ſhewes tokens of his anger and heauy diſpleaſure, yet if euer before hee truely felt the ſweetneſſe of Gods mercy in Chriſt, the conſideration of this the Lords manner of dealing may ſtay him from beeing vtterly deiected and caſt downe, and may aſſure him, that euen out of that trouble the Lord in his ſeaſon will worke his greater conſolation and comfort, I know it is an hard matter, thus to be comforted in a mans owne particular affliction, to haue it in ſpeculation and knowledge, that out of one contrary the Lord brings another, before ſpeciall triall come, is no hard matter, but when the caſe is our owne, and our ſoules feel trouble vpon them, then to be perſwaded, that out of that trouble the Lord will bring comfort, and on that ground to bee comforted it is hard, becauſe

Note.

their

there reaſon is ſtrong againſt it, and corruption wil be ſtirring, and ſomtimes riſe vp in contradiction in the beſt, we read *Act.* 9. that *Ananias* would ſcarſely beleeue the Lord himſelfe in this point, though indeed the caſe was not his owne, when the Lord told him verſe the 11. that out of the perſecuting ſpirit of *Paul*, hee had wrought an holy profeſſion, and made him, who before was a perſecutour, an holy profeſſour, and that out of ſuch infidelity, he had brought ſuch faith, *Ananias* would hardly beleeue it, but beganne to reaſon the matter with the Lord, verſe 13. yea, to diſpute and bring arguments againſt it, that hee had heard of many, it was *Vox populi,* that hee had done much euill, backed and countenanced with authority, and ſo he thought it impoſſible, that *Paul* ſhould be conuerted and brought to the faith, thus doth reaſon and corruption many times ſtand vp in oppoſition, to this ground of comfort, that out of one contrary, the Lord worketh another, eſpecially in a particular caſe of affliction, therefore that wee may bee helped, and haue our hearts eſtabliſhed with comfort, in time of neede vpon this ground, we muſt further call to minde, and follow that notable rule of grace, that in caſe of affliction, reaſon and feeling muſt bee laide aſide, faith muſt bee predominant, and rule aboue reaſon and feeling, we are not to iudge of our future eſtate according to our preſent feeling, (for then wee ſhall perſwade our ſelues it is deſperate) but according to the word and promiſe of God, who hath promiſed then to ſend helpe to his children, when ſenſe tels them it is fartheſt off, and they are almoſt ſwallowed vp of trouble, and to this purpoſe, looke on the example of the Saints of God, in former times, *Pſal.* 130. 1. Out of deepe places, ſaith *Dauid*, haue I called, and when he was plunged into the deepes of diſtreſſed conſcience, hee laide aſide his reaſon and ſenſe, and by his faith reſted on the earneſt promiſe which made him ſend vp earneſt praier to God: when *Moſes* at the red ſea, as we read, *Exod.* 14. was in extreame anguiſh, he ſaw preſent

A rule to bee followed in caſe of affliction.

Dauid.

Moſes.

Exod. 14. 11. 12.

preſent death euery way, the people cried againſt him verſ. 11. Haſt thou brought vs to die in the wilderneſſe, becauſe there were no graues in *Ægypt?* And no doubt, as *Luther* ſaith, he felt in his heart a mighty cry of the Deuill againſt him, ſaying; All this people ſhall this day periſh, for they can eſcape no way, and thou ſhalt be found guilty of this great calamity, as the author of it, becauſe thou haſt led them out of *Ægipt*: *Moſes* in his extremitie, by his faith broke through his owne ſenſe, feeling, and apprehenſion, and caſt himſelfe by faith on the promiſe, and ſo cried vnto the Lord with aſſurance that hee would giue him deliuerance, thus muſt we doe in time of our particular affliction, we muſt lay aſide reaſon and ſenſe, and by faith reſt on the promiſe of God, and then this ground of comfort, that out of one contrary the Lord can fetch another, will be truly comfortable, and we ſhall bee fully perſwaded of the truth of it, that out of our particular affliction, the Lord will worke our ſpeciall conſolation, and we ſhall be ſtrengthned againſt deſpaire in our greateſt extremities. A ſecond thing offered from theſe words, is this: In that Chriſt is the beginning of his Church by the ſhedding of his bloud, and the Church beginnes at the croſſe of Chriſt.

Doct. 6. Euery true member of the Church muſt fetch the beginning of his ſpirituall life and ſaluation from the Croſſe of Chriſt.

We are hence further taught: that euery true member of the Church, muſt thence deriue and fetch his beginning euen the beginning of his ſpirituall life and ſaluation, hee muſt bee able to ſay, he hath the beginning of his life, and ſaluation, from the bloud of Chriſt, in the very act of the ſhedding of it.

Queſt.

How is that to be done, may ſome ſay?

Anſw.

Anſwer in the words of the Apoſtle, *Rom.* 6. 8. by being dead with Chriſt, and *Galat.* 2. 19. by being crucified with Chriſt, and that is done by beleeuing, not only that Chriſt died for him, and by apprehending the merit of his death, but by ſpreading himſelfe vpon the croſſe of Chriſt and beleeuing that himſelfe was crucified with Chriſt, and ſo feeling the power of his death to kill ſinne in him ; a point of faith not knowen to many in the world, it is a ſubtilty and ſleight of the Diuell, to blind-fold men in this caſe, to make them content themſelues with a conceipt, (for indeed it is no true faith but a fancy) that they haue true comfort in Chriſt, if they beleeue or rather think, that Chriſt was crucified for them, and yet neuer beleeue, that they were crucified with him, and we muſt know that this is not ſufficient, this is not to goe to the firſt ground of true comfort, this is to take hold of that which happily belongs not vnto vs (namely) the merit of Chriſt his death, which appertaines to none but to his members crucified with him, if wee would finde true comfort in Chriſt, wee muſt not reſt in the fruit and merit of his death, but go to the very root of comfort, the bloud of Chriſt ſtreaming out of his body on the croſſe, and there finde our ſelues crucified with him.

Vſe. Wee muſt therefore finde our ſelues crucified with Chriſt.

Queſt.

If you aske how a man ſhall know that he is crucified with Chriſt?

Anſw.

The Apoſtle hath taught vs *Rom.6 6.7.* when the old man, that is our naturall corruption, is mortified by the power of Chriſt his death, as a man executed and put to death, ceaſeth from thefts, murders, treaſons and the like, ſo if thou be crucified with Chriſt, thou ſhalt finde thy ſelfe to ceaſe from thy old ſinnes and corruptions. Let this euer bee the ground of our comfort in Chriſt that wee are crucified with him : euen a wicked reprobate may in his conceit pull to himſelfe the merit of Chriſt, & pleaſe himſelfe with a deceiuing comfort, but he is neuer able to goe thus farre, to finde himſelfe crucified with Chriſt, to fetch the beginning of his comfort from the very body of Chriſt bleeding on the croſſe. If then thou wouldeſt goe further and fetch thy comfort in Chriſt, from the very firſt ground and beginning of true comfort, thou muſt deriue it from the ſide of Chriſt vpon the croſſe, and finde thy ſelfe a member of that body, I meane the Church, that iſſued out of the ſide of Chriſt, and was framed of his bloud, that is, thou muſt finde thy ſelfe ctucified with Chriſt.

Doct. 7. The bloud of Chriſt is a moſt precious thing.

One thing more wee may gather from theſe words (namely this) that the bloud of Chriſt is a moſt precious thing, it is here made the ſeed of the Church, from whence the Church takes her beginning ; it is the bloud of God ſo called, *Act.* 20. 28. it is the price of redemption expiatory, and clenſing from ſinne, and we muſt learne ſo to eſteeme the bloud of Chriſt, as it is in it ſelfe precious, ſo let vs accompt it precious vnto vs, there bee ſome that count the bloud of Chriſt as a common thing, and they are ſuch as make ſinne common, that commit ſinne ſo ordinarily, that Chriſt his ſide muſt ſtill runne, when they haue committed any ſinne. and are waſhed from that, and come to the Sacrament to ſeale vp their faith in the bloud of Chriſt, they commit the ſame againe, and haue need of his bloud to runne againe, they that thus make no accompt of ſin, they make no accompt of the precious bloud of Chriſt, and let them know it is a ſtep to that fearfull ſinne ſpoken of *Heb.* 10.29. of treading vnder foot the Sonne of God, and counting the bloud of the Teſtament as an vnholy thing.

Vſe. We are to eſteeme the bloud of Chriſt moſt precious vnto vs.

And let vs remember one thing further, that if we hold the bloud of Chriſt precious vnto vs, then wee ought to haue a ſerious and continued meditation of it, yea, oftentimes a ſolemn remembrance of it, by receiuing the Sacrament of the body and bloud of Chriſt, the Iewes were to eat vnleauened bread ſeauen dayes together, and ſhall we thinke that a ſhort and perfunctory remembrance of the body & bloud of Chriſt only for faſhion at Eaſter or once in a yeare enough for a Chriſtian man or woman ? no, carry another care with thee, or elſe bee aſſured it will bee eaſier for a Iew then for thee at the day of iudgement.

Exod.12.15.

Now to the the third thing affirmed of Chriſt, ſetting out the dignity of his perſon as he is God and man, (*that* *he is the firſt borne of the dead*, &c) the forme of ſpeech firſt borne as I ſhewed verſ. 15. is Metaphoricall, the Apoſtle thus ſpeakes by way of reſemblance to the firſt borne in the olde teſtament. Now Chriſt is called the firſt borne with a reference *(to the dead)* in a double reſpect.

Interpretation.

Chriſt called the firſt borne of the dead in two reſpects.

1 Firſt becauſe he was the firſt that did riſe from the dead, to life eternall, though wee reade that *Lazarus* and many more roſe from the dead before Chriſt, yet they roſe to liue a mortall life, and to dye againe, but Chriſt was the firſt that roſe to liue for euer and neuer to dye againe Rom.6.9.

2. Secondly by vertue of his reſurrection, he is the cauſe of the reſurrection of all his members, as the firſt borne among the Iewes, did communicate his good things to his brethren, ſo Chriſt the firſt borne among many brethren, Rom.8.29. doth communicate the power of his reſurrection to his brethren: hence he is ſaid to be the firſt fruits of them that ſlept, that as the firſt fruits among the Iewes offred to God were not only ſanctified themſelues, but did alſo ſanctifie the reſt of their crop, ſo Chriſt riſing from the dead hath not onely made holy his owne reſurrection, but ſanctified all the faithfull to an happy and ioyfull reſurrection. 1.Cor.15.20.

Ob. Some may ſay the wicked alſo ſhall riſe from the dead by the power of Chriſt.

Anſ. It is true indeed; but not by the benefite and vertue of his reſurrection, which is euer ſauing, ſweet, comfortable, and belongs onely to his members, but by his power as he is God, and a iudge by vertue and neceſſity of that ſanction added to that commandement *Quo die comederis*: in the day that thou eateſt thereof, thou ſhalt die the death; for that decree comprehends not onely death temporall, but eternall; therefore the wicked muſt needs riſe to condemnation, that their bodies may bee puniſhed with their ſoules, yet by the power of Chriſt as he is God, and not by vertue of his reſurrection; hee by vertue of his reſurrecti- Gen.2.17.

on is the cauſe of the reſurrection of his members onely, this then is the meaning of the Apoſtle, that Chriſt was the firſt that did riſe from the dead to life eternall, and by vertue of his reſurrection, he is the cauſe of the reſurrection of all his members.

Doct. 8. the places that now hold the bodies of the Saints departed ſhall not hold them for euer.

Now heere we are to obſerue, that the Apoſtle ſaith not, Chriſt is the firſt that did riſe from the dead, but that hee is the firſt borne of the dead, which forme of ſpeech doth giue vs this inſtruction, that the earth, the ſea or any other place that now holds any of the bodies of the Saints departed ſhall not hold them for euer; it is but as the wombe of a fruitfull mother, as the earth brought foorth the body of Chriſt the firſt borne; ſo in the time that the Lord hath appointed, euen at the conſummation of all things it ſhall bring forth the bodies of the Saints, as a mother doth her child of whom ſhe trauells in due ſeaſon, the bodies of the Saints buried in the duſt or in any other place ſhall be yeelded vp, and ſhall riſe againe at the time the Lord hath appointed, we find that the holy Ghoſt vſeth this manner of ſpeaking comparing the reſurrection to a birth or bringing forth in many places of Scripture: wee haue it in the ſame words that here are vſed, that Chriſt is the firſt begotten of the dead, & *Paul* in his Sermon to the people of Antioch, doth apply that of the Pſalmiſt *Thou art my ſon, this day haue I begotten thee*; properly ſpoken of the eternal generatiō of Chriſt, as he is God, to his reſurrection; & bring it to proue his reſurrection: God (ſaith he verſe. 33.) hath fulfilled his promiſe to vs in that he raiſed vp Ieſus, euen as it is written in the ſecond Pſalm, *thou art my ſon, this day haue I begotten thee* Luk. 20, 36. the Saints raiſed from the dead are called the children of the reſurrection: thoſe and the like places, doe plainely proue the point deliuered that the earth, the ſea, or any other place ſhall one day, euen at the day of iudgement bring forth or as the Prophet ſpeakes, caſt out the dead as we haue it in viſion, the ſea gaue vp her dead which were in her, and death and hell deliuered vp the dead

Reuel. 1. 5.
Acts 13.
Pſalm. 2. 7.
Iſay. 26. 19.
Reu. 20. 13.

dead which were in them.

Reaſon 1.

Reaſons of this are many, it is grounded on the truth of the word of God, wherein reward is promiſed to the good and godly, and puniſhment threatned to the wicked and vngodly.

Reaſon 2.

Vpon the iuſtice of God which euer goes hand in hand with his truth; that whatſoeuer is ſpoken in his word, the equity of his iuſtice doth require the accompliſhment of it. 3 Vpon his mercy promiſed in the couenant of grace, wherein hee couenanteth with his children to bee their God for euer. 4 Vpon his almighty power, all theſe are as ſo many pillars bearing vp this truth, that the dead bodies of the Saints ſhall one day riſe againe, and be brought out of the earth, ſea, or any other place, as out of the womb of a fruitfull mother.

Vſe.

That the dead ſhall riſe again is a ground of great comfort to Gods children.

A matter (for the vſe of it) of exceeding great comfort, yea the very complement and full end of all the ſweet and comfortable promiſes of God, made to his children, this was that which held vp *Iobs* heart in the middeſt of his affliction, *Iob 19.25. I am ſure that my redeemer liueth &c.* Now then, that euery one of vs may haue profit and ſound comfort by this doctrine of the reſurrection, ſo comfortable in it ſelfe, we muſt not content our ſelues with the bare and general knowledge of it, ſome there be that make knowne by their liues, their wilfull and affected ignorance, or rather deniall of this in the generall, and ſhew that they hold the poſition of the ſenſuall Epicure; let vs eat and drinke, for to morrow we ſhall die, and there is an end of all. 1 Cor. 15. 32. But as many of vs as are better affected, and hold it an Article of our faith, muſt not content our ſelues to hold the truth of that Article of the reſurrection of the body, but we muſt labor to be aſſured that we our ſelues ſhall haue a ioifull reſurrection, and bee raiſed vp at the laſt day by vertue of the reſurrection of Chriſt Ieſus the firſt borne of the dead, how is that to bee done may ſome ſay? The holy Ghoſt hath taught. *Reuel.* 20.6 *Bleſſed and holy is he that hath part in the firſt reſurrection,* for

Wee muſt labour to be aſſured of our reſurrection.

on ſuch the ſecond death hath no power: but they ſhal be the Prieſts of God, and of Chriſt, and ſhall raigne with him, there is a double reſurrection, not of the body as *Chiliaſts*, or *Millenaries* dreamed the bodies of all both good and bad ſhall riſe at once, there ſhall bee but one reſurrection of the body, but there is a firſt reſurrection before the laſt and generall reſurrection, in the time of this life, and that is in the ſoule, when the ſoule is raiſed from the death of ſin to the life of righteouſneſſe, and they that wil be partakers of the ſecond with comfort, muſt haue their part in this firſt; for the truth is, both the firſt and the ſecond, as it is comfortable, are proper fruits and effects of the reſurrection of Chriſt: Chriſt by his riſing from the dead put away his naturall life, which hee receiued with our nature from *Adam* without ſin, and he tooke to him a ſpiritual life as the Apoſtle ſaith in general, the body is ſowne a naturall body, and is raiſed a ſpirituall body, and ſo Chriſt the head being raiſed vp and quickned with ſpirituall life, it is not poſſible that he ſhould ſuffer any of his members to remaine in the death of ſinne, there muſt needs be a ſimilitude betweene Chriſt and his members; let no man then pleaſe himſelfe with a bare knowledge or generall faith in the article of the reſurrection: if any will finde true comfort in his knowledge of the comfortable doctrine of the reſurrection, he muſt fetch his comfort from this ground, that he knowes Chriſt and the vertue of his reſurrection, as the Apoſtle ſaith, that hee hath an experimentall knowledge, a knowledge and an experience of the power of Chriſt his reſurrection, raiſing him vp from the death of ſinne to newneſſe of life, whoſoeuer bindes not his comfort, gathered from the article of the reſurrection vpon this ground deceiues himſelfe, it is but as an hungrie man dreames, as the Prophet ſpeakes, *Iſai.* 29 8. He dreames hee eateth, and when he awaketh, his ſoule is empty: or like a thirſty man dreameth, and lo, hee is drinking, and when he awaketh, behold he is faint, and his ſoule

Note.

1. Cor. 15. 44.

Phil. 3. 10.

ſoule longeth. So hee that falſely conceiues comforte from the doctrine of the reſurrection, when the time of refreſhing ſhall come, Acts 3. 19. at the day of refreſhing ſhall finde his ſoule empty of all true comfort, yea I dare bee bolde to tell him, that the preaching of the worde, his profeſſion of faith, eſpecially of this article of the reſurrection, ſhall not bee as the Apoſtle doth inferre vpon the deniall of it, 1. Cor. 15. 14. an idle empty and vaine thing that followeth, if there were no reſurrection at all, but there being a reſurrection and hee houlding and confeſſing a reſurrection of the body and thereby falſly concluding comfort: the preaching of the worde his owne profeſſion, and his houlding of that article as a trueth ſhall ſtand vp in iudgement and pleade againſt him at the day of iudgement, and for concluſion of this I may truely inferre it by the rule of contraries. If on him that hath his part in the firſt reſurrection, the ſecond death hath no power; then ouer him that hath not his part in it, it ſhall haue power, the torments of Hell ſhall bee powerfull and preuaile ouer his body and ſoule for euer.

Note.

Come we to another thing offered from theſe words, & that is this: wee are to marke that Chriſt is heere ſaid to ſtand in relation to the dead, as their firſt borne brother, he is not onely the firſt borne of many brethren as they are liuing, but the firſt borne of them as they are dead, whence it followeth that euen the dead bodies of beleeuers, whereſoeuer they be, whether in the earth, in the ſea, or in any other place, are ſtill the members of Chriſt, and are ſtill knitte to Chriſt, and for further light to this point marke what the Apoſtle ſaith 1. Theſſ 4 14. that beleeuers departed, ſleepe in Ieſus, and Rom. 14 8 whether we liue or die we are ſtill the Lords, the reaſons of this are two.

Doct. 9. The dead bodies of true beleeuers are ſtill the members of Chriſt

Reaſon. 2.

1 Firſt, there is an inſeparable and perpetuall vnion betweene Chriſt and euery true beleeuer, not onely in re-

gard of Soule but of body, 1. Cor. 6. 15. *know you not that your bodies are the members of Chriſt*: thy body once knit to Chriſt ſo continues for euer.

2 Secondly, becauſe of Gods euerlaſting couenant of grace, made with his children that he will be their God for euer, is not made onely in regard of their ſoules, but of their bodies alſo, euen of the whole man, when God ſaith I am the God of *Abraham*, the meaning is not that hee is God of *Abrahams* ſoule onely, but alſo of his body, therefore the bodies of beleeuers, although they bee dead and rotten, yet they are ſtill within the couenant and members of Chriſt.

Obiect. Some may obiect againſt this, that our Sauiour ſaith, God is not the God of the dead, but of the liuing.

Anſw. God is not the God of the dead in the ſence and meaning of the Sadduces (that is) ſo dead as neuer to riſe againe, for they denied the reſurrection, but hee is the God of *Abraham* beeing dead in body to bee raiſed vp againe, for hee is a God of mercy and of life it ſelfe, and therefore will in time reſtore the dead bodies of his Saints to life againe, and that is the meaning of our Sauiour in that place. Wee ſee then the point prooued.

Vſe. Conſolation to euery true beleeuer.

For vſe of it, it is a point of excellent comfort; let euery true beleeuer treaſure it vp in the cloſet of a good heart as a precious Iewell.

Are the dead bodies of beleeuers within the couenant? is God euen when they are dead ſtill their God according to the couenant? is hee a friend vnto them not onely in life but after death, euen to their dead bodies, that their infernall enemies ſhall neuer hurt them? though they bee turned to duſt and conſumed, yet doth his hand ſtill hold and keepe them, in time to reſtore them? of them let the comfort of this bee mingled with faith in euery one of our hearts, and wee ſhall finde it will ſtand by vs, and comfort vs, when wee are gaſping for breath on our death beds, and arme vs againſt the feare of death, and the horrour of the graue, marke (I beſeech you) how *Dauid* comforted himſelfe, when hee ſaw nothing but preſent death before him, 1. *Sam.* 30. 6. *Dauid* comforted himſelfe, ſaith the text, in the Lord his God, marke the words, they are full of waight, together with the apprehenſion of death, as he thought ineuitable, hee did apprehend the mercy of the Lord in the couenant, that euen in death, hee was ſtill his mercifull God, and that death could not ſeuer him from his God: ſo if the truth now deliuered, bee ſetled in our hearts (that euen the deade bodies of beleeuers are within the couenant) it will likewiſe miniſter matter of ſweet comfort in the verie pangs of death, wee being fully perſwaded with the Apoſtle, *Rom.* 8. 38. that not death it ſelfe can ſeparate vs from the loue of God, which is Ieſus Chriſt our Lord. Why then ſhould wee feare the ſtroake of death, or the horror of the graue.

Confutation of a Popiſh cauill.

Laſt of all, obſerue with me heere againſt a fooliſh cauill of the Papiſts, that the Apoſtle cals Saints departed dead men, the Papiſts take exception againſt vs, that wee call Saints departed dead men, when we diſprooue inuocation of Saints departed, and they ſay, wee diſdainfully call the triumphant Saints in heauen dead men, as if they had no credit with God, nor any care or compaſſion of men; they may heere ſee we ſpeake no otherwiſe then the holy Ghoſt hath taught vs, calling them dead men, not in diſdaine (as they charge vs) but as the holy Ghoſt doth, as for their credit with God, and care of men, wee doubt not of it, but yet wee deny them to bee Mediatours betweene God and vs, that is diſhonorable to the perfect mediation of Chriſt Ieſus.

Now to the end of theſe three things affirmed of Chriſt, and the end of them is in the laſt words. (*That in all things hee might haue the preeminence*) by the worde *preeminence* wee are to vnderſtand, Lordſhip, Rule and Dominion

Interpretation. and for the extent and largeneſſe of Chriſt his rule and dominion here ſpoken of, it is ſaid to be in all things, theſe wordes are diuerſly expounded, but the expoſition moſt conſonant to the context, and conſenting with other places of Scripture, I take to bee this, that Chriſt hath rule and dominion ouer all reaſonable creatures both quicke and dead, and for this, wee haue warrant from a Paralell, and like place, *Rom* 14 9. where the Apoſtle ſaith, that Chriſt therefore died, and roſe againe reuiued, that hee might bee Lord both of the dead and quicke: that place may ſerue as a fit commentary and expoſition of theſe words.

Obiect. Yet heere a ſcruple and doubt may happily ariſe, ſome may ſay, was not Chriſt Lord of quicke and dead before his death, he is God equall to his Father, and abſolute and ſoueraigne Lord of all, from all eternity?

Anſw. As he is God, and according to his diuine nature, he is a Lord ouer vs before his death, becauſe we were all made by him, and whatſoeuer we haue, we haue from him; but as he is man, he obtained dominion ouer quick and dead, by his death and reſurrection; as Saint *Peter* ſaith in his ſermon *Act.* 2 36. that after his reſurrection, God made him Lord and Chriſt, becauſe as man, he receiued dominion and Lordſhip from the Father, which he had not before, and in this reſpect Chriſt himſelfe ſaith, *Mat.* 28. 18. All power is now giuen vnto mee in heauen and in earth, and that is the meaning of the Apoſtle, when hee ſaith, Rom. 13. 9. Chriſt therefore died, and roſe againe, and reuiued that hee might be Lord both of the dead and quicke. And ſo the words in this place are thus to bee conceiued, that ouer all both quicke and dead, he might haue Lordſhip and dominion.

Doct. 10. It is a prerogatiue of Chriſt Ieſus to be Lord of quicke and dead.

From the words thus vnderſtood obſerue we in a word, that it is a prerogatiue of Chriſt Ieſus, to be Lord of quicke and dead. How then can the Papiſts defend their Popes ſupereminent power, that fulneſſe of power they ſay the

Pope hath ouer the ſoules of men departed (as they ſay) in purgatorie, to reclaime, or to looſe them from thence at his pleaſure, and to open or ſhut heauen to whom he will, not to ſay any thing of the error of the place, it beeing but a fable, how can they maintaine that power of their Pope, without incroaching vppon the prerogatiue royall of Chriſt Ieſus, who is ſoueraigne Lord of quicke and dead, who hath the keies of hell and death, *Reuel.* 1. 18. They alledge that hee doth it by vertue of his commiſſion, by power committed vnto him, as Chriſt his Deputy and ſpirituall Magiſtrate, but that is as full of doubt as the former, and a taking of that for granted, which cannot bee prooued: they muſt firſt proue the Pope receiued ſuch power (which they cannot) before thence they conclude, that which they inferre vpon it, or elſe they build on the ſand: let it ſuffice onely to haue pointed at this; That which we are to marke, as a ground of more profitable inſtruction, is this: the Apoſtle ſaith not, Chriſt is the head, &c. that he might be Lord ouer all both quicke and dead, but that he might haue preeminence ouer them: whence ariſeth this concluſion. That Chriſt is then Lord ouer all, when in all hee hath preheminence: or more ſpecially thus, then is Chriſt our Lord, when hee is not onely known by that title, but when he hath preeminence ouer vs, when his power ruling vs, (namely) the power of his ſpirit and grace is more eminent, and doth ſhew it ſelfe aboue any other power, either within or without vs, when his power of grace hath preheminence, and preuailes ouer the inward ſtrength of our corruption, and ouer any outward power drawing vs to ſinne; then is Chriſt our Lord, for as we know in ciuil matters, he is not a Soueraigne and chiefe Gouernour, who hath any ouerruling and higher power aboue him. So Chriſt is not our Soueraigne Lord, if any other power ruling in vs, bee aboue or equall to his. himſelfe hath taught vs, that he is then our Lord, when he ouerrules the ſtrength that doth ſtand in oppoſitiō againſt him,

Vſe. Confutation of the Popes ſupereminent power.

Doct. 11. Thē is Chriſt our Lord when he hath preeminence ouer vs.

him, *Luke* 11.22. Whereſoeuer he rules, he is ſtronger then the ſtrong man armed, holding poſſeſſion, he comes vpon him and ouercommeth him : hee taketh from him all his armour wherein hee truſted, and deuideth the ſpoiles. Hence it is that in the Epiſtle of *Iude* verſe the fourth, hee is ſaid to bee Lord and Maſter, or Ruler, for ſo the words are in the originall, which denie that onely Ruler, who is God, and our Lord Ieſus Chriſt, theſe two are put together to ſignifie that where Chriſt is a Lord, he is a ruling Lord, he hath ſoueraignty and preeminence: I neede not further to ſtand to prooue the point, but yet for more ſpeciall direction, ſome may happily deſire, to *Queſt.* bee enformed, how they ſhall know when the grace of Chriſt hath preeminence, and is more eminent then their corruption, or any other thing, for heerein many are deluded and deceiue themſelues, thinking that the grace of Chriſt hath preeminence, and is predominant in them, when they haue onely that grace, which is common to them, with meere naturall men, I meane power reſtraining them from groſſe ſinnes, ſeruing onely to leaue without excuſe.) *Anſw.* For our direction therefore in this caſe, we are to know that then the grace of Chriſt hath preeminence in vs, when it is powerfull not onely to reſtraine from euill, and to order the outward conuerſation to ſome temporarie conformity to the word of God, but when it is powerfull in good things, and in good actions, eſpecially of the immediate worſhip and ſeruice of God, and that in a double reſpect.

Firſt, making vs to doe good things willingly, cheerfully, and not of conſtraint, as wee are compeld by Law, either of God or man, but euen ſo, as if there were no Law to compell vs, for the preaching of the Goſpell miniſtreth the ſpirit, ſaith the Apoſtle, Galat. 3. 5. and the ſpirit of Chriſt, makes the people of God, a free and a voluntary people, ſeruing God not of conſtraint, but willingly, *Pſal.* 110.3. The Pſalmiſt ſaith, thy people ſhall come willingly at the time of aſſembling thine army in holy beauty.

Secondly, making vs doe good things in ſincere obedience to the commandement of God, and to the glory of Chriſt Ieſus, that the glorious name of Chriſt may bee magnified in vs, and by vs in all good duties, *Phil.* 1. 20. this was *Pauls* hearty deſire: As I heartily looke for and hope that in nothing I ſhall bee aſhamed, but that with all confidence, as alwayes, ſo now Chriſt ſhall be magnified in my body, whether it be by life or by death.

Vſe.
Triall of our ſelues, whether Chriſt be our Lord or no.

By theſe two things found in vs, we may know that the grace of Chriſt hath preeminence in vs, and let vs heereby try and examine our owne ſelues, whether indeed Chriſt be our Lord as we profeſſe or no, wee hold it an Article of our faith, that we beleeue in Ieſus Chriſt our Lord: now if Chriſt be our Lord, not in title onely, but in truth, then hath he preeminence, hee preuailes by his grace ouer the inward corruptions of our hearts, I leaue the examination to euery mans conſcience, yet we muſt know, that this is a duty incumbent and lying vpon vs, that as wee profeſſe Chriſt our Lord, ſo wee ought to finde the grace of Chriſt powerfull in vs, and that this is not a thing arbitratory indifferent and left to vs at pleaſure, but a matter of neceſſity, conſider we theſe things.

Firſt, the Apoſtle hath ſayd, 2. *Cor.* 4. 3. if the Goſpell bee hid, it is hid to them that are loſt, ſo certainely much more, if Chriſt the matter and ſubſtance of the Goſpell be hid, if he doe not appeare, and ſhew himſelfe predominant and powerfull by his grace in our hearts, it is more then a probable argument of perdition.

Againe to profeſſe Chriſt our Lord, and not to finde his grace powerfull in vs, is made by the Apoſtle, the knitting vp of many great ſinnes in one bundle. 2. *Tim.* 3. 5. the Apoſtle hauing ſpoken of many groſſe ſinnes, he ſhuts vp all in this, that they haue a ſhew of godlineſſe, but haue denied the power thereof. To pretend Chriſt to be our Lord, and not to finde his grace powerfull ouer the cor-him, *Luke* 11.22. Whereſoeuer he rules, he is ſtronger then the ſtrong man armed, holding poſſeſſion, he comes vpon him and ouercommeth him: hee taketh from him all his armour wherein hee truſted, and deuideth the ſpoiles. Hence it is that in the Epiſtle of *Iude* verſe the fourth, hee is ſaid to bee Lord and Maſter, or Ruler, for ſo the words are in the originall, which denie that onely Ruler, who is God, and our Lord Ieſus Chriſt, theſe two are put together to ſignifie that where Chriſt is a Lord, he is a ruling Lord, he hath ſoueraignty and preeminence: I neede not further to ſtand to prooue the point, but yet for more ſpeciall direction, ſome may happily deſire, to bee enformed, how they ſhall know when the grace of Chriſt hath preeminence, and is more eminent then their corruption, or any other thing, for heerein many are deluded and deceiue themſelues, thinking that the grace of Chriſt hath preeminence, and is predominant in them, when they haue onely that grace, which is common to them, with meere naturall men, I meane power reſtraining them from groſſe ſinnes, ſeruing onely to leaue without excuſe.) For our direction therefore in this caſe, we are to know that then the grace of Chriſt hath preeminence in vs, when it is powerfull not onely to reſtraine from euill, and to order the outward conuerſation to ſome temporarie conformity to the word of God, but when it is powerfull in good things, and in good actions, eſpecially of the immediate worſhip and ſeruice of God, and that in a double reſpect.

Queſt.

Anſw.

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If then wee would not ſeale it vp to our ſelues that wee are ſuch as are appointed to euerlaſting perdition, and if we would not cloth our other ſinnes (odious enough in themſelues) with more guiltines, and make them ſtand with more foule and vgly faces in the ſight of God, his Angels and Saints at the day of iudgment,then let vs learn it to be a matter of neceſſity, that as wee profeſſe Chriſt our Lord,ſo we are to find his grace powerful ouer vs,making vs cheerfull in all good duties,and to good things in ſincere obedience to the commandements of God, and ſo as the glorious name of Chriſt may be magnified. Obſerue one thing further,the Apoſtles doctrine of our vnion with Chriſt and of receiuing life from him it ends in this, that Chriſt might haue the preeminence, whence it followeth, in our profeſſion of the Goſpell, touching iuſtification, ſanctification,reſurrection and all things pertaining to life and ſaluation,to come from Chriſt,we ought to ſeeke nothing leſſe, then our owne glory, in the doctrine of the Goſpell all things end in the honour and glory of Chriſt, that he might haue the preeminence in all things.

Doct. 12. In our profeſſion of all things to come from Chriſt touching life and ſaluation wee are to ſeek nothing leſſe thē our own glorie.

And againe the Goſpell ſets forth vnto vs heauenly and eternall things, not deſerued by vs but giuen of the meere grace and goodnes of God, therfore in profeſſing the Goſpell we are not to ſeeke our owne glory, and let euery true beleeuer make this vſe of it, when any gift or grace of

Chriſt in him is magnified, let him returne the glory to to the right owner Chriſt Ieſus: if thou be praiſed for any gift grace or good worke, know it is not thou that art praiſed for any gift grace or good worke, but Chriſt in thee to whom all honour and praiſe is due, hee is the head the beginning the author and the worker of all good gifts, therfore in euery good thing commended in thee, muſt he haue the preeminence: it is an incroaching vpon his right to take any part of the glory to thy ſelfe,

Vſe. Wee are to yeeld to Chriſt the glory of euery gift and grace that in vs.

VER. 19. *For it pleaſed the Father that in him ſhould all fulneſſe dwell.*

The words of this verſe as they haue reference to that which is immediately premiſed are a proofe of Chriſt his preeminence in all things, but they may more fitly be conceaued as ſtanding in relation to the Apoſtles general propoſition laid downe in many verſes.

That ſaluation comes vnto vs from God the Father by his Sonne Ieſus Chriſt.

And then they containe a Second reaſon to prooue Chriſt his ſufficiency to redeeme vs and the argument is from the eternall decree and good pleaſure of his Father, that he had ſo decreed, that Chriſt ſhould be a ſufficient redeemer which is propounded vnder the matter of his ſufficiency (namely) all fulneſſe dwelling in him, that it pleaſed the Father, that in him ſhould all fulneſſe dwell and therefore he is a ſufficient redeemer, and this is the connexion & general ſcope of the Apoſtle in theſe words. We find the ſentence in the originall thus laid downe, for it pleaſed that in him the word (father) is not expreſſed, but yet that word which is heere rendred (pleaſed) being the ſame word that is vſed by the Euangeliſt Mat. 3.17. to ſignifie and reueale the good pleaſure of the Father, it may well be referred to the eternall decree of God the Father, and

Interpretation.

and the ſentence thus made vppe (*it pleaſed the Father*) that is to ſay it was the decree and good pleaſure of the father, from all eternity (*all fulneſſe*) by fulneſſe we are to vnderſtand the fulneſſe of the Godhead ſpoken of chap. 2. 9. becauſe that is not really communicated to vs, but certen finite and created effects of it, and the Apoſtle heer ſpeaks of ſuch fulneſſe as dwelling in Chriſt, the head is communicated to his members, neither that fulneſſe ſpoken of Epheſ, 1. 23. for by that is meant the Church: but the fulneſſe of grace and merit according to that Iohn. 1. 14. 16. verſes: the worde was made fleſh, &c. and (of his fulneſſe haue all we receiued grace for grace, &c) the Apoſtle here proues the ſufficiency of the work of redemption wrought by Chriſt, and that by the ſufficiency and perfection of merit to life eternall: Thus then we are to vnderſtand the words, that it was the good pleaſure of God the Father, that in Chriſt ſhould dwell all fulneſſe and perfection of grace and merit to life eternall.

Now heere much might bee ſpoken of the neceſſity of Gods eternall decree, which is the force of the Apoſtles argument, that the Father decreed it in his eternall councell, that Chriſt ſhould be a perfect redeemer, and therefore it muſt needs come to paſſe, and likewiſe heere wee might ſpeake of the contingent and neceſſary comming to paſſe of things of the neceſſity of coaction and infallibility, but I paſſe by theſe things.

Doctr. 1. The Lord hath appointed euery mans meaſure of gifts that he would in time beſtow vpon him.

The firſt thing we are to marke is, that it pleaſed God to apppoint the fulneſſe that ſhould be in his owne ſonne, for he gaue not his ſpirit to him by meaſure Iohn 3. 34. Wee may inferre vpon it a generall concluſion that the Lorde hath appointed euery mans meaſure of gifts, that hee will in time beſtow vpon him of whatſoeuer, whether inward or outward, for his will appointing and diſpoſing of all other things, it may not bee excluded from the appointment and diſpoſition of the meaſure of gifts hee vouchſafeth to euery one; to inſiſt in one particular in ſtead of many the Lord hath appointed euery mans meaſure of foode and rayment and therefore *Agur*, *Prou.* 30 8. prayed that the Lord would feed him with food conuenient or, as the wordes are to bee vnderſtood with bread of his allowance ſtatute and appointment, with that bread which God in councel had allowed and appointed for him, where by the way, we ſee warrant for that maner of praier which is with condition, with reference and regard of Gods ſecret will and appointment, that wee may lawfully and indeede that we ought (though ſome think the contrary) to ask temporary good things with condition of Gods will, if it may ſtand with the good will of God that he would grant them vnto vs: (but that by the way.)

Vſe. Euery one muſt bee content with his own meaſure of good things vouchſafed vnto him.

Now for the vſe of this that euery man hath his portion of gifts at the Lords appointment, let euery man hence learn to be contented with his meaſure be it neuer ſo ſmall for why? it is appointed of the Lord, and he in his wiſdom knoweth what is meet & neceſſary for euery one, and if we be not content with our meaſure vouchſefed, wee take vpon vs to preſcribe to the Lord, & wee determine of things needfull for vs by a leaden rule euen our owne blinde erring & deceiuing iudgement which is not able to diſcerne what is fit & neceſſary. I might vrge this by many reaſons, but I ſpeak of it in the beginning of this chapter, only now I wil ad the ſolution & anſwering of 2. doubts and queſtions that may be occaſioned from the duty deliuered.

Two doubts moued and anſwered.

1. *Doubt.*

Firſt it may be demaunded ſeeing wee are to be content with that portion God hath cut out for vs in his eternall decree for the ſupplying of our wants; whether it be lawfull to pray againſt pouerty, ſicknes, aduerſities, & wants or no, it may ſeem we are rather to pray for S. *Pauls* gift.

Phil. 4 11. 12. *Anſwere.*

Anſw. Firſt the proper place of contentation is after the vſe of the meanes (namely) labour, prayer and therefore praier againſt pouerty, ſicknes, aduerſities and wants, doth not croſſe contentation, they may well ſtand together, again we muſt know that we are not to pray againſt pouertie, ſickneſſe,aduerſities and wants ſimply,but for the danger of ſinning which they bring men oftentimes vnto, which manner of prayer reſpecting the occaſionall danger that attends many times on pouerty, ſickneſſe,aduerſities and wants through our corruption,argues no diſcontentment with the portion allotted vnto vs,and ſo may lawfully be vſed, we may pray againſt pouerty,ſicknes, aduerſities and wants not ſimply,but to the ende wee may better glorifie God,expreſſing or at leaſt including alwaies a condition of Gods good pleaſure, and to this effect that we be neuer tried aboue that we are able, wee may obſerue this in that prayer of *Agur, Pro.30.8.9. Giue mee not pouertie nor riches*: feed mee with foode conuenient for me: verſe 9. leſt I be full and deny thee, and ſay, who is the Lord, or leſt I be poore and ſteale, and take the name of my God in vaine.

2. Queſtions or Doubts. The ſecond queſtion is this, whether ſuch as get a portion of goods by theft,vſury,oppreſſion,or any other means condemned,may find contentment in thoſe goods, & ſay with comfort, it hath pleaſed God to beſtow ſuch a portion of wealth vpon me?

Obiect. Anſwer no,the guiltines of their owne conſcience doth ſet a bar between them and true contentment & comfort.

Anſw. The Lord hath appointed they ſhould haue ſuch riches?

Anſw. It is true,the euent reueales it, but as curſes vnto them, not as bleſſings,and for further increaſe of their iudgment when the meanes of getting goods are euill, it is reuealed that the Lord doth purpoſe to curſe men, euen in good things,and that is an heauy curſe,and a thing if it were duly conſidered,that is able to ſhake the heart of any vſurper or greedy cormorant out of his ſecurity, and to this purpoſe the Apoſtle ſaith, goe to now ye rich men,weepe and houle, for your miſeries that ſhall come vpon you, a heauy ſentence full of terror,weeping,and howling are part of helliſh diſcord. The next thing we are to marke is, that the fulnes of grace,& merit,is confined to the perſō of Chriſt, and

Doct. 2. Fulneſſe of grace is onely found in the perſon of Chriſt.

Note.

and that by the eternall decree of God, (it pleaſed God the Father, that in the perſon of Chriſt ſhould al fulnes dwell, we finde it not ſayd in any place of Scripture, that fulnes of grace ſhould or did dwell in any Saint whatſoeuer. The Papiſts are not able to warrant that they affirme of the virgine *Mary*, that ſhee was full of grace, though they would faine ground it on the ſalutation of the Angell, *Luk.* 1. 28. for ſo they tranſlate, Haile *Mary* full of grace, but falſely and corruptly, and that may appear by the vſe of the ſame word, *Epheſ.* 1. 6. & that by their owne tranſlation, wherin he hath gratified vs &c. ſay they in that place. And the iudgement of *Chryſoſtome* is cleane againſt them, and that with a very good reaſon, οὐκ εἶπεν ἐχαρίσατο, &c. he ſaith not grace, which he hath giuen vs, but ἐχαρίτωσεν whereby hee hath made vs freely beloued, which is agreeable to our tranſlation, *Luk.* 1. 28 thou that art freely beloued. So then notwithſtanding this coloured cauill it remaines a true concluſion, that the fulneſſe and perfection of grace is not, nor hath beene found in any one in this life, but in the perſon of Chriſt. What a helliſh pride therefore is it of ſome to be blowen vp ſo high as they dreame of perfection, of inherent grace in themſelues in the time of this life.

Vſe. 1. Finding in our ſelues but ſmall beginnings of grace truly wrought we are not to bee diſcouraged.

I hope theres none amongſt vs of that opinion, and therefore the vſe of this may be vnto vs rather for comfort then reproofe, and may teach vs firſt of all, that we are not to be diſcouraged, though we finde in our ſelues but ſmall beginnings of grace, if it be true grace, for the Lord giues grace vnto vs, according to the manner of our receiuing, as the infirmity of our nature is able to receiue it, which is not capable of perfection, it is like a glaſſe with a narrow mouth, and of ſmall capacity and receipt, and the inſtrument of receiuing which is faith is weake and feeble, and the Lord (as here we are taught) hath in his eternall councell deſigned fulneſſe and perfection of grace in this life, onely to the perſon of Chriſt. There wee may comfort our ſelues if any of vs finde but a ſmall meaſure of grace truely wrought in vs, *Mat.* 13. 33. the Kingdome of heauen, ſaith our Sauiour, is like leauen hid in three peckes of meale, and Gods Kingdome is ſet vp in the heart, vpon very ſmall beginnings, the very beginning of grace is comfortable, if it be true grace.

Queſt. How ſhall wee know (will ſome ſay) that we haue true beginnings of grace?

Anſ. I anſwer, holding to the compariſon of our Sauiour, if grace be in vs as leauen hid in meale, which is *penetrans & diffuſiuum*, peircing and of a ſpreading nature, if a proportionable meaſure of grace be found in euery faculty of our ſoules, not onely illumination in the minde, but a meaſure of Sanctification in the will, affections and in all the powers of our ſoules for ſanctifying grace cannot be truly wrought in one part or faculty of the ſoule, but it will diffuſe and ſpread it ſelfe ouer all the reſt, hence is renation of Gods image in man called a new creation, which is entire of the whole man, if grace be thus proportionable in euery faculty of the ſoule, then it is truely wrought, and then though it be but ſmall in meaſure, yet it will afford vs matter of ſingular comfort. And know wee on the contrary that if we haue our heads abounding & ouerflowing with knowledge, and yet our hearts empty of good affections, grace is not truely wrought in vs, and in time of temptation and triall it will failes vs, and wee ſhall finde no comfort in it.

Vſe. 2. We muſt hunger and thirſt after righteouſneſſe. Mat. 5. 6.

For the ſecond vſe is it ſo, that fulneſſe of grace is onely found in the perſon of Chriſt, then wee muſt learne that leſſon that hath a bleſſing ſet on the head of it, by Chriſt himſelfe, and a comfortable promiſe annexed, bleſſed are they that hunger and thirſt after righteouſneſſe for they ſhall be ſatisfied, we are in this life to be in continuall hunger & thirſt after grace, neuer to finde our ſelues full, & as it were glutted and purged with any grace, but euer to finde an emptineſſe and ſuch a want of that grace, that is truely wrought in vs, as doth require further ſupply and filling vppe, and that wee may bee content to breake through any danger, to attaine to a greater and more full meaſure of the ſame, as wee ſay in our common Prouerbe, Hunger will breake ſtone walles, it will force a man to doe things aboue ſtrength; yea, wee finde it recorded in ſtories (as 2 *King.* 6.19.) it hath made ſome of the tendreſt bowels and moſt affectionate in regard of Sexe, euen women to forget naturall affection, ſuch an impatient and holy feeling muſt wee haue of the want of a full meaſure of grace, and ſuch an hungring deſire to bee further filled with grace that is already wrought in vs, and to that ende wee are to vſe all good meanes of further increaſe of it, hearing, reading, conferring, and continuall meditating in the word of God, prayer, &c. and to vſe them with earneſt intention of heart and minde, wee can witneſſe with our ſelues, that when wee haue beene hungry wee haue vſed meanes of filling our bellies, and of ſatisfying our hunger with our beſt endeauour: ſo muſt wee with all earneſt endeauour vſe the meanes of further filling our hearts with that grace that is begunne in vs; many there bee who happily renounce the error of ſuppoſed perfection, and they will confeſſe that to bee an errour, yet notwithſtanding they feele not their owne emptineſſe and want of grace, as they ought, they haue a ſoothing and pleaſing contentment, they haue as they imagine a competent and ſufficient meaſure of grace: for example, of faith, they beleeuing the remiſſion of their ſinnes through the bloud of Chriſt, though that faith neuer ſhew it ſelfe, by any loue or zeale to the glory of God, or any earneſt care of the good of their brethren, they thinke they haue a πληροφορία of faith; yea, ſome out of their blindeneſſe and out of their preſumption dare ſay, their faith is ſo ſtrong that the deuil cannot hurt them; ſuch perſons cannot haue any hungring and longing deſire after further increaſe of faith,

Note.

they thinke it matters not, whether they profit, and bee further built vp in faith by the vſe of the meanes or no. I referre ſuch perſons but to that one place, *Luk.* 6. 25. where they finde a woe denounced againſt them, and that out of the mouth of Chriſt himſelfe, woe be to you that are full, what? full of faith and grace? No, that is farre from the meaning of Chriſt, he knew well there is no ſuch fulneſſe to bee found, but woe to you that in your owne conceit are full, to you that imagine a fulneſſe of grace, and thinke that you need not care for any further encreaſe, to you belongs a woe and a heauy iudgement; if then we would not come within compaſſe of this woe denounced by him who cannot lye, nor be deceiued, let vs take heed how wee fancy to our ſelues ſuch a ful and perfect meaſure of faith, as admits no further increaſe by the vſe of good meanes; I grant there may bee a πληροφορία, a full aſſurance of faith, *reſpectu obiecti*, in reſpect of the obiect (namely) the goodneſſe, truth, and power of God, but not *reſpectu ſubiecti*, as it is in vs, in regard of our corruption. Where wee finde full aſſurance ſpoken of in the Scripture, wee may obſerue it hath relation to the obiect of faith, as *Rom.* 4. 21. wee are not therfore to dreame of a full and perfect faith in vs, but let vs labour to find our weakeneſſe and want of faith, and euery other grace truely wrought in vs, and hunger and thirſt after a further meaſure of it, and vſe the meanes by which it may bee increaſed, (*all fulneſſe*) I might heere enter into a confutation of that groſſe error of the Papiſts that Chriſt hath merited but the firſt grace for vs, that is as they hold, he hath merited that we heereafter by our merits may take away our owne ſinnes, yea the ſinnes of others, a wicked and damnable aſſertion, the right conceiuing of this text, is a ſufficient confutation of it, for in Chriſt (as heere we are taught) is found all fulneſſe of merite.

Note.

Confutation of the papiſts.

Doctr. 3. All fulneſſe of merit hath reſidence in Chriſt as in the proper ſubiect of it.

The laſt thing we are briefely to obſerue from this verſe is from the laſt word (*dwell*) which word doth giue vs to vnderſtand, thus much, that in Chriſt all fulneſſe of merit, hath reſidence and abode, as in the proper ſeat and ſubiect, as in the proper manſion and receptacle, the merit of life eternall is properly inherent in Chriſt, and the reaſon is plaine, hee is God and man in one perſon, therefore hee onely is the proper ſubiect of merit, for that perſon that muſt merit, muſt be more then a meere man, if *Adam* had ſtood in his innocency, hee could not haue merited any better eſtate for himſelfe, becauſe hee was a meere man, much leſſe can we in the ſtate of corruption; the ground of merit euen in Chriſt is the perſonall vnion.

Reaſon.

Vſe.

Merit of life eternall is not ours by infuſion or inherency but by application & imputation.

Luk.20.35.

So then for the vſe of this, the merit of life eternal is not ours by infuſion and inherency, but by application and imputation it is not in vs as is ſanctification, and as is the loue of God and man, but it is applied and imputed vnto vs, and freely beſtowed vppon true beleeuers in Chriſt; it is not (as one ſaith well) any dignity in vs but a dignation of vs, an accepting & accompting vs worthy in Chriſt, we haue the very phraſe, they that ſhall be compted woorthy &c. the Papiſts the defenders of inherent worthineſſe, and merit of works.

Obiect.

Obiect that 2.*Pet*.1.4. that true beleeuers are partakers of the diuine nature, and that doth raiſe vp their workes to an higher dignity, and addes a woorth of heauen vnto them.

Anſwer.

For Anſwer, we are to marke the text, the Apoſtle ſaith not Θεότητος of the God-head or the nature of God, which is eſſentiall and incommunicable, but θείας φύσεως of the diuine nature, which is nothing elſe but a quality created contrary to our old corrupt nature, euen the image of God renued, as the Apoſtle ſayth, in that ye flye the corruption which is in the world through luſt. They cannot thence prooue that we are deified, or one with God by perſonall vnion, which they muſt, before they can euince from thence any merit of our workes. True beleeuers are partakers of the diuine nature, (that is they haue the ſpirit of

God dwelling in them by the graces of righteouſneſſe and holineſſe which is the image of God, and thoſe graces being not perfect in vs bring forth an imperfect fruit which can neuer merit truely and properly.

VER. 20. *And by him to reconcile all things vnto himſelfe, and to ſet at peace through the bloud of his Croſſe both the things in earth and the things in heauen.*

This verſe is a further amplification of the Apoſtles ſecond argument, whereby he proues Chriſt a ſufficient redeemer, and the ground of this alſo is from the eternall decree of his Father, for that muſt be reſumed (it pleaſed the Father) (by him to reconcile) the matter, ſubſtance and generall propoſition laid downe in this verſe, is this.

That it pleaſed the Father, that the death of Chriſt in whom all fulneſſe of merit is found, ſhould bee a full and perfect attonement and reconciliation of all things to himſelfe.

This is generally propounded in the firſt words, and by him &c. and then it is further explaned with ſome change and variety of phraſe, and withall there is mention made of the ſpecial meanes of reconciliation (namely) the death of Chriſt, and that his bloudy death vpon the croſſe in thoſe words (and to ſet at peace by the bloud of his croſſe. In the laſt words we haue a diſtinction of all things reconciled in reſpect of place, that ſome be in earth and ſome be in heauen (both the things in earth and the things in heauen.) Theſe are the generall parts of this verſe.

Interpretation.

Come we to the firſt thing the generall propoſition (& by him) to reconcile all things vnto himſelfe, by him, that is, by Chriſt, not as an inſtrument as the Papiſts ſay, Chriſt is but a miniſter yet a chiefe miniſter of reconciliation, for ſo they would bleare the eies of ſuch as read their annotations in their Rhemiſt teſtament: we are not ſo to vnderſtand the words of the Apoſtle, but by him as a materiall and meritorious cauſe of reconciliation as the Apoſtle ſaith, 2.Corin.5.19. God was in Chriſt reconciling the world to himſelfe, not imputing their ſinnes vnto them, (to reconcile) that is to ſet at one and to make of enemies friends as the Apoſtle ſaith, Rom.5.10. When wee were enemies we were reconciled to God, by the death of his ſonne taking away the cauſe of enmity and difference, (namely) ſin, for ſo long as that remained vntaken away, no friendſhip could be betweene God and man, and therfore we haue it in the place before named 2.Corin.15.16. not imputing their ſinnes vnto them (all things) (that is) all things in heauen and earth that he had appointed to be reconciled (to himſelfe) theſe words haue reference to the word Father in the verſe before. Thus then we are to conceiue theſe words, it pleaſed the Father by Chriſt not as an inſtrument but as the meritorious cauſe to make al that he had appointed to be reconciled euen at one and at peace with himſelfe, remouing al cauſe of enmity between them and himſelfe.

Doct. 1. Our reconciliation with God is euer grounded on fulneſſe of merit.

Heere firſt we are to marke the connexion of this verſe with the former, that the Apoſtle coupleth & conioyneth theſe two together that it pleaſed the Father. That in him ſhould all fulneſſe dwell, and by him being full of merit to reconcile all things vnto himſelfe, whence it followes that our reconciliation with God, is euer grounded on the fulneſſe of merit: fulneſſe of merit in naturall order euer goes before reconciliation with God as the ground of it, and the reaſon is this, reconciliation with God is an agreement and an attonement made betweene God and vs, by taking away ſinne the cauſe of difference, now ſinne is not taken away without full ſatisfaction made vnto God and hee is not ſatisfied but by fulneſſe of merit anſwering his iuſtice, enen ſuch merit as is able both to appeaſe his wrath, and procure his louing fauour, for no imperfect thing can ſatisfie the iuſtice of God, therefore fulneſſe of merit euer goes before reconciliation with God.

Vſe. We muſt apprehend fulnes of merit before we can be perſwaded of reconciliation with God.

For vſe of this, as it is in the naturall order of theſe things that fulneſſe of merit goes before reconciliation with God, ſo is it in the comfortable apprehenſion of them that are reconciled to God, wee muſt firſt apprehend by Faith the fulneſſe of merit, before we can be perſwaded of our reconciliation with God, the conſcience of man will neuer be truly quieted and pacified touching reconciliation with God till hee come to apprehend by faithfulneſſe of merit in Chriſt, though a ſanctified life and good works, doe make our calling and election ſure 2.Pet.1.10. and it is the obiection of the Papiſts that our confidence in God touching the fauour of God, ariſeth not onely of Faith, but of good works, and for this they alleadge 1.Ioh, 3.21. if our heart condemne vs not, then haue we boldnes towards God, yet wee muſt know that a ſanctified life and good works giue no aſſurance of themſelues by their own merit or worthineſſe (as the Papiſts teach) but as they haue relation to Faith, whereof they are euident ſignes, and as they haue their life and actiuity from Faith, for mark, that place of *Peter, giue diligence,* ſaith hee, *to make your calling and election ſure,* in doing theſe things; but what? doe theſe things done ſimply of themſelues make ſure our calling and election, no, no ſuch matter, but as they are ioyned & knit vnto faith, ſo ſaith the Apoſtle, verſe 5, ioyne to your faith vertue, and with vertue knowledge, &c. ſo then good works of themſelues, breed no aſſurance of Gods fauour, but as they are ioyned with faith, and doe iſſue out from Faith, it is the plaine doctrine of S. *Paul* that being iuſtified through faith, we haue peace toward God, through our Lord Ieſus Chriſt, peace and confidence towards God, touching his fauour and our reconciliation with him ariſeth from iuſtification by Faith, and that hath euer relation to the perfect merit of the obedience and death of Chriſt, to the fulneſſe of merit found in him, I may heere be bold to relate as fitting to this purpoſe a worthy obſeruation of *Luther,* I haue ſeene (ſaith hee) many among the Papiſts, who

2.Pet.1.5.6.7.

Rom.5.1.

who haue painefully trauelled and vpon meere conſcience haue done as much as was poſſible for them in faſting, praier, and other exerciſes, and all to this ende that they might obtaine quietnes and peace of conſcience, notwithſtanding the more they trauelled, the more they were ſtricken downe with feare, and eſpecially when the houre of death approached, they were then (ſaith hee) ſo fearefull that I haue ſeene many murtherers, and other malefactors condemned to death, at the time of execution dying more couragiouſly, and more comfortably then they did. This *Luther* obſerued in his time, and there is reaſon for it from the word of God, for it is impoſſible that the conſcience ſhould euer bee pacified concerning reconciliation with God by any good thing found in vs, no, not by faith it ſelfe for the goodneſſe of it, or done by vs by the merit of it, but onely by faith apprehending the fulneſſe of merit, and that found onely in Chriſt.

Doct. 2. There is enmity and diſagreement between God and vs, till we be reconciled vnto him.

The next thing we haue to marke, is to be gathered from the word (reconcile) that word giues to conſider of a foregoing enmity and diſagreement, for reconciliation is euer (as we know) of parties at difference in regard of offence. So then hence wee are taught; that before we are reconciled to God by Chriſt there is enmity and diſagreement betweene God and vs, hee is an enemy vnto vs and we are enemies to him; the Scripture is plentifull in the proofe of this, we need goe no further then the verſe following, you which were in times paſt ſtrangers and enemies, in time before your reconciliation with God, there was enmity betweene God and you.

Col.1.21.

Vſe. We are to labor for ſpeedy reconciliation with God.

Let the vſe of this be, to teach vs to labour for timely and ſpeedy reconciliation with God by his ſonne Ieſus Chriſt, I meane, for actuall reconciliation, for though ſuch as belong to Gods election, are in Gods purpoſe, and materially by the death of Chriſt reconciled to God, yet that is not comfortable till it be knowne to vs, we muſt labour for actual reconciliation with God by a iuſtifying faith, and for aſſurance of it by the ſpirit of God to ſtirre vs vp to this duty, conſider this, is God our enemy? who then can be our friend; as the Apoſtle ſaith on the contrary, if God bee with vs, who can be againſt vs, *Rom.* 8. 31. ſo if hee bee againſt vs, who can be for vs, if God who ſhould comfort vs in time of trouble and diſtreſſe be angry with vs, then our trouble and diſtreſſe is doubled vpon vs, it is is both greeuous and paineful vnto vs, and it is mingled with bitternes of the curſe, it is an accurſed trouble; in a word, if God be offended with vs, and wee not actually reconciled vnto him, all the creatures are at enmity with vs, all the iudgements of God attend vs, yea we are liable, not only to common miſeries, but to ſtrange and ſudden iudgements, as we ſee ſome vnrepentant ſinners ſuddenly ouertaken by the hand of God many times in their greateſt delights, euen in the Sun-ſhine, Sodome was deſtroied, and ſo it may be with vs for any thing we know; therfore this exhortation is needfull, that with ſpeed we labour to be reconciled to God, it was not for nothing that the Apoſtle did ſo earneſtly enforce it. Now we then, as Ambaſſadors for Chriſt, we pray you, yea God by vs, and Chriſt himſelfe doth intreat you, that you would not contemne his grace, caſt off his merits, and lightly regard his death, wee pray you in Chriſts ſtead, that ye be reconciled to God.

Gen. 19. 23. 24.

2 Cor. 5. 20.

I doubt not vpon due conſideration of this truth, euery one will confeſſe it a thing needfull to bee reconciled to God, yet there bee many things to hinder the practiſe of this ſo neceſſary a duty, and one great hinderance of it, I will diſcouer, and that is the want of feeling our owne miſerie in which wee are by nature, many bleſſe themſelues in their naturall ſtate, and feele no want of the bloud of Chriſt for reconciliation with God, they feele not themſelues diſioined from God, both in regard of holineſſe and happineſſe, and that there is in their whole man, both body and ſoule, an horrible confuſion, their vnderſtanding full of palpable darkeneſſe, their will peruerſe, abhorring

Note.

ring that is good, their affections raging and inordinate, and if they ſhould die in that ſtate, that they ſhould enter into that vnſpeakable miſery, that hath no end but ſhall continue for euer in hell, this many feele not, and ſo neuer ſeeke after reconciliation with God, and to bee free from this miſery, wee muſt therefore looke into the word of God, that diſcouers our miſery, and labour to haue a liuely ſence and feeling of it, for that is the firſt ſteppe to bleſſedneſſe, to know and feele our owne miſery, & know for a truth, that we can neuer with true comfort applie the ſweet promiſes of the Goſpell touching remiſſion of ſins, till wee haue a true feeling of our owne miſery, it is the order Chriſt himſelfe hath taught to bee held in our comming to him with hope of comfort. *Mat.* 11. 28. Come to me you that labour, you that feele your ſinnes and are preſſed with the waight and burden of them, and you ſhall finde eaſe, none but you.

The firſt ſtep to bleſſednes.

We are futher to marke that the Apoſtle ſayth, it pleaſed the Father to reconcile all things vnto himſelfe, hence wee may gather, that euery ſinne is againſt God, euery ſinne reacheth vp to heauen, and is an offence againſt God himſelfe, reconciliation heere ſpoken of being an agreement betweene God and ſinnefull man, it muſt needs be: that euery ſinne is againſt God to whom reconciliation is made, we read *Pſal.* 51. 4. that *Dauid* in the confeſſion of of his adultery doth auouch it with repetition & doubling againſt thee, againſt thee onely haue I ſinned, and the Lord himſelfe ſayth, *Gen.* 20. 6. that he kept *Abimelech* from adultery, and in that from ſinning againſt himſelfe, I kept thee that thou ſhouldeſt not ſinne, not againſt *Abraham*, but againſt me.

Doct. 3. Euery ſin is againſt God.

Reaſons of this are theſe, euery ſinne is a tranſgreſſion of Gods Law, 1. *Ioh.* 3. 4. and ſo offenſiue to the Law giuer God himſelfe.

Reaſon. 2.

Ob. The Law hath two Tables, the firſt concerning loue to God, and the ſecond concerning loue to man, therefore

Obiection. 1. Ioh. 3. 4.

therefore it may ſeeme the breach and tranſgreſſion of the commandements of the firſt Table, is onely againſt God.

Anſw. The breach and tranſgreſſion of any commandement of the firſt table is directly and immediately againſt God, but not onely the breach and tranſgreſſion of a commandement of the ſecond table, as it is a tranſgreſſion is alſo againſt God, for euery euill word ſpoken or deed done againſt man hath a double relation, either to God as a tranſgreſſion of his Law, or to man in the hurt ariſing by it vnto man, as a tranſgreſſion, it is a ſin, and ſo againſt God, and there is ſuch an agreement and combination between the two tables that as the firſt is fulfilled in the ſecond, for by duties of loue to our brethren we teſtifie our loue to God, ſo the tranſgreſſion of the ſecond, doth redound to the firſt, and ſo is alſo againſt God.

Reaſon 2. *Ioh.43.25.* *Mat.9.5,* Secondly, euery ſinne is againſt him that hath abſolute and full power to remit it, and that is onely God, by the teſtimony of the Scribes, and therefore euery ſinne is againſt God.

Obiect. If any oppoſe againſt this, that in the petition, forgiue vs our debts, as we forgiue our debters?

Anſwere. The Anſwer is, we doe remit the treſpaſſes of our brethren, not as they are properly ſinnes and tranſgreſſions, for ſo the remiſſion of them belongs only to the Lord, and no man is able to doe it, but as they bring detriment and hurt to man, either in body or goods or good name, ſo man may remit without impeachment or derogation to Gods glory, a man doth remit a treſpaſſe, when hee doth forgiue the hurt ariſing from thence to himſelfe, together with all conceiued anger and malice, but the remiſſion of any treſpaſſe as it is a ſinne properly and onely belongs to God, it is therefore a true concluſion, that euery ſinne though it bee an euill againſt man, is not ſo much againſt the perſon of the man vpon earth, as againſt the Maieſty of God in Heauen.

This

Vſe. 1. Confutation of a Popiſh diſtinction.

This truth meets with that erroneous mincing and extenuating diſtinction of ſinne, made by the Papiſts, that ſome ſinnes are veniall, and ſome mortall ; yea, veniall of their owne nature, euen ſuch as are onely beſides and not againſt the Law of God, and may ſtand with true iuſtice and deſerue not eternall death, but are taken away by ſome temporary puniſhment, this extenuation of ſinne cannot ſtand with the doctrine now deliuered, for if euery ſinne be againſt God who is infinite in Maieſty and Glory, it muſt needes deſerue infinite puniſhment, the greatneſſe of euery offence againſt any perſon in the common-wealth is euer meaſured and eſteemed according to the dignity and quality of the perſon againſt whom it is committed, ſo ſinne being againſt God, the due deſerued puniſhment of it, of neceſſity muſt be anſwerable to the offence of ſo high a Maieſty, there being euer a proportion betweene the *Law-giuer*, the Law it ſelſe, and the puniſhment due to offendours, it is therefore to bee renounced as a ſhifting vaine diſtinction inuented by the Papiſts to obſcure the great grace of God in the remiſſion of ſins ; that ſome ſins are of their owne nature veniall.

Vſe. 2. We are to take notice of the enormity and greatnes of euery ſin.

For a ſecond vſe ; is it ſo that euery ſin reacheth to heauen ; and is an offence againſt God ; hence take we knowledge of the enormity and greatnes of euery ſin, though it be a ſin againſt the ſecond table, though it be an euill word or deede againſt man, to the hurt of his body, goods or good name, yet wee muſt know it ſtayeth not at the man, but reacheth vp to the Lord, and he it is that will be auenged of it, euery man can take notice of the groſſe ſinnes of the ſecond Table, yea, many hold them the onely great ſinnes (which indeed they are not) though they bee very foule. But if they wrong their brethren either ſecretly or in ſmall matters, then they out of their blindneſſe of mind thinke it is either no ſinne at all, or a trifling ſinne, if they can blinde the eyes of men all is well, but know it whoſoeuer thou art, though thou mayſt deceiue man and bleare his eyes with a thouſand deuices, yet thy ſinne is againſt God, and thou canſt not blinde his eyes, no gifts, no bribes, no cunning, can ſtop or ſtay him, as he is God, he will haue vengeance for his part, 1. Sam. 2. 25. ſayth old *Ely*, if one man ſin againſt another, the Iudge as Mediator may moderate and order the matter, and by his authority cauſe him that hath done the wrong, (as it is a wrong to man) to make recompence and ſatisfaction, but as it is a ſinne againſt the Lord who will plead for him? ſurely, none but Ieſus Chriſt the righteous.

Interpretation.

Come wee to the explanation of the Apoſtles generall propoſition in the wordes following (*And to ſet at peace*) where we ſee a change of the phraſe, and expreſſing of the ſpeciall meane of reconciliation. To ſet at peace, is all one in ſubſtance with the former phraſe, to reconcile, and ſo to be conceiued (namely) to ſet at one to make of enemies friends; (*Through the bloud*) (that is) through his bloudy death, it is a metonimicall ſpeech, bloud being put for the ſhedding of his bloud, and it is added (of his bloud) to ſignifie the condition of his death, which was accurſed, and to make a difference betweene that ſhedding of his bloud, and the ſhedding of it at other times, as at the time of his circumciſion, whipping, crowning with thornes, which were preparatiues to the ſhedding of his bloud on the croſſe. thus then the words are to be vnderſtood, and to ſet at one to make of enemies friends, through his death, and that his bloudy and accurſed death on the croſſe.

Doctr. 4. Reconciliation betweene God and his choſen, is made only by the bloudy death of Chriſt. Heb. 9. 26.

The firſt thing wee haue hence to marke is generall, (namely) this, that reconciliation and peace made betweene God and his Elect, by taking away ſinne is onely by the bloudy death of Chriſt, by Chriſt his ſacrifice on the croſſe, the Apoſtle heere ſets it downe as the proper fruit and effect of Chriſt his death, and wee finde it not in any place of Scripture aſcribed to any other thing, but onely to the death of Chriſt, and for this wee haue many pregnant places, now in the end of the world, hath he appeared once to put away ſinne, by the ſacrifice of himſelfe, *Heb.* 10. 14. with one offeringe hath hee conſecrated for euer them that are ſanctified; our Sauiour ſayth, *conſummatum eſt*, it is finiſhed, heereby ſignifying the conſummation & perfection of his croſſe.

Iohn. 19. 30.

Vſe.
Confutation of the Papiſts

The poynt being cleere it ſerues for the vſe of it, to confute the Papiſts touching their reall and externall ſacrifice, which they hold to bee in the Sacrament of the ſupper euen the very body and bloud of Chriſt vnder the formes of bread and wine, offered vp to God the Father as a propitiatory ſacrifice for the quicke and dead, that is their doctrine, now theſe two things cannot ſtand together, that reconciliation and peace was made by the death of Chriſt betweene God and his choſen, & that there is another propitiatory ſacrifice in the Sacrament, and that wee may yet further ſee the errour of the Papiſts and be better ſettled in the truth taught by our Church grounded on the word of God, conſider wee but this one reaſon, Chriſt his ſacrifice once offered vpon the croſſe, is a moſt perfect and full ſatisfaction for the ſins of Gods Elect and is of infinite end eternall vertue and efficacy, and therefore other reall ſacrifices are needleſſe and ſuperfluous.

Obiect.

The learned amongſt the Papiſts reply, that the ſacrifice of the croſſe is (indeed) of infinite and eternall vertue to ſatisfie and ſanctifie, but yet ſay they there muſt bee other ſacrifices to repreſent and apply the vertue and fruit of that ſacrifice vnto vs.

Anſwer.

There is no more reaſon why Chriſt ſhould againe be ſacrificed, that his owne perfect oblation once offered vppon the croſſe, might be applyed vnto vs, then there is that hee ſhould be againe incarnate, that the fruit of his incarnation might be applied vnto vs, for they can ſhewe no diſſimilitude betweene theſe things.

Obiect.

They reply further by way of diſtinction, that whereas the holy Ghoſt ſayeth, wee are ſanctified by that oblation of Chriſt his body once offered vppon the croſſe, he ſpeakes of the bloudy ſacrifice which was ſufficient once to be done: but beſides that, there is an vnbloudy ſacrifice, whereby Christ is offered vnder the formes of bread and wine in the Sacrament, and that is but an iteration of the former, whereby the fruit and effect of the former is applied vnto vs.

Anſw. This diſtinction is flat contrary to the plaine text of the Apoſtle, *Hebr*: 10.11.12. for if Chriſt ſhould bee often ſacrificed, after what manner ſoeuer it skilles not, then the difference would not hold which the holy ghoſt makes between the ſacrifices of the Law, and the ſacrifice of Chriſt, for thus ſtands the oppoſition. The ſacrifices of the law were often to be offered, but the ſacrifice of Chriſt only once. The Prieſts of the law had many iteratiue & cōmemoratiue ſacrifices of Chriſt his death, therefore we haue not ſo now: this is the oppoſition of the holy ghoſt, and this falles to the ground, if there be any iteration of Chriſt his ſacrifice; againe, the diſtinction is abſurd and fooliſh, that Chriſt ſhould offer himſelfe vppon the croſſe after a bloudy manner, and in the Sacrament after an vnbloudy manner, for the ſacrifice and offering of Chriſt & his death and ſuffering, which cannot be withont effuſion of bloud, are made by the holy ghoſt all one, Chriſt cannot be offered without dying and ſuffering, therfore this diſtinction was neuer knowne to the holy ghoſt, neither hath it any footing in the word: it remaines a truth, that Chriſt his ſacrifice once offered vpon the croſſe, is moſt abſolute, and of infinite merit and vertue to reconcile vs vnto God, and therefore other reall ſacrifices whether repreſentatiue (as they call them) or vnbloudy whatſoeuer, are needleſſe and vaine, and there is not in the Sacrament of the Supper, any reall externall propitiatorie ſacrifice, as the Papiſts groſſely hold and teach. Heb: 9. 25.27.

The next thing wee haue to marke is this, in that the Apoſtle makes the ſpeciall meanes of reconciliation betweene God and his choſen by taking away of their

ſinnes

their ſinnes, both the guilt and puniſhment to be the death and paſſion of Chriſt, that it pleaſed the Father to reconcile, &c.

Doct. 5. Our iuſtification in the ſight of God, is not only by the death of Chriſt.

Wee may hence conclude, that our iuſtification in the ſight of God, is not onely by the death of Chriſt: the thing by which we are iuſtified in the ſight of God, is not the paſſion of Chriſt alone, though that is one ſpeciall thing by which wee are iuſtified; for by that, as many as truely beleeue in Chriſt, haue onely remiſſion of their ſinnes, which is but one part of our iuſtification in the ſight of God; in common reaſon wee know that reconciliation amongſt men is made, when the party offending hath ſatisfied the party offended, either by himſelfe or ſome other, for the offence, be it really, or in words onely, reconciliation properly goes no further; the party offending, doth not by ſatisfaction for the offence deſerue further fauour, vnleſſe there be ſomthing elſe ouer and beſide that ſatisfaction; ſo is it in this caſe, the choſen of God being the parties offending; God being the party offended by their ſin, & ſatisfaction being made to his iuſtice by the death of Chriſt, that death alone conſidered, doth not procure any more than remiſſion of their ſins, & deliuerance from al puniſhment: it doth not alſo purchaſe a right to life euerlaſting, and ſo our iuſtification in the ſight of God, is not by the death of Chriſt alone, but alſo by the obedience of his life, our compleat and full iuſtification in the ſight of God is by the obedience of Chriſt as well actiue as paſſiue; it is held by ſome, that our iuſtification in the ſight of God is onely by the death of Chriſt, and that the paſſion, is the onely thing by which we are iuſtified in Gods ſight.

Some hold that our iuſtification in the ſight of God, is only by the death of Chriſt.

Reaſons confirming the truth of the Doctrine.

I will therefore labour firſt to ſtrengthen the truth now deliuered, by ſome reaſons out of the word of god, & then anſwer ſuch things as are commonly obiected againſt it.

Firſt therefore conſider we this reaſon: Chriſt is not onely the price of redemption, but the end and perfection of the Law: to what purpoſe? for righteouſneſſe vnto euery one that beleeueth, they are the very words of the Apoſtle, *Romanes* 10. 4. Chriſt perfectly fulfilled the Law for righteouſneſſe vnto euery one that beleeueth. Therefore euery true beleeuer is iuſtified in Gods ſight, not onely by his death and paſſion, but by his righteouſneſſe imputed.

2 Secondly, we finde theſe two things, righteouſnes, and redemption, to be ſeuerall and diſtinct benefits beſtowed on true beleeuers, but ye are of him in Chriſt Ieſus, who of God is made vnto vs, wiſedome, and righteouſneſſe, and ſanctification, and redemption. Therefore by the death of 1 Cor. 1. 30. Chriſt, the price of redemption, we haue only deliuerance from ſin and deſerued death, and not the gift of righteouſneſſe, to life eternall, they are diſtinct benefits.

Thirdly, whole Chriſt is giuen vnto vs with all his benefits, for hee was incarnate, and borne not for himſelfe, 3 but for vs, *Iſay* 9. 6. vnto vs a child is borne, and vnto vs a ſonne is giuen, that hee might beſtow himſelfe wholy on vs as a Mediatour, and all the workes of mediation, as (namely) his holy incarnation, his fulfilling of the Law, and his ſuffering for ſin, therfore we by faith are made partakers of the righteouſneſſe of Chriſt, as well as of the merit of his death: if it were not ſo, then it would follow that halfe Chriſt, Chriſt onely ſuffering, and not working, were giuen vnto vs.

Fourthly, the Apoſtle ſaith, *Romanes* 5. 19. As by one 4 mans diſobedience many were made ſinners, ſo by one mans obedience many ſhall bee made righteous; where hee compares *Adam* and Chriſt together, that as many as were made ſinners by *Adams* ſinne imputed vnto them, ſo many are made righteous by the obedience of Chriſt imputed.

Obiect. If any except againſt this, and ſay, the Apoſtle there meanes Chriſt his obedience in ſubmitting himſelfe willingly to the death, in which it was his Fathers will, hee ſhould ſuffer for his choſen.

Anſw.

I anſwere, that the Apoſtle ſpeaks not only of Chriſt his obedience to death, but generally of his whole courſe of righteouſneſſe both in his life and death, and that is euident in that hee calls it the gift of righteouſneſſe, verſ. 17. and the reigning of grace by righteouſneſſe through Ieſus Chriſt, verſ. 21. Theſe reaſons do plainly euince this truth, that true beleeuers are iuſtified in the ſight of God, not only by Chriſt his death, but alſo by his actiue obedience, & his perfect fulfilling of the law for them being imputed vnto them.

Obiections againſt the doctrine deliuered, anſwered

1. *Obiect.*

Now againſt this it is commonly obiected, that Chriſt fulfilled the Law for himſelfe, and therefore his death alone, is that by which we are iuſtified in the ſight of God.

Anſw.

Chriſt as man fulfilled the Law for himſelfe, that hee might be an holy high prieſt in both natures, but as mediator God and man, hee did not, neither was bound to fulfill it for himſelfe, for in that his fleſh was perſonally vnited to his Godhead, it was in it ſelfe fully ſanctified, and from his very conception in the wombe of his mother, moſt worthy to be bleſſed with eternall life, and had right to eternall life, as the fleſh of the ſonne of God, but yet Chriſt of his owne accord became ſubiect and fulfilled the law for vs.

2. *Obiect.*
Hebr. 10. 19.

It is ſaid againe, wee read that by the bloud of Ieſus we haue entrance, wee haue *ius ingrediendi in Sancta, nempe cœlum*, (that is) right to eternall life by the bloud of Chriſt, *Rom.* 5. 9. we are iuſtified by his bloud, and we ſhall bee ſaued from wrath by him.

Anſwer.

There is ſuch neereneſſe and affinitie betweene the paſſion of Chriſt and his actiue obedience, that the one may not bee ſeuered from the other. For Chriſt in ſuffering obeyed, and in obeying ſuffered. When therefore the holy Ghoſt ſaith, that by the bloud of Chriſt we are iuſtified, wee are to vnderſtand it as a *figuratiue ſpeech*, where one part of the obedienc of Chriſt is ſet downe for the whole. Thus we finde iuſtification aſcribed to the reſurrection of

Chriſt *Rom.* 4.25. which indeed doth only iuſtifie by way of teſtimonie and application, and not by ſatisfaction, as doth the obedience of his life and death.

3 *Ob.* Some doe further obiect on this manner, ſay they, ſuch as truly beleeue in Chriſt are freed by Chriſt from the guiltineſſe and puniſhment of their ſins, and are in & through him adopted to be the children of God, & by their adoption haue right and title to heauen, yea they are coheires with Chriſt, *Rom.* 8.17. and therefore are iuſtified only by Chriſt his death and paſſiue obedience.

Anſwere. To this I anſwer, that iuſtification hath euer adoption annexed vnto it, and ſuch as are iuſtified by Chriſt, are alſo adopted, and haue receiued power to be actually accounted the children of God by Chriſt, but we muſt know that our adoption comes from the obedience of the ſon of God made man, & from his voluntary ſubiection to the Law, & his fulfilling of it, the text is plain, *Galat.* 4.4.5. *God ſent foorth his ſonne made of a woman and made vnder the Law,* not borne but made, *that hee might redeeme them which were vnder the Law, that wee might receiue the adoption of the ſonnes.* The obedience of the Sonne of God made man, and made vnder the Law, is that which freeth true beleeuers from vnder the law, and giues them adoption of ſons. Chriſt as the naturall ſon of God, is heire of his Fathers kingdome: true beleeuers as the adopted ſonnes become partakers of the ſame inheritance. Chriſt his mediation performes to them the grace of adoption, and his mediation is his holy incarnation, his fulfilling of the Law, and his ſuffering for ſinne, and therefore ſtill it remaines a truth, that we are iuſtified in Gods ſight, not by the death of Chriſt alone, but alſo by his actiue obedience.

Rom. 4.5. *Obiect.* Some obiect that faith is accounted or imputed for righteouſneſſe, and no other righteouſneſſe required to our iuſtification in Gods ſight, but faith, and therfore the righteouſneſſe of Chriſt is not imputed vnto vs, to our iuſtification.

I anſwer, nothing indeed is required on the true beleeuers part but faith, nothing elſe on his part is neceſſary to his iuſtification in Gods ſight by the couenant of grace but Faith, yet that Faith muſt be conſidered together with the obiect of it (*namely*) that which it takes hold of, and that is the righteouſneſſe of God, as the Apoſtle calls it, 2.*Cor*,5.21. and that is the perfect righteouſneſſe of Chriſt; which hath all the power and merit of it from his godhead, and is therefore called the righteouſneſſe of God, and ſo is Faith counted for righteouſneſſe, becauſe it takes hould on that which is our righteouſneſſe in the ſight of God, euen the perfect righteouſneſſe of Chriſt: other obiections there be but theſe are the chiefe, and theſe beeing anſwered let vs hold it as a truth grounded on the word of God, that our iuſtification in the ſight of God is not onely by the death and paſſion of Chriſt, but alſo by his perfect actiue obedience imputed vnto vs, before we come to the laſt wordes of this verſe obſerue one thing further, the Apoſtle ſaith not through the wood of his croſſe, but through the bloud of his croſſe, power to reconcile, pacifie, ſatisfie and ſanctifie, is not giuen to the wood of the croſſe, but to Chriſt his painefull ſuffering on the croſſe. The papiſts aſcribe much to the woodden materiall croſſe of Chriſt, that it being the inſtrument of redemption and the Altar on which Chriſt was offered, it is ſanctified and truely called holy croſſe, whereas indeed the Scripture neuer calls it holy but rather curſed for the Apoſtle proues that Chriſt became accurſed for vs in that he ſuffered on the croſſe, and that by teſtimony taken out of the olde teſtament, it is written, *curſed is euery one that hangeth on tree*: yet the Papiſts will needes force holineſſe vpon the woodden croſſe, yea they put confidence in it, and pray vnto it, holy croſſe ſaue vs: thus groſſely ſuperſtitious are they, it is ſufficient to haue named this among ſuch as renounce and abhorre ſuch popiſh groſſe and carnall ſuperſtition.

Anſw.

Phil.3.9.

We are to hold the truth of the doctrin deliuered.

Popiſh ſuperſtition touching the wooden croſſe of Chriſt, diſcouered to bee moſt groſſe.

Gal.3.13.

Come we to the laſt words (*both the things in earth, and* *the things in heauen*) theſe words are a diſtinction of things reconciled to God, by things in earth we are to vnderſtand onely the choſen of God liuing in the world : by things in heauen, the holy and elect Angels as they are called.

Interpretation.

1.Tim. 5.21.

Obiect.

Haue the elect Angells who neuer ſinned neede of Chriſt a mediatour ? this ſeemes contrary to all ſhew of truth, for reconciliation is a ſetting at one, by taking away ſinne.

Anſ.

Angells had need of Chriſt a mediator, not of redemption from ſinne, for ſo Chriſt is onely the mediatour betweene God and man, but of conſeruation in goodneſſe and grace, that they might by the grace of Chriſt be confirmed and ſet out of danger of defection and falling from God, and that they might againe be knit together with the elect vnder one and the ſame head Chriſt Ieſus, as the Apoſtle ſaith, *Eph.* 1. 10. that he might gather together in one all things, both which are in heauen, and which are in earth in Chriſt. In theſe reſpects the holy Angels had need of a mediator.

1. Tim.2.5.

Doctrin. 6. **Gods choſen children are right deare to the Lord.**

Heb. 11.39.40

Now that which we haue hence to marke, is this, that it pleaſed the Lord together with the reconciliation of his choſen to himſelfe, to worke the confirmation of his elect Angels in grace & goodnes, knitting them inſeparably to himſelfe, he would not perfect the bleſſedneſſe of his holy Angels, without the bleſſedneſſe of his choſen amongſt men : he might haue confirmed them long before, but hee would not, it was not his pleaſure to giue them that bleſſing, till Ieſus Chriſt the mediator came and ioyned them with man. Heere then we are taught to ſee & conſider the infinite and vnſpeakeable loue of God to his choſen, that his choſen children are right deere to the Lord, and of exceding great price with the Lord. We ſhall find it the argument of the holy Ghoſt himſelfe, to prooue that the Lord had a fatherly, prouident, and ſpeciall regard of his church vnder the new Teſtament, that the Saints that ſuffered in time of the old Teſtament got not the thing promiſed, becauſe God had reſpect to vs : God prouiding that they without vs ſhould not be perfected. Where the argument ſtands thus ; That the Lord had a fatherly care ouer vs, becauſe they were not made perfect without vs, and ſo it doth plainely manifeſt and euince the Lords wonderfull loue, and his gratious regard of his choſen, that he would not giue his holy Angels their full bleſſing of their confirmation in grace, without the bleſſing of the reconciliation of his choſen, and that this loue of the Lord towards his choſen, may bee yet more cleare vnto vs, conſider that the choſen children of God, are ſo eſteemed of the Lord, that for their ſakes hee doth many times extend his bounty, and beſtow temporarie benefits vpon the wicked, if ten of them had been found in Sodome, the whole Citie had beene ſpared for their ſakes. The world doth hate, malice, mocke and contemne the godly, making more accompt of one prophane *Eſau*, than of twenty true hearted *Iacobs*, but the Lord whoſe loue is life it ſelfe, more eſteemeth one *Iacob*, one faithful ſeruant of his, then ten thouſand worldlings ; yea ten of them ſhall ſtand before him to turne him from anger to mercy, when hee will not vouchſafe to reſpect ten thouſand ſuch as the world honoureth for men and women of great accompt.

Gen. 18.

Vſe. 1. We are to ſeek and ſue to be within compaſſe of Gods loue.

Oh then let vs euer ſeeke and ſue to bee within compaſſe of the Lords loue, rather than the worlds liking, and ſay with the Prophet *Dauid*, Pſalme 4. 6. Many ſay who will ſhew vs any good ? but Lord, lift vp the light of thy countenance vpon vs. Againe, are the choſen of God of ſuch high eſteeme and price with the Lorde, that without them hee would not perfect the bleſſed eſtate of his holy Angels, and by them and for them hee extends his goodneſſe to the wicked ? Then let vs haue our eies opened to behold whether good or euill doe come to a land, to a city, or to an houſe by ſuch as feare God ; for the ſake of tenne ſuch, the Sodomites had eſcaped the fearefull plague of fire and brimſtone, and for *Noahs* ſake, was

Vſe. 2. Such as feare God, bring much good to the place where they liue.

Cham preſerued. *Paul* had all the ſoules giuen him that were in the ſame ſhip, *Act.* 27. 24. are theſe then the hurts of a place, and muſt bee rooted out, or elſe we ſhall not bee well. Oh then learne to ſee their price with God, and the profit and good that comes euen to the wicked, by ſuch men and women as feare the Lord, learne to eſteeme of them as we ought; let vs not be like the Gadarenes *Mar.* 5. to prefer our ſin before Chriſt, and wiſh any one fearing God to be gone, rather then part with a trifling profit, learn I ſay, to thinke on the price with God, and profit to men, of ſuch as feare the Lord.

Ver. 21. 22. VER. 21. *And you which were in times paſt ſtrangers and enemies, becauſe your mindes were ſet in euill workes, hath he now alſo reconciled.*

22. *In the body of his fleſh through death, to make you holy and vnblameable, and without fault in his ſight.*

In theſe words the Apoſtle applies that which hee hath generally ſaid of reconciliation in ver. 20. to the Coloſſians in ſpeciall, affirming that they in particular, were reconciled to God by the death of Chriſt, that is the propoſition laid downe in theſe two verſes.

Now this propoſition is amplified by a deſcription of the Coloſſians, what they were before their reconciliation, (namely) *ſtrangers and enemies, and you which were in times paſt ſtrangers & enemies*: together with the proper ſeat and ſubiect of that enmity (namely) their *minds*, and that not in the eſſence and ſubſtance of their *mindes*, but in the qualitie of them, that their mindes were ſet in euill workes ill affected.

The ſecond amplification of the propoſition is in the verſe 22. from the ende of their reconciliation in theſe wordes, *to make you holy and vnblameable*, and that before him, *in his owne ſight*, theſe are the generall parts of theſe two verſes.

I will firſt ſtand on that part of the Apoſtles propoſition that is laid downe in the verſ. 21. together with the deſcription of the Coloſſians, before their calling and conuerſion: *you which were ſtrangers,* that word is metaphoricall, and is put to ſignifie a ſpirituall ſeparation and alienation from God. That the Coloſſians before their conuerſion, were as ſtrangers vnto God, in reſpect of ſpirituall communion, that they had as it were nothing to doe with God, nor he with them, in regard of any ſpirituall bleſſing and comfort promiſed to his children, ſo doth the Apoſtle expreſſe it in the ſtate of the Epheſians, *cap.* 2. 12. that they were aliants from the common wealth of Iſrael, and were ſtrangers from the couenants of promiſe, and had no hope, and were without God in the world; and makes it further cleare by oppoſition, ver. 19. that to be *ſtrangers* is to haue no fellowſhip with him, either publique or priuat, *enemies,* that is, ſuch as did hate God, and were hated of God for ſinne.

Interpretation.

Obiection.

How can it be that any ſhould hate God the chiefe good yea, goodneſſe it ſelfe?

Anſw.

The wicked hate God, not ſimply as he is God, and the chiefe good, but as he is a Iudge and a ſeuere puniſher of ſinne, and as the guilty malefactor doth hate the Iudge, not as he is a man, good, liberall, &c. but as he is a iuſt ſentencer of his euill deeds, (ſaith he) that is, God the Father, *(reconciled)* that is, actually and effectually, by communicating vnto you the vertue of the death of his Son. Thus then the words are to bee conceiued: And euen you Coloſſians, who in times paſt were eſtranged from God, in regard of ſpirituall communion, yea, were ſuch as hated God, and were hated of God, hath God the Father now actually and effectually reconciled.

The firſt thing that wee haue heere to marke, is, that the Apoſtle doth not content himſelfe to deliuer the generall doctrin of reconciliation between God and his choſen, but he doth in particular apply it to the Coloſſians, and ſaith, euen you hath he reconciled.

Doct. 1. Generall doctrines muſt be applied particularly. 1. Tim.4.2.

Hence wee may gather, that generall doctrines taught out of the word, muſt bee particularly applied to the hearers for their comfort or reproofe, or to profitable vſe for their edification, we finde it the Apoſtles charge to *Timothie*, not onely in generall to preach the word, to open and publiſh the ſecrets of the Goſpell, but to bee inſtant in improouing, rebuking and exhorting, with all long ſuffering and doctrine, *Tit.*2.15. theſe things ſpeake, and not onely ſo, but exhort and rebuke with all authoritie; the reaſon & ground of this is twofold.

Reaſons.

1. Firſt, becauſe the Lord hath ordeined the preaching of his worde, not onely for the edification of the vnderſtanding, and for the information of the iudgement and bettering in knowledge: but for the reformation of the heart and life, that the heart alſo may be ſtirred vp to a loue of God and an hatred of euill, & that eſpecially, bicauſe in all diuine and holy exerciſes, the heart and affections, both by naturall corruption and Satans ſuggeſtion are moſt wayward and vnruly; it is an eaſie matter to bring the body, and not ſo hard to attend & to conceiue the doctrine deliuered, but to bring into captiuitie euery thought to the obedience of Chriſt, as the Apoſtle ſpeakes, 2. *Cor.* 10. 5. that is a matter of great hardneſſe and difficulty, and therfore the truth muſt not onely be taught in generall, but it muſt alſo be applied in particular, that the power of it may be felt to a thorow reformation.

2. Againe, ſome of the hearers of the word are in their naturall blindneſſe and hardneſſe, ſome are poſſeſſed with a ſpirit of ſlumber faſt aſleepe in their carnall ſecuritie, others ſhroud themſelues vnder hypocriſie, and therefore they muſt be dealt withall, not onely with plains and euidence of truth, but with powerfull application of that truth, and earneſt importunity; that the ignorant may be informed, the ſenceleſſe and ſecure may be rowſed, and the hypocriticall made to ſee their ſin.

Vſe. 1 Hearers of the word muſt ſuffer inſtruction and reproofe as iuſt occaſion is offered to the teacher.

Is it ſo that generall doctrine muſt be particularly applied to ſome profitable vſe, ſurely, then the hearers muſt ſuffer both teaching, inſtruction, and alſo reprehenſion, and correction as occaſion is offered to the teacher, they muſt not ſtart aſide when the word is opened and applied to their iuſt reproofe, ſheweing them their ſinnes, or threaning iudgements againſt them for their ſinnes, men muſt heare with willingneſſe and patience the word of iuſt reproofe and not quarrell with the affection of the ſpeaker, when they are iuſtly taxed for their ſinnes. If they do, it is not onely an argument of a ſpirituall phrenſie, but of Gods iudgements imminent and ready to fall vpon them when they cannot abide to be touched, but wil haue Preachers ſpeake pleaſing and flattering things vnto them, this iniquitie, ſaith the Prophet *Iſaiah*. 30. 13. 14. ſhall be vnto them, as a breach that falleth, both ſuddenly and remedileſſe, without all hope of recouery, like the breaking of a potters pot, which is broken without pittie, and in the breaking thereof is not found a ſheard to take fire out of the hearts, or to take water out of the pit.

Note.

And conſider wee, that the word truely taught and applied neuer returnes emptie, for if it worke not godly ſorrow and amendment, certainely, it workes, hardneſſe and impenitency. It is either the ſauour of life to life, or the ſauour of death to death, and remember withall what *Salomon* hath ſaid, *Prouerb.* 28. 9. that hee that turneth away his eare from hearing the Lawe, euen his praier ſhall bee abhominable. Hee that refuſeth to heare God ſpeaking in his accuſing, condemning and threatninge Law, the Lord in iuſtice will turne away his eare from his praier, and his praier doth incenſe the Lord to wrath aginſt him. Learne wee then to ſubmit our ſelues to bee taught the truth, and to be rebuked for any thing that is amiſſe in vs.

Vſe. 2. The Miniſter of God may apply the promiſes of the Goſpell to particular beleeuers.

Secondly is it ſo, that the word muſt not onely bee generally taught, but particularly applied, ſurely, then the miniſter of God may lay the indefinite promiſe of the Goſpell to the heart of euery particular man for his comfort, and aſſure him that he beleeuing them, hee ſhall be ſaued.

Obiect. Yea but ſaith the Papiſt euery man is a liar, & may both deceiue, and be deceiued, & the miniſter telling may erre, how doth either the miniſter know that the man to whom he ſpeakes is of the number of the elect? or how can the man be certaine that the miniſter miſtakes not, when hee doth aſſure him of his ſaluation.

See how theſe enemies of the grace of God and of the word of his grace would faine ſhift off the plaine euidence of the word, to hold the people in ſuſpence and doubt of their ſaluation.

Anſw. "It is not to the purpoſe, whether the miniſter know "that the man to whom hee ſpeakes be in the number of "the elect, the miniſter doth not, neither is he to aſſure a-"ny man of his ſaluation, but vpon condition of beleuing, "hee doth onely apply the generall promiſes of the "word to euery man particularly vpon condition of be-"leeuing. After this manner, the Goſpell ſaith, whoſoeuer "beleeues ſhall be ſaued, the application of the miniſter is "this, therefore beleeue thou *Iohn* or *Thomas* and thou "ſhalt be ſaued, and this is in effect, as if Chriſt himſelfe "ſhould ſay vnto him, beleeue thou, and thou ſhalt be ſa-ued: for to his miniſters hee hath committed the worde of reconciliation: 2. *Corin.* 5. 19. and ſo any man finding true faith in himſelfe, (as he may finde it vpon due examination as the Apoſtle hath made cleare 2. *Cor.* 13. 5. proue your ſelues whether ye are in the faith. Examine your ſelues: know ye not your own ſelues, how that Ieſus Chriſt is in you, except ye be reprobates?) he may bee aſſured of his owne ſaluation.

The next thing wee haue to marke is this, the Apoſtle ſaith the Coloſſians were in times paſt *ſtrangers and ene-mies* but now they were reconciled from this difference of times

Men may be changed in reſpect of their ſpirituall condition.

times we may conclude that there is an intercourſe & ſucceſſiue change not onely in thinges naturall, but alſo in things ſpirituall and ſupernaturall, men may bee changed in reſpect of their ſpirituall condition, and of children of wrath by nature, they may bee made the ſonnes of God, and heires of life and ſaluation, a point plainely taught by Gods effectuall vocation and calling of men out of the kingdome of darkeneſſe into the liberty of Gods children and not onely cleare from this text but by many other places of Scripture *Rom.* 6. 11. ye haue beene ſeruants of ſinne, but ye haue obeied from the heart vnto the forme of the doctrine whereunto ye were deliuered, *Epheſ.* 5. 8. yee were once darkeneſſe, but now are light in the Lord. If any man be truely called out of the ſtate of nature into the ſtate of grace, he can vpon his owne experience iuſtifie this truth, that the ſpirituall condition of men may in time be changed, and the ground of this is, Gods eternall purpoſe of ſauing ſome: for whom he hath before al times appointed to life and ſaluation, them he will in time call & bring home to himſelfe *Rom.* 8, 30. whom he predeſtinate them alſo he called, and whom he called them alſo he iuſtified, and whom he iuſtified, them alſo he glorified. Other ſheep I haue, which are not of this fold, them alſo muſt I bring ſaith our Sauiour *Iohn.* 10. 16.

***Reaſon* 1.**

Vſe.

We muſt take heede of vntimely cenſure and raſh condemning ſuch as are yet vncalled and vnconuerted.

This being ſo that the Lord in time will bring home his wandring ſheepe into his ſheepfold, and draw them that are far off neere to himſelfe, it ſerues to reprooue the prepoſterous and raſh iudgement of ſome who are ſo bold as to ſtep vp into Gods chayre, and to giue their deffinitiue ſentence of ſome wicked & vngodly men & to pronounce them reprobates and vtterly caſt away, we muſt take heede of this boldneſſe, and know that we are not to deſpaire of the finall ſtate of any wicked man, vnleſſe his ſinne bee againſt the holy Ghoſt (which we can hardly know and diſcerne) for the Lord can and will in his appointed time call him home if he belong to his election. *Paul* his example may be in ſtead of many, how was he eſtranged from God? and how farre was he carried in fury and bloudthirſty cruelty againſt the Church of God *Acts* 9. 1. it is ſaid, he breathed out threatnings: and his owne confeſſion is, *Gal.* 1. 13, that he perſecuted the Church of God extreamely, and waſted it, yet afterward it pleaſed God to call and conuert him, and of a violent bloudy perſecutor to make him an excellent and famous preacher, in this example the Lord hath taught vs to expect with patience the conuerſion of rebellious ſinners, knowinge this, that God can call and conuert when hee will, and whome he will, he calls labourers into his vineyard, ſome at one houre, and ſome at another, *Mat.* 20. it is therefore S. *Pauls* leſſon to *Timothy*, 2. *Tim.* 2. 25. and it muſt be ours, that wee ſuffer euill men patiently, that are cureable, in whome there is any hope proueing if God at any time will call them to repentance, and God can and wil in his good time bring home his choſen, be they neuer ſo farre ſtrayed from him, therefore take heede of vntimely cenſure and raſh condemning any man yet vncalled and vnconuerted.

Doct. 3. Gods elect in regard of election are beeloued of God being yet vncalled.

Now in that the Apoſtle ſaith that the Lord had nowe actually reconciled the Coloſſians being ſometimes meer ſtrangers and enimies, wee may further gather, that Gods elect, though for the preſent they be vncalled, yet euen then in regard of election they are within the compaſſe of Gods loue. For why? the Lord will in time call them, and actually reconcile them to himſelfe as he did the Coloſſians and that doth plainely proue his precedent and foregoing loue towards them, that hee loued them beefore their effectuall calling, enen when they were ſtrangers and enimies: yea the Lord embracing his choſen in Chriſt as the Apoſtle ſaith, beefore the foundation of the worlde Eph. 1. 4. though they make defection, and be eſtranged from him, yet he changeth not vpon them, he onely hates their ſinne but ſtill loues them. Hence it is that the Apoſtle ſaith, that God ſets out his loue, makes his loue towardes his elect Rom. 5. 8.

knowne,yea he makes it knowne both to them and to all the world,that hee loued them euen, while they were yet ſinners,in that he gaue his ſon Chriſt to die for them, and S.*Ioh.*1.*epiſt.*4.9.ſaith.In this appeared the loue of God towards vs,becauſe God ſent his only begotten ſonne into the world,that we might liue through him,his loue was toward his choſen before,and in this was it manifeſted, that he ſent his only begotten ſon into the world, & euen then whē we loued not him but were yet in our ſins he loued vs.

Reaſons.

Iames 1.17.

Rom. 11.28.

The reaſon and ground of this is from the immutability of God,with whom is no variablenes, neither ſhadowing by turning, and his loue is eſſentiall and of the ſame nature with himſelfe,and therfore theſe whom he hath loued from all eternity and in loue elected and appointed to life and ſaluation,them he doth imbrace in his loue for euer.It is not their enmity towards him that can make him turne away his loue from them in regard of election, and thus the Apoſtle reaſoneth, that the Iewes as concerning the Goſpell were enemies, but as touching the election, they are beloued for their Fathers ſakes,for ſaith he ver.29. the gifts and calling of God are without repentance. The Lords loue either in gifts or calling is vnchangeable.

Ob.

But will ſome ſay,are the elect of God as yet vncalled, and as yet ſtraungers and enemies within the compaſſe of Gods loue,then it ſeemes their perſons and workes are pleaſing vnto God before their conuerſion, and that is agreeable to popiſh doctrine, that is a thing they much contend for and ſtand vpon.

Anſ.

Note.

For anſwer to this wee muſt learne to marke a different degree of the Lords loue extended towards his choſen, in it ſelfe it admits neither more nor leſſe,but as it is reached out towards Gods choſen,there bee indifferent degrees of it for they are loued of the Lord before their calling as the elect of God onely knowne to him ſo to be,and in time to bee called with that degree of loue that is proper to the elect vncalled,but when they are called and iuſtified, then they are loued with a further degree of his loue euen to an actuall acceptation of their perſons and good works as pleaſing vnto him in Chriſt, they beeing ingrafted into Chriſt their perſons and good workes are actually accepted as pleaſing to God in and through Chriſt, and ſo it remaines a truth that the choſen of God yet vncalled in regard of election are loued of God though not with that degree of his loue, it pleaſeth him to vouchſafe to them that are actually called.

Vſe. A ground of great comfort to ſuch as haue teſtimony of Gods ſpeciall loue towards them

This may be to euery one that hath had teſtimony of Gods ſpecial loue towards himſelfe a ground of exceeding great comfort? for why? is it ſo that Gods choſen are loued of God from all eternity, are men when they are vncalled within the compaſſe of that loue of the Lord? then whoſoeuer hath had a true taſte and teſtimony of Gods loue towards him, may bee comforted with full aſſurance that that loue ſhall continue for euer, doth the Lord ſtill loue thoſe whom he hath elected though they be as yet eſtranged from him and doe not know his loue and will hee in time make knowne that loue of his to them in their reconciliation to himſelfe? And will his loue then euer faile thoſe to whom it hath beene manifeſted and teſtified in ſpeciall manner? it is not poſſible, though the Lorde for the preſent may ſeeme to hide his face from thee, yet if euer thou haſt had any pledge of his ſpeciall loue towards thy ſelfe, comfort thy ſelfe, thou maiſt be aſſured his loue will neuer forſake thee, his loue is eternal and neuer changeth, and vpon former experience of it, thou maiſt reaſon thus for thy comfort, the Lord hath formerly teſtified his loue towards mee, therefore he will ſtill continue to loue me, he will be good vnto me, becauſe he hath beene good, and adde one teſtimony of his loue and mercy to another to his firſt, a ſecond, to the ſecond a third, and ſo euer one mercy to another and one meaſure of loue to an other, this Dauid knew well, and therefore hee intreated the Lord to bee good vnto him, becauſe hee had beene good

*Pſalm.*4.1. thou haſt ſet mee at liberty when I was in diſtreſſe, and therefore ſtill haue pitty vpon mee, and this was the ground of *Dauids* comfort, and this may ſtabliſh thy heart alſo with comfort, if euer thou haſt taſted the ſweetneſſe of the Lords ſpeciall loue thou maiſt with cheerfull heart ſay. O Lord bee good vnto mee not becauſe I haue beene a good ſeruant of thine, but becauſe thou haſt beene a good God of mine. If thine obedience were to be the argument why the Lord ſhould bee good vnto thee then (though thou beeſt a faithfull ſeruant of God) yet doubtleſſe in conſcience of thine owne ſinne, thine heart would faile thee, but the argument is to bee the Lords former goodneſſe and loue expreſſed towards thee, and this is a ſure argument that will neuer deceiue thee, the Lord hath beene good, therefore hee will ſtill and euer be good, thou haſt had experience of his loue, therefore build vpon it, his loue ſhall neuer faile thee, let vs meditate and thinke vpon this ground of comfort, in time of need wee ſhall finde much ſweetnes in it.

Pſal.4.1.

Doct. 4.
A ſtranger to God is an enemy to God.

The next thing wee haue to marke as a ground of further inſtruction is this, the Apoſtle doth couple and conioyne theſe two together *ſtrangers and enemies*, hence wee are taught that a ſtranger to God is an enemy to God they euer go together, it is not betwixt God and man as betwixt man and man, one man may be a ſtranger to another, yet not an enemy, but if thou be a ſtranger to God, thou art an enemie to God. Chriſt himſelfe hath taught the trueth of this, *he that is not with me is againſt me*, ye he makes it a reciprocall propoſition, and true backe againe, for ſaith hee, *Marke* 9.40. *hee that is not againſt vs is on our part*: whence we may eaſily conceiue the reaſon of it why a ſtranger to God is an enemy to God, becauſe by the teſtimony of our Sauiour there is no *medium* between them, no middle condition betweene a ſtranger to God and an enemy to God, he that hath not communion with God (which in deed) is

Mat.12.30.

to be a ſtranger vnto him, he hath it with the Deuill, yea luke warme profeſſors ſuch as the holy Ghoſt ſaith are neither hot nor cold *Reuel.* 3.15. which ſeeme to hold a middle condition, in deed and truth rightly conſiderered in that they are lukewarm they haue fellowſhip with the deuill, and ſo muſt needs, ſo far forth as they are luke-warme be enemies to God, and this ought to teach vs to take heed how we be alwaies eſtranged from the Lord.

Vſe. 1.
We muſt take heed we be not any way eſtranged from God.
Luk.15.13.

Some the holy Ghoſt hath noted out as great ſtrangers to the Lord, and ſuch as are gone farre away from him as riotous perſons, drunkards and ſuch like, theſe (without queſtion) are at open defiance with the Lord, their behauiour ſhewes it, they bend their tongue like bowes as ſaith the Prophet *Ieremie* 9.3. and ſhoot out their arrowes, bitter and blaſphemous words againſt God.

Wee muſt not onely take heed of this that we become not ſuch ſtrangers as theſe who are at open warre with the Lord, and can iuſtly looke for nothing, but that the Lord ſhould deale with them as with his profeſſed enemies, euen come downe in iudgement vpon them, hew them in peeces, and giue them their portion with hypocrites, we muſt not onely take heede of this great ſtrangenes and open hoſtility, but beware that thou turne not ſo much as thy foot from the Lord, keepe thy ſelfe at home with him, frequent his houſe and come often to his table where thou maiſt haue familiar communion with him, for as wee count him a ſtranger who ſeldome or neuer comes home vnto vs. So is he a ſtranger to the Lord who often abſents himſelfe from his houſe, & ſeldom or neuer comes to his table, & in that wilful ſtaying himſelfe from the houſe & table of the Lord he becomes an enemy to God, and takes vp a banner againſt him, which is little thought on by many perſons, who ofttimes vpon no occaſion abſent themſelues, & ſeldome, ſcarce once in a yere or two come to the Lords table, if a man ſhould ask ſuch perſons whether they loue God or no, they would ſcorn the queſtion, but if they

Note.

make anſwer it would be readily this, O yes they loue the Lord, they would be ſorry elſe, but wilt thou vnderſtand ô thou vaine man whoſoeuer thou art, if thou wilt vnderſtand and conſider it aright, know thou art an enemy to God, whatſoeuer thou ſaiſt to the contrary, thou art a ſtranger vnto him, thou haſt not that familiar and comfortable fellowſhip with God, that his people haue in his houſe, and the Lord holds thee a ſtranger, & conſequently an enimie vnto him, & without repentance, will iudge & plague thee as one of his enemies, thinke vpon it whoſoeuer thou art that haſt bin careleſſe in frequenting the houſe and table of the Lord; & remember the words of the holy Ghoſt himſelfe, *If any withdraw himſelfe, my ſoule ſhall haue no pleaſure in him.* If any withdraw himſelfe from the communion of Saints in the houſe of God, and ſo from communion with God himſelfe, he withdrawes himſelfe from vnder the ſpeciall prouidence of God, he is not vnder the ſpeciall tuition of the Lord, but only vnder his long ſuffering.

Acts 10.38.

Doctrine 5.
Together with Gods mercy towards vs, we are euer to conſider our own miſery.

One thing more may hence be obſerued, we are to mark that the Apoſtle ſpeakes not of the benefit of reconciliation alone, but with it puts the Coloſſians in minde of their miſerable eſtate, in which they ſtood before they were reconciled, the concluſion hence may be generall (namely) this, that together with the mercy of God we are euer to conſider our own miſerie; the Lords bounty in any good bleſſing beſtowed on body or ſoule, ſhould euer bring vs to a conſideration of our owne former wretchednes, that is a rule of excellent vſe, the practiſe of it will make vs truely humble, and truly thankfull to God for his mercy.

Vſe.
It will make vs truly humble, and truly thankfull to Gods mercy.

If the rich man who hath come vp of ſmall beginnings, would but thinke of the Lords preſent bounty, together with his owne former pouertie, it would make him in all humilitie and thankfulneſſe, to ſay with good Iacob, *I am not worthy of the leaſt of all thy mercies, and all the trueth which thou haſt ſhewed vnto thy ſeruant, for with my ſtaffe came I ouer this Iorden, and now haue I gotten two bands.*

Gen. 32.10.

Note.

and if with the bleſſing of our apparell, wee did but conſider our own ſhame and ſin vpon which apparell was giuen (for it came in vpon the fall) it would pull down the pride of many in the world; here is a rule of direction for thee in reſpect of apparell. Some ſay you can giue no ſpeciall direction what manner of apparell we are to weare, and of what faſhion our apparell ought to bee, how much lace, fringe, gold or ſiluer; &c. wee are to put vpon our apparell. Indeed tis true, the Scripture doth not ſet down theſe particulars, but yet conſider thou with thy apparel, thine own miſery, ſhame and deſert by ſin, and that will roote out thy vaine delight in thy apparell; remember thy apparell is a badge of ſinne and the deſert of ſinne, and that will pull down thy pride, and make thee rather ſigh than ſwell with pride, as many do in reſpect of their apparell.

Interpretation.

Come we to the ſeat and ſubiect of that enmity that was in the Coloſſians towards God before their reconciliation, (namely) their minds, & thoſe ill affected in theſe words, *(becauſe your minds were ſet in euil works)* the Apoſtles word in the original, here tranſlated *(minds)* doth ſignifie agitatiõ or diſcourſe of mind & reaſon, wherby one thing is inferd vpon another, as when the minde doth not ſimply apprehend, but deduce one thing vpon another, that deduction is properly called διανοια diſcourſe of mind & reaſon, & that is the Apoſtles word, whereby no doubt he would haue vs to vnderſtand al the chief powers of the ſoule *(namely)* reaſon, will and affections, for as ſound and true friendſhip amongſt men ſtands not only in conſent of vnderſtanding, when men conceaue the ſame things true or falſe, but in actual conſent of wil and affections, & their enmity ſtands in the difference & diſſent of minds, will and affections, ſo is there enmity between God & men, when the minds, wils and affections of men are oppoſite and againſt the wil and wiſdom of God, therfore by the word *(minds)* we are to vnderſtand, reaſon, will and affections *(were ſet)* theſe words are not expreſſed, but yet they are implied, the Apoſtle ſpeaking of the Coloſſians in their naturall condition; for in ſaying (*their minds in euill works*) he doth therby giue vs to vnderſtand, that their minds had not in them only that originall corruption, that is common to the regenerate & vnregenerate, (euen the moſt regenerate hauing originall ſin remaining in them) but that they had in thẽ actual ſinfulnes, as dulnes in their mindes, ignorance, obliuion, peruerſnes in their wills, frowardneſſe in their affections, and that the powers of their ſoules were wholy bent vnto ſin, therfore the words may wel be rendred as they are, bicauſe your minds were ſet on euill works, & the meaning of thẽ is briefly this, bicauſe your reaſon, will & affections, had in them actual ſinfulnes, & were wholy bent & ſet vpon ſin.

Rom. 3. 13. 14. 15. 16. 17. 18.

Now here firſt obſerue that the Apoſtle ſaith, the Coloſſians were enemies to God, not becauſe their bodies were defiled with ſin, as that their throat was an open ſepulchre as he ſpeakes *Rom.* 3. 13. 14. their mouthes full of curſing and bitterneſſe, &c. though thoſe things no (doubt) were common amongſt them before their conuerſion, but becauſe their mindes were ſet on euill workes.

Doct. 6. All ſinne begins in the minde.

Hence we may gather that the beginning, and as it were the head & fountain of all ſin is the mind, the inward faculties of the ſoule are firſt defiled, & from thence flow filthy ſtreames of all actuall ſinnes. It is a point taught by Chriſt himſelfe *Mat.* 15. 18. that euill things which proceed out of the mouth, come from the heart, for out of the hart ſaith he, come euill thoughts, murders, adulteries, fornications, thefts, falſe teſtimonies, ſlanders: where wee ſee he makes the heart, vnderſtanding by that the inward powers of the ſoule, the root and beginning of all euill. Hence it is that the Apoſtle doth ſo often vrge renouation of minde, as *Rom.* 12. 2. *Be changed by the renuing of your minde*, Eph. 4. 23. *Bee renewed in the ſpirit of your minde. Let vs cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, and growe vp vnto full holineſſe in the feare of God.* And *Dauid* prayed Pſalme 51. 10. *that the Lord would create a cleane heart*

2. Cor. 7. 1.

within him, and there is reaſon alſo to prooue this, that the firſt and principall ſeat of ſinne is the minde and ſoule, becauſe all actiuitie and motion, good and bad is from the ſoule, the body is but the inſtrument of the ſoule.

Vſe. 1. Confutation of the Papiſts.

Firſt, this ſerues to diſcouer vnto vs the errour of the Papiſts, who teach that the firſt motions of the minde diſordered, euen the euill luſt and concupiſcence of the heart without conſent of will to accompliſh euill, is no ſinne, this cannot ſtand with the truth now deliuered, for if the minde and heart be firſt defiled, and from thence comes actuall ſinne, it muſt needs be, that the firſt motions of the minde to euill, and the laſt of the heart, though it be without conſent is ſinne, yea in the regenerate, and it may eaſily be prooued, for euen the hauing of an euill thought in the minde is repugnant and contrary to the Law of God, and a fruit of corruption it is, ſuch as we ſhould neuer haue had, if wee had ſtood in the ſtate of innocency, and therefore naught, and a ſinne.

Ob.

Yea, but ſaith the Papiſts, we read, *Iam.* 1. 15. that *when luſt hath conceiued it bringeth forth ſinne*: marke (ſaith he) concupiſcence tempteth, and allureth by ſome euill motion, but that is no ſinne till it doth conceiue (that is) obtaine ſome liking of the will in giuing eare to it, and not expelling it.

Anſw.

To this I anſwer, that the Apoſtle ſaith, not that concupiſcence is no ſinne till it haue conceiued, that is but their gloſſe which corrupt the text, but the Apoſtle makes a diſtinction betweene concupiſcence and actuall ſinne, and ſaith, when it hath conceiued it brings forth actuall ſinne, (for ſinne brought foorth is actuall) and the Apoſtle ſpeakes of the degrees by which actuall ſinne is committed, as that at the firſt luſt enticeth, then followes conſent, and that conſent breakes out into action, action finiſhed brings forth death; and that is the meaning of the Apoſtle, and ſo it ſtill remaines a truth, that the firſt motion of the minde, and laſt of the heart to euill with conſent euen of it ſelfe is ſinne, though not in that height and kinde that outward actuall ſinnes are.

Vſe. 2. We are to keepe our hearts with all diligence.

Secondly, is it ſo that euery actuall ſinne is a ſtreame iſſuing from the corrupt fountaine within, namely, the minde and inward faculties of the ſoule, then it behooues euery one to follow the councell of the wiſe man, *Pro.* 4. 23 *Keepe thy heart with all diligence for thereout commeth life.*

Note.

And in the firſt place, we are to looke to the change and and renouation of our minds, & the purging of our hearts. It is to ſmall purpoſe, for a man to cleanſe his hand, his foote, his eyes, his tongue, &c. ſo long as his minde and heart remaine polluted and vncleane, there being a roote of bitterneſſe in the heart and minde, it will euer bee ſending forth bitter and vnſauorie fruits; yea, the greater and more excellent naturall gifts of minde, a man hath, as wit, capacitie, &c. the fitter iuſtruments hath hee for the committing of ſinne, if they bee not ſanctified; and therefore aboue all we are to looke to our hearts. And that we may ſo doe, we muſt not onely ſee groſſe temptations, but labour to finde out our inward corruptions, and the priuy temptations of Satan laid againſt our mindes. The Apoſtle ſaith, 2. *Cor.* 2. 11. *wee muſt not bee ignorant of his enterpriſes,* of his wiles and fetches, of his ſecret conueyance of ſinne into our ſoules. For example, when Satan cannot faſten vpon vs either by violence or fraude to doe wrong to our brethren in regard of their goods, yet euen then wee muſt not bee ſecure, but ſtand vpon our guard, and ſpie out whether hee doth not caſt into our mindes, a ſecret liking of the goods of our neighbour, tickling and deluding our hearts, and cauſing them to wiſh, Oh would ſuch an houſe, ſuch a field, ſuch a plat of ground, ſuch a ſeruant, or the like were mine, for thus Satan will bee tempering with our hearts, and thus many times conuay ſinne into them, when wee ſee it not, nor thinke not of it, Saint *Paul* himſelfe thought not of the danger of this ſecret deſire of heart, till he came to behold himſelfe in the glaſſe of the laſt commandement, *Rom.*7.7. we muſt therfore labour to finde out theſe priuy temptations, and fortifie, ſtrengthen and guard our hearts againſt them, and repell them, and not ſuffer them to enter. Men that looke not into their owne hearts, and finde not out the corruption of them, and watch not moſt narrowly ouer them, but onely abſtaine from outward groſſe ſinne (as moſt men if they come ſo farre thinke all is well) the Lord many times deales with them proportionably, euen in this life he layes his heauy hand vpon the inward ſoule, and torments the minde when the body is neither ſicke nor ſore, for it is iuſt with the Lord, wherein we ſinne therein to puniſh vs. As the Heathen regarded not to know God, ſo the Lord in his iuſt iudgement gaue them vnto a reprobate minde to doe thoſe things which are not conuenient, as their ſinne was in their mindes, ſo his puniſhment ſeazed and ſettled vpon their mindes. Let this ſtirre vs vp to labour to ſearch our owne hearts, and to finde out the priuy aſſaults of Satan layd againſt them, and to arme our ſelues againſt them. The next thing wee haue to marke, is that the Apoſtle ſaith, their mindes were ſet in euill workes, or were in euill, their mindes were as it were hem'd in and encloſed with ſinne before their conuerſion.

Rom. 1.28.

Doctr. 7. Such as be yet vncalled and not actually reconciled to God, are in the greateſt bondage that may be.

Hence wee are taught, that ſuch are yet vncalled, and are not actually reconciled to God, they are in the greateſt bondage that poſſibly can be, their mindes and all the inward powers of their ſoules are enthralled in the bondage of ſinne, which is the greateſt bondage that can bee, for why? euen a gally-ſlaue vnder the Turke, though hee bee in extreame hard ſeruitude and bondage, yet his minde may bee at libertie, free from the chaines of ſinne, but he that is vncalled, & yet in his naturall ſtate, his mind is fettered and chained with ſinne, ſo as he cannot thinke, will or affect any thing but ſinne, and this ought to bee conſidered, both to teach ſuch as are called out of the ſtate of their naturall bondage into the libertie of the ſonnes of God, to be thankefull to God for his mercy, and to ſtir vp others to haſten by all good meanes out of that miſerable thraldome, and that they may haue a true apprehenſion of their miſery, and be ſtirred vp to haſten of it: let them conſider theſe few things.

Vſe. Thankfulnes to God for deliuerance out of that thraldome, & care to haſten out of it being in it. Motiues to that purpoſe.

Firſt, he that is in his naturall ſtate is a ſlaue to God himſelfe, and that is cleare by his ſlauiſh feare, for hee cannot feare God as a childe of God.

Secondly, he is a ſlaue to good men, ſuch as feare God, and in whom the graces of God appeare, they haue and holde a kinde of ſoueraignty ouer him, it is euen as hell to him to be in their company.

Thirdly, he is a ſlaue to the world, and to the creatures in the world, as the couetous man to his gold, ſome to the ſtarres, ſome to daies, as forſooth, this is a diſmall day, and therefore they may not take in hand any buſineſſe that day, ſome to the flying of a crow, the croſſing of an an hare, and the like.

Fourthly, hee is a ſlaue to himſelfe, either to his body, as the glutton and drunkard, or to the paſſions of his ſoule, as luſt, anger, enuie; or to his conſcience, and that in reſpect of accuſation, teſtimonie and torment, his conſcience accuſing for ſinne, maketh him thinke euery thing elſe doth accuſe him, as the birds and ſuch like; his conſcience giuing teſtimonie to the trueth, many times againſt himſelfe, as *Moſes* ſaith, their God is not as our God, euen our enemies being iudges, his conſcience tormenting him, ſo as many times it makes him his owne butcher.

Deut. 32. 31.

Theſe things well conſidered, they are able to mooue any man, and will indeed mooue him that belongs to God to looke about him, and if he finde himſelfe in his naturall ſtate, to haſten out of it, & that we deceiue not our ſelues, as many doe, thinking they are deliuered from their naturall ſtate, when they are not, let vs examine our ſelues by this

this one rule.

See whether thou haſt ſuffered an holy and heauenly violence, in reſpect of thy beſt pleaſing ſinne, to which thou art moſt naturally enclined: if thou find that the ſpirit of God working by the word, hath drawen thee from vnder the power and tyranny of that ſinne, that thou haſt not now ſuch pleaſure in it, but thou doeſt ſtriue againſt it, and auoide occaſions leading vnto it, then thou art entred into the way of life.

But if thou ſinde thy ſelfe held in that ſnare of the Deuill, as the Apoſtle ſpeakes, at his will, that ſo ſoone as occaſion is offered, thou doeſt apprehend it, and that with much pleaſure and delight, then ſurely I can giue thee no comfort, but let thee vnderſtand that *Cain* and *Iudas* were as neere heauen as yet thou art. Let this be thought on and remembred. *2.Tim.2.26.*

Ver.22.

VER. 22. *In the body of his fleſh through death, to make you holy and vnblameable, and without fault in his ſight.*

Heere we haue part of that propoſition, that is layd before vs in theſe two verſes, expreſſing the materiall cauſe of the reconciliation of the Coloſſians to God, in theſe words (*in the body of his fleſh through death*) then followes in the ſecond amplification of the Apoſtles propoſition, from the end of their reconciliation in the next words (*to make you holy and vnblameable, and without fault in his ſight.*

Interpretation. Come wee to the firſt of theſe, *In the body*, that is, in the body of his Sonne Chriſt (it is added) of his fleſh, to let vs vnderſtand that Chriſt had and hath a true humane body, a body of fleſh and bloud, like vnto ours in all things, ſinne onely excepted (*through death*) that is, through death of that body, and ſo the words are thus to bee conceiued, as if the Apoſtle had ſaid, *In the true humane body of Chriſt his Sonne, deliuered to death, crucified and broken vpon* the croſſe. I might heere ſtand to ſhew that Chriſt his body crucified was and now glorified in heauen, is a true ſubſtantiall body, a body of fleſh taken from the ſubſtance of the Virgin *Marie* his mother, and not a phantaſticall body, a body in appearance onely, a mathematicall or maieſticke body as the *Vbiquitaries* fooliſhly call it, who affirm that Chriſt his body by reaſon of the perſonal vnion is euery where preſent, but to paſſe by that. Obſerue wee that the Apoſtle ſaid verſ 10. it pleaſed the father to reconcile al things vnto himſelfe, and to ſet at peace through the bloud of his croſſe, and heere hee ſaith that the Coloſſians were reconciled in the body of his fleſh, hence ariſeth this point of inſtruction.

Doctr. 1. Both the body and bloud of Chriſt be the price of redemption.

That both the body and bloud of Chriſt is the price of redemption, and the matter of reconciliation, and when wee read of that wee haue remiſſion of ſinnes through the bloud of Chriſt, wee muſt vnderſtand the whole paſſion of Chriſt, euen his body broken, & his bloud ſhed, a point that need not be ſtood vpon for the proof of it (no queſtiō) we eaſily conceiue and condeſcend to the truth of it, yet is it not needles to be remembred, it may ſerue to direct our faith touching the death of Chriſt that we are to eye by faith the body & bloud of Chriſt for the remiſſion of our ſins, wee finde it taught by Chriſt himſelfe that to the nouriſhment of our ſoules to life eternall, wee are by faith to feed both on his body and bloud *Iohn* 6.53. Except ye eat the fleſh of the ſonne of man, and drinke his bloud, ye haue no life in you, and in the next verſe whoſoeuer eateth my fleſh and drinketh my bloud hath eternall life, and our Sauiour hath ordained in the Sacrament of the Supper outward viſible ſignes both bread and wine to repreſent & bring to our remembrance both his body and bloud, and to ſignifie vnto vs that Chriſt is diſtinctly ſet before vs in the Sacrament, as meat and drinke, and as perfect ſpirituall nouriſhment to our ſoules yea *Bellarmine* himſelfe the Arch-pillar of the Romane Synagogue ſaith in plaine

Vſe. We are to eye by faith the body & bloud of Chriſt for the remiſſion of our ſinnes.

termes

Confutation of the Papiſts.

1.Cor. 11.26.

termes, that the forme of bread alone doth not exactly repreſent Chriſt as dead, vnleſſe withall there bee ſeene his bloud as ſhed, and the forme of wine alone doth not ſufficiently repreſent Chriſt as ſacrificed, for (ſayth hee) onely bloud is no ſacrifice; wickedly therefore deale the Papiſts, we may conclude againſt them out of this their owne mouths, who in the Sacrament of the ſupper take away the cup from the people, and will not ſuffer them to haue it; beſide the breach of the inſtitution of the Sacrament, they goe flat againſt the doctrine of the Apoſtle, concerning one principall vſe of the Sacrament, which is to ſhew foorth the death of Chriſt, which is liuely done, when both bread and wine are deliuered, one for the fleſh, the other for the bloud and not otherwiſe, and therfore he ſayth, *as often as ye ſhall eat this bread and drinke this cup, yee ſhew the Lords death till he come*; yea, they are no leſſe commanding ſpeeches ver. 28. let a man eat of this bread and drinke of this cup, then that is, let a man examine himſelfe, it is therefore ſacrilegious in the higheſt degree to withhold the cup from the people, it deſtroyeth the integrity and ſoundneſſe of the Sacrament, and leaues to the people but a maimed and halfe matter of ſpirituall nouriſhment in Chriſt, and an halfe ſatisfaction for their ſinnes which is moſt wicked and damnable: let vs therefore hold faſt and reioyce in the perfect & moſt full ordinance of Chriſt, in that both bread and wine are deliuered vnto vs, and let vs not forgoe the comfort we may haue in this poynt, that they are viſible ſignes of the body and bloud of Chriſt, and doe ſignifie that by faith we feed vpon whole Chriſt, both his body and bloud for remiſſion of our ſinnes, to the perfect nouriſhment of our ſoules to life eternall. One thing further is offered vnto vs from theſe words, I haue heeretofore ſpoken of it, ver. 14. therefore I will onely now recall it to memory. The Apoſtle ſayth not ſimply, in the body of his fleſh, but addes through death, as before the bloud of his croſſe.

Hence we are taught: that we are not to faſten the eyes of our mindes vpon the body and bloud of Chriſt ſimply, but vpon his body broken, and his bloud ſhed, eſpecially when wee come to the Sacrament of the Lords Supper. Wouldſt thou receiue grace, comfort, ſaluation or any bleſſing from the Lord, come then to Chriſt hanging, bleeding and dying vpon the croſſe, if thou come not to God by Chriſt, and by him ſuffering and bleeding on the croſſe (as one ſaith well) there is no hearing God, no helping God, no ſauing God, no God of mercy to thee at all.

Doct. 2. Chriſt his body broken & his bloud ſhed ought to be the obiect of our faith.

Vſe. Grace comfort and euery good thing comes from God thorow the death of Chriſt.

Come wee to the ſecond amplification of the Apoſtles propoſition in the words following *(To make you holy and vnblamable, & without fault in his ſight)* the word (*holy*) to omit other acceptions of it, doth heere ſignifie pure, cleane from all ſpot of ſinne, for ſo the next words do expound it vnblameable, and without fault, the word (vnblameable) is giuen to Chriſt, he is ſaid to be a lambe vndefiled, there is the ſame word that heere is vſed, when therefore the Apoſtle ſaith to make you holy, and addes further vnblameable, and without fault, his meaning is this, to make you pure and cleane, ſo as you cannot iuſtly bee challenged, blamed or reproued for any ſpot of ſinne: Now this holineſſe is twofold, either by imputation of Chriſt his holineſſe or inherent in vs, and that is onely begun in this life, and ſhall be conſummate and made perfect in the life to come, and that the Apoſtle doth meane not only the firſt, but alſo the ſecond, it is cleere by the like place, *Epheſ.* 5. 26. 27. where he ſets it out in the ſame terms, and ſayth, it is wrought by the waſhing of water through the worde, therefore inherent holineſſe is onely begunne in this life, and to be made perfect when wee ſhall bee perſonally ſet before the Lord, and ſhall ſee him face to face in Heauen, ſo much alſo the Apoſtles phraſe doth imply, thus then the words are to be conceiued, to ſet you before his owne face free from all ſpot of ſinne by imputation of Chriſts

Interpretation.

1.Pet.1.19.

Chriſts holineſſe, and by holineſſe inherent begun in this life, to be made perfect when you ſhall ſee the Lord face to face in Heauen.

Doct. 3. Reconciliation with God and holineſſe inherent euer goe together.

Heere firſt wee are to marke that the Apoſtle ſayth, the end why the Lord did reconcile the Coloſſians to himſelfe, communicating vnto them the merit of Chriſt his death, it was to make them holy: hence ariſeth this concluſion, that reconciliation with God, and holineſſe euen inherent begunne in this life euer go together. Whoſoeuer is reconciled to God by the death of Chriſt, is in ſome meaſure ſanctified, and hath holineſſe begunne in him in this life, for its the end the Lord doth propound to himſelfe in reconciling men vnto himſelfe, and can the Lord bee diſappointed of his end? What ſhall withſtand him? againe it is one end of the death of Chriſt to purge from ſinne, he gaue himſelfe, ſaith the Apoſtle, to redeem from iniquity, and to purge vs to be a peculiar people vnto himſelfe, zealous of good workes. Tit. 2. 14.

Therefore, to whomſoeuer Chriſt is a Sauiour by merit, to him alſo he is a Sauiour by efficacy, theſe two are euer vndiuided.

Vſe. They deceiue themſelues who thinke they haue part in the merit of Chriſt his death and yet want holines.

Now then is it ſo, that reconciliation with God, and holineſſe euer goe together, how then doe they deceiue themſelues, who thinke that the merit of Chriſt his death belongs to them, and yet haue not any meaſure of holineſſe in them, nay whatſoeuer is holy they euen hate to bee drawen to it, whatſoeuer is vnholy they wallow in it, they tumble in it, they ioy in it, yea, they euen wiſh to liue in it, and grow old in it, ſuch there bee too many, and yet they fancy to themſelues, that the merit of Chriſt belongs to them, which indeed is a meere fancy helped forward by ſtrong deluſion of the Diuell: I may bee bold to tell thee whoſoeuer thou art, for the Lord himſelfe hath taught mee ſo to ſpeake, Heb. 12. 14. If thou liue not in ſome meaſure an holy life here, thou ſhalt neuer ſee the face of God to thy comfort and ſaluation, thou ſhalt ſee him indeede but to thy ſhame and confuſion, ſo as thou ſhalt call to the mountaines to fall on thee, and to hide thee, but in vaine from his preſence; let our meditation a little ſettle on this poynt, and let vs often thinke vpon the difference of holineſſe and prophaneſſe, the one proouing vnto vs euerlaſting ioy with God when this life ſhall bee ended, and the other aſſured woe with the Diuell and his Angels in the bottomeleſſe pit of hell for euer, if wee throughly thinke of this difference, wee ſhall finde it a peircing argument to pricke vs forward to an holy life, it will doubtleſſe force from vs one of theſe concluſions.

Now liue like a Chriſtian amongſt men, and euer liue like a Saint among the Angels in Heauen, or now ſoake in ſinne and wallow in filthy pleaſure for a ſeaſon, and then rot in the reward of it, an euerlaſting curſe from the preſence of the Lord, in the pit of euerlaſting perdition.

One thing more briefely note wee, the Apoſtle ſaith, not to make you onely holy, but addes further vnblameable and without fault in his ſight,

Doct. 4. The Lord hauing begunne true holines in any he will perfect it. 1.Theſ.5.23.

Hence wee may gather that where the Lord hath begunne true holineſſe, there he will make it perfect, whom hee hath begunne to ſanctifie, he will fully perfect in the end, and this is further cleere by that prayer of the Apoſtle, Now the very God of peace ſanctifie you throughout, this was a prayer of faith, hee was perſwaded the Lord would ſanctifie them as himſelfe ſayth *Phillip.* 1. 6. I am perſwaded of this ſame thing, that hee that hath begunne this good worke in you, will performe it vntill the day of Ieſus Chriſt; and this is a notable comfort to all ſuch, in whom the Lord hath begunne the leaſt meaſure of true holineſſe, they may bee ſure hee will perfect it.

Vſe. Comfort to them in whõ the Lord hath begunue the leaſt meaſure of true holineſſe.

Some complaine of the want of ſanctification (an holy complaint found but in few) yet ſome thus complaine that they finde a dulneſſe and deadneſſe in reſpect of all good motions, and the diuell taking aduantage vpon this, many times perſwades them, they are fallen away, and God hath giuen them ouer. Such muſt know, it is a courſe euer held by the Lord, it is that which Gods choſen haue euer taſted, yet without reiection, they haue had alterations in them, ſomtimes ſweet motions in their ſoules, ſometimes deadneſſe and dulneſſe of heart, what change thinke you felt Dauid, when hee cryed, Pſal. 15. 11. Oh caſt mee not away from thy preſence, and take not thine holy Spirit from me. If euer thou haſt had the firſt fruites of the Spirit, an hatred of thine owne ſinne, a purpoſe of not ſinning in any thing, though now deadneſſe poſſeſſe thine heart yet content thy ſelfe, and waite for full holineſſe in time to bee giuen: the Lord hath once begun holineſſe in thee, and he will perfect it. It is an excellent place and to bee remembred of vs. Wee through the Spirit, waite for the hope of righteouſneſſe through faith, Gal.5.5. The Apoſtle ſayth not, they which are iuſtified doe in the ſpirit by faith yet feele the hope of righteouſneſſe, but they wait ſtill for it. So thou in the midſt of conflicts and terrors which often aſſault thee wayt patiently for righteouſneſſe and in time it ſhall be reuealed and made perfect vnto thee in the Kingdome of heauen.

VER. 23. *If yee continue, grounded and ſtabliſhed in the faith, and bee not mooued away from the hope of the Goſpell, whereof ye haue heard, and which hath beene preached to euery creature which is vnder heauen, whereof I Paul am a Miniſter.*

The relation of this verſe, to the former ſtands thus, if yee continue in the faith, yee ſhall bee ſet in the ſight of God holy and vnblameable, therefore continue in it, and ſo it alſo containes the firſt argument, by which the Apoſtle labors to perſwade the Coloſſians to continuance

The fourth part of this chapter an exhortation to continue in the true faith.

in the faith taught by the Goſpell, for there begins the fourth part of this Chapter, containing an exhortation to continuance in the faith ; vrged by ſundry arguments to the end of the chapter, and the firſt argument is this.

If ye continue in the faith, yee ſhall obtaine the end of your faith, the ſaluation of your ſoules and this is not barely propounded, but amplified by the manner of continuance, in theſe words, *grounded and eſtabliſhed*, and further cleered by the proper paſſion, or by the property of ſuch as are *grounded and eſtabliſhed*, that they ſuffer not themſelues to bee mooued away from the truth in the next words, (and bee not mooued away from the Goſpell. Then followes the meanes how they came to haue that hope of the Goſpell (namely) by hearing the Goſpell preached, and leaſt they ſhould except and ſay, the Goſpell that wee heard, wee heard it onely of *Epaphras* our Miniſter, and wee may doubt whether it bee the true Goſpell of Chriſt or no. This obiection the Apoſtle preuents by two arguments.

That firſt it was the ſame that was preached throughout the world.

And ſecondly, the ſame that *Paul* preached, and whereof he was a Miniſter : which hath beene preached to euery creature, which is vnder Heauen, whereof *I Paul am a miniſter.* Come we to the word of this verſe, as they are layd downe by the Apoſtle, and firſt of theſe words *(if ye continue grounded & ſtabliſhed in the faith)* the conditionall note *(if)* doth not heere imply doubting in the Apoſtle of the continuance of true beleeuers in their faith, as of an vncertaine euent, but the excellency and difficulty of their vndoubted continuance, and the Apoſtles earneſt deſire of the ſame & that appeares in that he therunto perſwades by many arguments, we finde the word ſo vſed in many places of the Scriptures. Looke one for many, if by any meanes I might attaine vnto the reſurrection of the dead.

Interpretation.

Phil 3.11.

The Apoſtle doth not there doubt of his reſurrection, but by that conditionall note makes it knowne, how excellent a good thing it was, and how exceeding much of him deſired.

In the Faith] By Faith we are to vnderſtand the gift of Faith, together with the matter of it (namely) the doctrine of Faith the Goſpell, for the Apoſtle heere ſpeaks of the gift of Faith, with reference to the doctrine of Faith, as hee explaines himſelfe in the next words (*hope of the Goſpell*) (*grounded and eſtabliſhed*) the wordes are Metaphoricall, borrowed from knowne things. The firſt from an houſe built on a ſure foundation. The ſecond from ſuch as doe ſitte faſt in a ſure ſeate, to ſignifie the firme and conſtant reſolution and condition of true beleeuers, thus then the words are to be conſtrued and conceiued.

If ye continue firme and conſtant in faith wrought in you by the Goſpell.

Now for the ground of the firſt inſtruction, wee are to marke that the Apoſtle verſ 4. ſaid, he heard of the Faith of the Coloſſians, and heere hee perſwades them to continuance in Faith, the generall concluſion following hence, is this.

Doct.1. We muſt not only beginne well, but alſo continue in goodnes.

That we muſt not onely beginne well, but we muſt alſo continue in goodnes to the end.

The Lord doth require vs, that we not only like of good and godly motions for a time, and after ſuffer them to vaniſh, to be quenched and dye in vs, but that we ſo beginne that wee may continue, and ſo continue in goodneſſe that we may indure to the end. To this purpoſe we find many exhortations, as *quench not the ſpirit*, Stirre vp the gifts that are in you as fire is ſtirred vp with blowing, and ſtand faſt in the Faith, the equity and reaſon heereof is twofolde.

1.Theſ.5.10.
1.Cor.6.13.

Reaſon.1. Firſt, becauſe the Lord reſpects the fruit, and not the bloſſome, he calls himſelfe *Alpha & Omega*, the beginning and the end in many places of the Reuelation, and therefore hee requires a good ende as well as a good beginning.

2 Secondly, it is the property of true vertue not onely to begin well, but alſo to end well. *Paul* blames the Gallathians *cap.* 3. 3. that hauing begun in the ſpirit would bee made perfect by the fleſh, and our Sauiour ſhewes what ſhame it is to him that begins to build and cannot finiſh his worke, *Luke* 14. 30. *this man began to build and was not able to make an end.*

To beginne well and not to continue brings ſhame and therefore it is no true vertue, for the crowne of that is glory not ſhame.

Before we come to vrge this duty, it will not be amiſſe to ſhew ſome ſpeciall meanes how wee may continue in goodneſſe begun in vs, for the meanes to that purpoſe are not onely generall, as diligent hearing and reading of the word, prayer, Sacraments, conference, good company, &c. but alſo more ſpeciall, ſuch as ſerue peculiarly for the continuance and preſeruation of ſome particular grace begun in vs, for example.

Special means for continuance of humilitie begun in vs.

A ſpeciall meanes for continuance of humilitie begun in our hearts, is a continuall meditation of our own vilenes and corruption, a looking on the good things of other men as well as on our owne good things, *Philip.* 2. 4. A conſideration of our owne groſſe ſinnes.

A through examination without partiall affection of the reports other men make of vs.

Special means to continue loue to Gods word begun in vs.

So a ſpeciall meanes to continue loue to the worde of God when it is begun in vs, is

1 First to labour to haue a liuely ſence and feeling of the ſweeteneſſe of the word. For the more we feele the comfort of it, the more wee ſhall bee enflamed with a loue to it.

2 Secondly, to keep daily obſeruation of the accompliſhment of the trueth of it in our ſelues or others, either

in the mercies of God promiſed to them that feare him, or in the iudgments of God threatned againſt the wicked.

Thus we finde that *Dauids* loue to the word was increaſed and continued. Pſal. 119.96. I haue ſeen an ende of all perfection, but thy commaundement is exceeding large; then it followes in the next verſe, *Oh how loue I thy Law*, it is my meditation continually. As if hee had ſaid, all things in the world, euen the moſt perfect come to an ende, but not on iot or tittle of the word of God faileth, but all is accompliſhed, oh therefore, *how loue I thy worde*. I might thus goe on in many particulars, but by this that hath been ſaid, we haue ſome light giuen vs, what ſpeciall meanes wee are to vſe for the continuance of any grace already begun in vs.

Now touching the continuance of loue to the worde, men haue need a litle to be rowſed, for now generally men begin to decline and to fall from their firſt loue, Reuel. 2.4. as the holy Ghoſt ſpeakes. We ſee the truth is of ſuch maieſtie in it ſelfe, as it captiueth the hearts of very reprobates vnto a liking of it, but it is only as a flaſh of lightning that comes, and is gone almoſt in a moment. That men therefore may be ſtirred vp to continue their loue and liking of the word of God, let them conſider theſe two things.

Motiues to ſtir vs vp to continue loue to the word of God.

Motiue. 1.

Firſt, as it is not any ſinne, but continuance in that ſinne without repentance till death that brings damnation. So it is not any good in vs, nor done by vs that ſhall in mercy be rewarded, vnleſſe we continue in it to the end, only continuance in well doing (without totall or final falling from it) ſhall be crowned; be faithfull to the death, ſaith Chriſt to the Church of Smirna, *Reuel.* 2. 10. and I will giue thee the crowne of life.

Motiue. 2.

Againe, conſider that his condition is better that neuer begunne to doe well, then his who once begun, and then falls wholly from it. For that is like a relapſe into ſome great ſickneſſe, which wee know is moſt dangerous, it is the doctrine of Chriſt himſelfe, Mat. 12.45. that the laſt ſtate of that man is worſe then the beginning, and there is reaſon for it, for then followes hardneſſe, impenitencie, and a greater waight of condemnation, yea it is dangerous to fall from grace though it be but in part, it made *Paul* in doubt of the Galathians *cap.*4.20. If then we would not looſe our labour, and miſſe our reward; if wee would not fall into ſuch a ſtate, as is farre worſe than if wee had neuer begun to doe well, bringing with it hardneſſe of heart, and greater condemnation, let as many as haue any loue to the word, or loue to their brethren, any zeale of Gods glory, or other grace begunne in them, labour by all good meanes to continue and increaſe in the ſame; ſhall the wicked bee more conſtant in wickedneſſe, then wee in the feare of the Lord? They ſerue the Deuill, their owne luſts, and their reward ſhall bee hell, and ſhall they bee more conſtant in the ſeruice of the Deuill, then we in the ſeruice of our gracious God? let it ſhame vs, of this we ought to be aſhamed indeed.

The next thing wee haue to marke, is the order of the words of the Apoſtle, ſpeaking of the manner of continuance in the faith. He ſaith grounded and ſtabliſhed.

*Doct.*2. We muſt firſt be grounded in faith before we can be ſtabliſhed in it.

Hence wee are taught, that we muſt firſt be grounded in Faith before we can be eſtabliſhed. Firſt we muſt be firmly ſetled in the doctrine of the Goſpell, before we can bee ſtable and conſtant in the profeſſion of the Goſpell. For why? in common reaſon we know it to be true, that there is no conſtant ſtabilitie but vppon firme ground, an houſe or other building neuer ſtands ſtable and conſtant vpon rotten ground, or on a ſandie foundation, and with this agrees that of *Iames* cap. 1.8. A wauering minded man is vnſtable in all his waies, the minde or heart beeing double and deceitfull, the whole courſe of the life is anſwerable, it behooues euery one therefore to bee well grounded in the doctrine of the Goſpell, yea ſuch as are ignorant muſt bee content, and thinke it no ſhame in their olde age to learne the Catechiſme, and firſt grounds

Vſe.
Ignorant perſons muſt ſuffer themſelues to be catechiſed in their old age.

of religion, & to perſwade the neceſſity of this duty, conſider with mee, that ſuch as are ignorant, and not well grounded in the knowledge of the trueth, they lie open as a prey to Atheiſts and Papiſts, wee ſee now the Papiſt gathers ground vpon vs, and no maruell, becauſe people are not well grounded in the truth, the Ieſuiticall deceiuers, and Romiſh rable, beſides their ſubtiltie of wit, wherby they are fit to deceiue, they ſet many faire collours vpon their cunning perſwaſions, as firſt Scripture, but that by addition, detraction, or ſome allegoricall ſenſe & gloſſe depraued; ſecondly, depth of learning, as Chriſt ſpeaks of the deepneſſe of Satan, *Reu.* 2. 24. and that confirmed by reuelations; thirdly, great and glorious titles, of Apoſtolicall ſucceſſion and antiquitie; fourthly, humilitie in voluntarie ſubiection, and not ſparing the body, as wee read in the ſecond chapter of this Epiſtle 23. fiftly, fained and lying miracles, 2. *Theſſal.* 2. 9. ſixtly, flattering and faire ſpeech, of which the Apoſtle ſpeakes, *Rom.* 16. 18. Laſt of all, obſtinate ſuffering of death, wherein they much glory, and how ſhall a ſilly vnſtable ſoule withſtand theſe thinges, ſurely without the great mercy of God, it is not poſſible, therefore men haue need to bee well grounded: againe conſider ſuch as are not well grounded in the truth, they profit little, or nothing by ſermons, a ſermon to them is like a great loafe ſet before little children, they ſtand and wonder at the preacher, but profit little or nothing by the word preached, and if they ſee ſome men of note fall from true religion, then they beginne to ſtagger, and are diſtracted into ſundry cogitations, and ſay there bee ſo many opinions as they knowe not what to hold, *Peter* playing the Iew, other Iewes diſſemble with him, yea *Barnabas* is brought into their diſſimulation alſo. Wee ſee then the neceſſitie of this duety, that it is needfull to be grounded in the trueth. Let vs therefore neuer reſt till we truly vnderſtand the grounds and principles of religion, and bee ſetled, and fully reſolued of the trueth of them,that ſo we may follow the truth in loue of the truth, as the Apoſtle ſpeaks, *Epheſ*.4.15. and that we may cheerfully embrace it, and conſtantly hold it both in life and death.

For the grounding of the next point,wee are to marke; the Apoſtle ſaith not, if faith continue grounded in you, *but if ye continue grounded in the faith.*

Doct. 3.
Faith muſt not be built on our hearts, but our hearts muſt be built vpon faith, as a firm foundation.

Hence I gather, that faith muſt not bee built, and as it were ſet vppon our hearts, which as the Prophet ſaith, Ierem. 17.9. are deceitfull tottering ſeats, rotten foundations, but our hearts muſt bee built, and ſet vpon faith as vppon a firme foundation, wee muſt riſe vp as a building riſeth from the ground vpon the foundation of faith,(that is) vppon the doctrine of faith,vppon the doctrine of religion, and the feare of God taught and compriſed in the writings of the Prophets and Apoſtles, in which ſenſe it is ſaid in expreſſe tearmes, that the Epheſians were built vppon the foundation of the Apoſtles and Prophets, Eph. 2.20. (that is) vppon their doctrine, and *Iude* in his Epiſtle 20. exhorteth to build our ſelues in our holy faith, and the Apoſtle *Paule* taking his leaue of the Church of Epheſus, Acts 20.32. commendeth them to God, and to the word of his grace, which (ſaith he) is able to build further,&c. Theſe and many other places of like ſort do meet together in this point of inſtruction.

That our harts muſt be built vpon the doctrine of faith, namely the Goſpell, yea generally vpon the whole worde, as a ſure foundation,and not the word vpon our hearts.

Queſt. Some may ſay, how is that to be done?

Anſw. I anſwere, firſt by beleeuing the worde, for though the doctrine of the worde bee a foundation in it ſelfe, yet it is not ſo to vs, vnleſſe wee beleeue it, by faith wee are coupled and knit to this foundation, and it is made a foundation to vs.

Secondly, by yeelding obedience vnto it, for ſo our Sauiour ſaith, Mat. 7.24. hee that heareth of me theſe words and doth the ſame, he is a builder vpon the worde; yea, a wiſe builder, he builds vpon it as vpon a rocke.

Wee ſee then that this duty is cleared, and the manner how to performe it made knowne vnto vs.

Vſe. 1. Confutation of the Papiſts.

Firſt, is this our duty to build our ſelues vpon the Goſpel, and generally vpon the worde, then certainely, we are not, as the Papiſts teach, to build vpon the Church as vppon a foundation. They teach, that wee are to ground and ſtabliſh our ſelues vppon the authoritie of the Church, and ſhame not to ſay, there can bee no certaintie of the points of religion, no nor yet of the Scriptures themſelues, but onely by the iudgement of the preſent Church of Rome, this is contrary to the doctrine now deliuered, and proued, and this makes the Church the foundation of Scripture, and not the Scripture the foundation of the Church, as indeed it is, and euery member of the Church according to the doctrine of the Apoſtle, muſt bee grounded vpon it.

Ob.

Yea, but ſaith the Papiſt, how ſhall wee know Scripture to bee Scripture, but by the Church, the Church doth determine which is Scripture, therefore the authoritie of the Church is greater than Scripture, and in this reſpect, as a foundation, and the determination of Scripture to bee Scripture, is built on the vniuerſall conſent of the Church?

Anſw.

I anſwer this with a like queſtion; How ſhall wee know the Church to bee the Church but by the Scripture, yea, doubtleſſe the Scripture muſt needes firſt point out the Church, and that being knowne, it determineth of the number of the bookes of Scripture, yet by Scripture, and ſo Scripture is euer the firſt ground and foundation.

Againe, vniuerſall conſent of the Church doth not perſwade the conſcience that Scripture is Scripture: It is not a ſufficient ground to build vppon, but onely as an inducement, it doth mooue to a reuerent regard of the writings of the Apoſtles and Prophets, and thus ſaith *Auguſtine*, *Non credidiſſem ſcripturæ niſi me commouiſſet authoritas Eccleſiæ.*

Vſe. 2. Reproof of them that will haue the word of God fitted to their hearts.

Is it ſo that our harts muſt be built on the word, and not the worde vpon our hearts, then ſuch perſons are far ſhort of their duety, they come within compaſſe of reproofe, who will haue the worde to bee fitted and framed to their hearts, and not their hearts to the word, this is to build the worde on their hearts, and not their hearts on the worde, and indeed to turne the ſpeech of the holy Ghoſt to their owne fancy, and to temper the worde to their owne humor, to ſet downe their owne concluſion, and then force the worde to prooue it; you will ſay, is there any ſuch? too many without queſtion, is it not thus with the Vſurer, one grounded in that ſinne, will not hee, notwithſtanding any reproofe, by plaine euidence of Scripture ſtill holde his concluſion, and reſolue to continue in his ſinne, and to that purpoſe take paines to ſeeke out places of Scripture, not to checke his ſinne, and to build him vp in holy reformation, but ſuch as may ſeeme to him (blinded with the loue of his gaine) to fauour his ſinne, is it not thus with the drunkard, the vncleane perſon, or any other groſſe and grounded ſinner? yes ſurely, as one ſayth, no face is ſo foule, but it ſhall finde a painter: no ſinne is ſo groſſe, but ſome grounded in that ſinne will ſeeke to ſet a faire colour vppon it, and not onely a common colour, as to call couetouſneſſe good husbandry, pride cleanlineſſe, but which is moſt wicked, to fetch painting out of the worde of God (whence I beſeech you) comes all extenuation of ſinne, whence is it that men quarrell, and wrangle about the nature, the greatneſſe, the qualitie, or deſert of ſinne, and ſay their ſinne is not ſo great as Preachers would make it? but euen from hence, that they are tempering with ſome place of Scripture to fit that to their owne corrupt humours, and to make that ſerue for extenuation of their ſinne: (for example) ſome are too bold with that of the Apoſtle: *Loue couereth*

uereth the multitude of ſinnes: they frame and conſtrue too much to their owne liking, euen to backe them in their concealement and ſmothering of ſome groſſe ſinnes, which they ought to diſcouer and make known, that they might be puniſhed, to perſwade therefore to the contrary duty.

Motiues to ſtirre vs vp to frame our hearts to the word of God.

That we labour to frame our hearts to the word, as the building to the foundation, and not the word to our harts in any part or parcell of it, conſider we theſe two things.

1

Firſt, ſuch as frame the word to their harts to abet them in any ſinne, and not their hearts to the rule of the worde, the Lord in his iuſt iudgement giues them vp to follow the counſells of their owne hearts, yea ſo farre, as if they aske their owne hearts whether they ſhall goe on in the way to the Deuill, they anſwer as falſe Prophets vſe to do, (goe and proſper) they anſwere without checke and controlement (*go*) it was *Ahabs* caſe: 1. *Kings* 12. in reſpect of temporary deſtruction: hee would haue the worde of the Lord framed to the pleaſing of his owne fancie, going on in a wrong courſe, therefore the Lord gaue him vp to follow the liking of his owne heart, and not to take counſell with *Micaiah* the true Prophet (verſe 8.) but with ſuch as pleaſed his humour, who bid him goe and proſper, when he went to his owne deſtruction.

2

Againe, conſider that ſuch as frame the worde to their hearts to maintaine them in ſinne, they breake that commaundement *Deut*. 12. 32. they either put ſomething to the worde, or take ſomething from it, by wrong conſtruction, or application, they either adde or detract, or elſe it would neuer ſeeme to boulſter out ſinne, and then in what caſe they ſtand let them ſee, euen lyable to all the plagues written in the booke of God, and to haue their portion taken out of the booke of life, if then we would not be giuen ouer to the luſt of our owne hearts, to follow it to our owne deſtruction, if we would not haue our portion taken out of the book of God, and ſtand ſubiect to al the plagues

Reu. 22. 18. 19.

that are written in the booke of God, lets take heed wee neuer goe about to frame, the word to the corruption of our hearts to vphold vs in ſinne, but let vs frame our hearts and make them plyable to beleeue and obey the worde in all things, yea neuer giue thy ſelfe reſt till the worde lye vnder thine heart euen hidde as *Dauid* ſaith, *Pſalm.* 119.11. as a foundation on which all thy affections and actions are grounded and built, and pray euer with (*Dauid*) in the ſame Pſalme verſe 36. *Incline, bend downe mine heart vnto thy teſtimonies*: and not thy teſtimonies to my heart.

Interpretation.

Now to the words following: (*and bee not moued away from the hope of the Goſpell*:) by hope of the Goſpell) wee are not to vnderſtand the thing hoped for,(*n*) life and glory in heauen, as verſe. 5. but the gift and grace of hope wrought in the heart by the Goſpell which is a certaine, and patient expectation of life eternall, purchaſed by the actiue and paſſiue obedience of Chriſt and promiſed in the Goſpell to all that truely beleeue in him, and not to bee mooued away from it, is not to looſe it, not to let it fall out of our hearts, and ſo the wordes are breefly thus to bee conceaued: and looſe not your certaine and patient expectation of life eternall purchaſed by the perfect obedience of Chriſt, and promiſed in the Goſpell to all that truly beleeue in him.

The firſt thing wee haue to marke from theſe words is, that the Apoſtle makes it the property of ſuch as are ſurelie grounded, and eſtabliſhed in the true faith, not to bee mooued away from a certaine expectation of life eternall.

Doct. 4.
True beleeuers may and do certainely look for eternall life.

Hence we conclude that true beleeuers may haue, and haue indeed a certaine and immoueable hope of life eternall, they certainely looke for life and ſaluation, for why (hope is the daughter of Faith, and true Faith beeing a neceſſary fruite euer following election, as appeares plainely: *Acts* 13.48, and ſo an infallible argument of confirmation to the ſoule of him in whom it is, that hee is elected to life and ſaluation, it muſt needs bring foorth an hope correſpondent and anſwerable vnto it, euen a certain expectation of that which is vndoubtedly beleeued.

Againe the hope of true beleeuers comes from the teſtimony of the Spirit, and is one of the fruits of Gods ſpirit as might bee prooued at large, and therefore it is certaine and ſure.

Ob. Yea but ſaith the Papiſt, true faith may be loſt, the teſtimony of the Spirit may be extinct, the fruits of graces may wither and come to nothing, how then can any man build on theſe grounds certaine and neuer fayling hope of life eternall, *Anſw.* ſee the boldneſſe of carnall reaſon, when men truſt to that and want the guidance of Gods ſpirit, what is this but to call into queſtion the promiſe of God, the deedes of our bleſſed Sauiour, the prayer of Chriſt, the eternall loue of God, and his vnchangeable decree of ſauing ſome. For why? wee come to haue certaine expectation of life eternall by true faith, and the teſtimony of the Spirit of God, and that grounded on the promiſe of God, who is faithfull and cannot deceiue vs, vpon the deeds of Chriſt, together with whom (as many as truely Epheſ.2.5.6. beleeue) are quickned and raiſed, and made to ſit in certaine hope of heauenly poſſeſſion, vpon the prayer of our Sauiour that could not be in vaine, but was heard of his Ioh.17.20.21 heauenly Father: vpon the eternall loue of God, from which nothing can deuide vs: vpon the vnchangeable de- Rom.8.39. cree of God that ſtands faſt for euer, ſealed with this ſeale, 2.Tim.2.19. *the Lord knoweth who are his.*

Vſe. A ſure foundation of cõfort to all true beleeuers.

Let not then any enemy of Gods grace, thinke that hee is able to raze this foundation of comfort, no, no, as many as truely beleeue, and haue the witnes of Gods Spirit, and the fruits of his grace, they haue a certaine and immoueable hope of life eternall, & may reioyce with ioy vnſpeakable and glorious as ſayth the Apoſtle, and be thankefull 1 Pet.1.8. to God, for this ineſtimable gift, knowing this, that the gates of hell ſhall neuer be able to preuaile againſt them.

For concluding of the next point wee are to marke the phraſe and forme of ſpeech vſed by the Apoſtle, hee ſaith not, & looſe not by careleſſe negligence, but bee not moued away from the hope of the Goſpell, this by neceſſary implication poynteth out the ſtate and condition of ſuch as haue certain hope of life eternall (namely) this that their hope ſhall at one time or other bee aſſaulted, there ſhall be euer enemies that will ſet vpon it, and labour to driue them from their hold, yea ſaith *Luther*, as ſoone as we lay hold vpon Chriſt by Faith, and certainly looke for ſaluation by him forthwith our enemies the worlde the fleſh and the Deuill riſe vp againſt vs hating and perſecuting vs moſt cruelly both in body and ſoule, and they vſe their greateſt skill, and bend their chiefeſt force, eſpecially againſt our hope and expectation of life eternall.

Doctrine 5. The hope of true beleeuers ſhall at one time or other be aſſaulted.

Hence it is, that the hope of true Chriſtians is compared by the Apoſtle to an helmet, which as we know is a chiefe part of a Souldiers furniture prouided to defend his head, and put on to receiue blowes driuen againſt his head in which ſimilitude is alſo implied one ſpeciall reaſon, why the enemies of ſaluation doe chiefly ſet vpon hope, and labour to moue vs away from our hope of eternall life, becauſe therein they ſtrike at the head, euen the head of all comfort, as the Apoſtle ſaith. If in this life onely we haue hope in Chriſt, wee are of all men the moſt miſerable. If our hope be confined to this life onely, if our hope of eternall life be cut off; then farewell all the comfort of a Chriſtian, yea therein they ſtrike at the head of all piety and religion, and conſtant continuance in the feare of God, for this it was that made *Moſes* endure affliction without diſcouragement, his hope as an ankor was caſt within the vail of heauen, and this indeed made the Martyrs paſſe throgh the fire with ſinging and reioycing, it was the Deuils drift in *Iobs* affliction to make him vtter wordes of blaſphemy and diſtruſt, as appeares by *Iobs* conſtant reſolution to the

Epheſ.6.17.

1.Cor.15.19.

Note.

Heb.11.27.

Iob.13.15.

contrary, if the Lord ſhould kill mee, yet would I truſt in him, yea further, the enemies of ſaluation labour moſt of all againſt hope, to bring to deſpaire, becauſe that is a maine and principall hereſie, it denieth God to be a Father, Ieſus Chriſt a Sauiour, the holy Ghoſt a Comforter, yea, it denies the loue, the truth and the power of God, that God hath any loue to mankinde, truth in his word or power to performe his promiſe, and therefore no maruell though the enemies of true beleeuers bend their ſubtilty and ſtrength againſt their hope of life eternall. And theſe things make it moſt plaine, that ſo long as the Diuell is the Diuell, a roaring Lyon, and thirſting after nothing more then the bloud of the Saints, our hope of life and ſaluation ſhall neuer want enemies to aſſault it, but the Diuell will one way or other try, both his cunning by lies and errours and his ſtrength, by violence to mooue vs away from our hope of life eternall, and therefore it behoooueth as many as haue this hope euer to ſtand vpon their guard, to be ready armed and prouided againſt aſſaults, and before the time of triall and aſſault come, euer to pray with *Dauid*, ſtabliſh me that in time of triall I bee not diſapointed of my hope, ſtay thou me and I ſhall be ſafe, for if wee vpon our hope, of eternall life in time of health, and out of triall beginne to be quiet with our ſelues, if we beginne to bee ſecure and preſumptuous, let vs be ſure wee are not farre from danger. Wee muſt conſider that there is in them that truely beleeue no ſuch certainty of hope, as hath in it no wauering or doubting at all: no, no grace is euer for the time of this life mingled with the contrary corruption, wee muſt remember that wee in regard of the infirmity of our fleſh are wauering and ſtaggering, and haue in vs cauſe of humbling: that ſo we may haue recourſe to the Lord by prayer to be ſtabliſhed in our hope, and then come hell, Diuell, fleſh, or any enemie of our ſaluation, if the Lord ſtaie vs we ſhall ſtand faſt, and bee ſure not to miſcarry. Yea but will ſome ſay, the Lord ſometimes

Deſpaire is a principall hereſie.

Vſe.
They that haue hope of eternall life muſt bee euer prouided to withſtand aſſaults.
Pſal. 119. 116. 117.

ſometimes for the triall of the faithfull, in the very act of the aſſault, when Satan is laying ſiege to the conſceience of true beleeuers, labouring by the ſight of ſin to driue to deſpaire, the Lord ſeemes to withdraw his hand and to hide his face, his loue and his mercy are ſo ouerſhadowed with the cloud of preſent affliction that they cannot be ſeene.

Queſt. What is to bee done in ſuch a caſe, and how then ſhall a man bee able to hold out, and not be driuen beſides his hope of eternall life.

Anſwere. To this I anſwere, in ſuch caſe and in ſuch a time wee muſt firſt conſider the Lords manner of working that hee then worketh not openly and ſenſibly, but ſecretly, that then hee hath his ſecret working for the ſupporting of his children, that they fall not quite away, and wee muſt then contrary to our owne ſence and feeling, cleaue faſt to his word and promiſe, euen to the bare word, when all other things for triall ſeeme contrary vnto vs, thus did *Abraham* as the Apoſtle ſayth, aboue hope when he had no reaſon to hope, then he hoped knowing the ſecret power and working of the Lord. Rom.4.18.

Againe, in ſuch caſe wee are to thinke vpon the former and forepaſſed mercy of God towards vs, as *Dauid* ſayth, when his Spirit was in perplexity, within him and his heart amaſed. He remembred the time paſt and meditated in the workes of the Lord. Pſal, 143. 4. 5. but heere will Satan lay before the conſcience a ſtumbling block & tell a man in time of conflict, that in this reſpect his ſinne is the greater and more grieuous, in that it hath been committed againſt ſo great mercy receiued, the greatneſſe of mercy formerly receiued doth aggrauate his ſinne, therefore to helpe our ſelues againe, and to repell and beat back alſo this aſſault, we are further to call to minde, and remember the examples of many ſeruants of God as *Dauid*, *Peter*, and ſuch like.

To whom the Lord hath remitted great ſinnes committed after great mercy receiued : And that wee may ſet before vs ſuch examples for our comfort and the confirmation of our hope, it is plainely taught by the Apoſtle Rom. 15. 4. whatſoeuer things are written aforetime, are written for our learning, that wee through patience and comfort of the Scriptures might haue hope. And that the holineſſe of ſuch men ſhould not hinder vs from looking on them for our comfort : Saint *Iames* makes it plaine in that particular of prayer, *Iames* 5. 17. where hee ſayth, the prayer of a righteous man auaileth much if it bee feruent: for example the prayer of *Elias*.

Ob. Now ſome might ſay, Oh but *Elias* was a man indued with a rare meaſure of grace, and we are farre ſhort of that holineſſe that was in him, this the Apoſtle preuents, and ſayth that hee was ſubiect to the like paſſions that we are, *Anſ.* as if hee had ſayd, what doe you ſtand to reaſon againſt your ſelues, hee was ſubiect to the like paſſions that wee are, giuing vs to vnderſtand that the holineſſe of the man ſet before vs for example in Scripture, ought not to diſcourage vs from doing the like duety, or expecting the like comfort that hee receiued. Thus wee ſee how as many as haue hope of eternall life are to arme themſelues to encounter the aſſaults of Satan layd againſt their hope, before the aſſaults they are to haue recourſe to the Lord by prayer that in the power of his might they may bee able to ſtand, in time of the aſſault, they are to thinke on the Lords ſecret manner of working, and on his forepaſſed mercy towards them, and to call to minde the examples of Gods children, to whom hee hath remitted great ſinnes after great mercy receiued. and that their holines ought not to diſcourage vs from looking for the like comfort that they receiued.

One thing further wee may note from theſe words the Apoſtle ſayth not, bee not mooued away from hope at large, indefinitely, but from the hope of the Goſpell.

Doct. 6.
The doctrine of the Goſpel only workes hope of eternall life.

2.Cor.3.
Acts.5.26.

Whence it followeth, that the doctrine of the Goſpell, the doctrine of the remiſſion of ſinnes and life euerlaſting by Chriſt, is that only which works in vs hope & expectation of life eternall: it is not the Law that can bring foorth this effect, the Law properly worketh in vs no ſauing grace of faith, hope, or the like: hence it is, that the Law is called a killing letter, and the Goſpell only the word of life. and the word of ſaluation, Act. 13.26. and many other places might bee brought to prooue that the Goſpell only worketh in vs faith in Ieſus Chriſt, and certaine hope of life eternall.

Vſe. 1.
Confutation of the Papiſts.

And firſt, this makes knowen that the hope of Papiſts is no true hope, for their hope, as their owne words teſtifie is grounded vpon performance of thoſe things God requires of them, ſo farre foorth as they are able to do them, this hope is rather of the Law then of the Goſpell, he that will ground his hope vpon performance of thoſe things, God requireth of him, ſo far as he is able to do them, hath no reaſon in the world to hope for any good at Gods hand, for who is ſo blinded with ſelfe conceit and bewitched with ſelfe loue that ſees not how farre ſhort he comes of doing that hee might doe, both in the eſtate of nature and grace to leaue them therefore, and to apply the point to our ſelues, is it ſo that it is the proper worke of the Goſpell to bring men to certaine hope of life & ſaluation.

*Vſe.*2.
Wee muſt looke that the Goſpell haue the proper effect of it amongſt vs.

Let vs then further meditate on this point to this purpoſe, we haue had by the mercy of God, the Goſpell ſounding amongſt vs many yeeres, let vs therefore looke that the Goſpell haue the proper effect and worke of it amongſt vs in this particular, that it beget in euery one of vs a liuely hope of eternall life, euen a true hope, not proceeding from Satanicall illuſion or preſumption, ſuch as is the hope of the greateſt part in the world, but from good grounds from true faith in Chriſt, and from the teſtimony of his ſpirit, and from the fruites of it, looke that wee haue ſuch an hope, for that is the kindly and naturall worke of the Goſpell. And that I may not barely propound this without enforcement 2. *Motiue.* by ſome reaſons to moue vs vnto it, conſider with me theſe two.

1 Firſt, if the Goſpell haue not wrought in vs ſome meaſure of certaine hope of life eternall, we are yet (for any thing wee know) in no better ſtate then the very damned Deuills in hell, for they know the ſtory of the Goſpell, yea they beleeue it to be true, yet ſo as they tremble, yea haue no comfort by it to themſelues.

2 Againe, if wee bee ſuch as haue any hope, if wee bee as it were deſperate perſons vnder the Goſpell, wee ſhall in time of triall bee moſt deſperate, for as our Sauiour ſayth, if light become darkeneſſe, how great is that darkeneſſe? If that which is ſweete in it ſelfe become bitter to vs, how great then is that bitterneſſe? Come to experience in this, aske a deſperate conſcience what comfort it findes in the doctrine of the goſpell the doctrine of remiſſion of ſinnes, *Note.* and wee ſhall finde it will anſwer, it is ſo farre from finding comfort in that, as nothing in the world doth more gall and grind it, and there is reaſon for it, becauſe it hath no part in that comfort, it is the caſe of the damned in hell, their torments in hell are increaſed vpon them by the conſideration of the loſſe of the comfort in heauen, they are not onely tormented with paines of ſence, but of loſſe, ſo ſuch as are in a deſperate ſtate, vnder a ſence and feeling of Gods anger: their deſperation and their diſcomfort is greater in conſideration of the ſweete comfort of the Goſpell becauſe they are perſwaded it belongs not vnto them.

If then we would not find our ſelues (for any thing wee know to the contrary, in the ſame ſtate with the Deuill in hell, if we would not onely be hopeleſſe, but euen find our ſelues plunged (ſpecially when the time of triall ſhal be) into the depth of fearefull deſperation, let vs be carefull now while the Goſpell is ſounding in our eares in this day of ſaluation as the Apoſtle ſpeakes, that the Goſpell may produce the proper fruit and effect of it in our hearts, that we may haue ſuch an hope wrought in vs by the Goſpell as ſhall neuer deceiue nor make vs aſhamed, becauſe the loue of God is ſhedde abroad in our hearts by the Holie Ghoſt.

2.Cor.6.2.

Come we to the next words (*whereof ye haue heard*) theſe words containe a ſpecification of what Goſpell the Apoſtle meant in the wordes before (namely) that which yee haue heard preached by *Epaphras*, wherein as wee heard in the reſolution of this verſe is implied the meanes how the Coloſſians came to haue hope of life and ſaluation (namely) by hearing the Goſpell preached vnto them, the words in the original are thus, the Goſpel which you haue heard; there is no difficulty in the words, for the ſence they are to bee taken in the proper ſignification as they are laied downe. The Goſpel which you haue heard, and that preached vnto you, for ſo much the words following giue vs to vnderſtand. I paſſe ouer that which I noted before vppon the verie ſame wordes verſe 5. the thing wee are hence to obſerue for the ground of our inſtruction is this.

That the Apoſtle is not content to ſay continue grounded and ſtabliſhed in the Faith, and bee not moued away from the hope of the Goſpell in generall, but hee adds further more ſpecially, the Goſpell which you haue heard: the generall concluſion that comes from hence is this that one ſpeciall cauſe of falling back from faith. of declining, in hope or any other grace is forgetfulneſſe of thoſe particular things which wee haue heard preached vnto vs, when wee decline or decay in religion in the feare of God or in any other grace, it is by forgetting and letting ſlippe out of our mindes the particular doctrine which we haue heard and in former times receiued. *Rev.* 3.2, Our Sauiour exhorting the Angell of

Doctrine 7.
One ſpeciall cauſe of falling back and declining in any grace, is forgetfulnes of particular doctrin heard preached.

of the Church of Sardi, beeing fallen into a drowſie ſecurity, to awake and ſtrengthen the things which remaine, that are ready to dye, he ſets downe this as the meanes and remedy verſ. 3. remember therefore how thou haſt receiued and heard, and hold faſt and repent, thereby making knowne vnto them, that forgetfulnes of things heard was the cauſe of their decay in religion, and the remembrance of them would be a meanes of repentance and recouery, the holy Ghoſt *Hebrews* 12. perſwading to patience in time of affliction ſayth, verſe. 5. haue ye forgotten the conſolation which ſpeaketh vnto you as vnto children: For ſo the words are to be conceiued, as vttered with an interrogation haue ye forgotten? then he brings to their remembrance a place out of the old teſtament, my ſonne, &c. whence it is cleare that we are to conceiue his ſpeech as if he had thus ſaide, you ought not to forget the comfortable word of exhortation, you haue heeretofore heard, and that hath beene taught tending to ſtabliſh your hearts and to make you ſtedfaſt, by remembring it, you may bee ſtrengthened in patience, and by forgetting it, you ſhall finde the contrary effect, you ſhall faint in your minds, and not be able to hold out in time of triall.

Heb. 12. 5. 6. 7.

Pro. 13. 11.

Vſe.
We are to giue diligent heed to things heard and not let them ſlip out of our minds.
Heb. 2. 1.

John 5. 35.

If therefore wee would not decline in faith, in hope, and goe backeward in grace and good things, our duety is that which the holy Ghoſt hath taught vs, we are diligently to giue heed to the things which wee haue heard that we be not retchles, and looſe hearers, that the things heard, run not through vs. Many things taught are heard of ſome with delight, their minds ſeeme to bee rauiſhed for the time with ioy at the hearing of them, as Chriſt ſaith of the Iewes, *Iohn* was a burning and a ſhining candle, and ye would for a ſeaſon haue reioyced in his light, yet ſuddenly they ſlip away from them, as if they had neuer heard them. This comes partly from the corruption of nature, and partly from the Deuill, heauenly things are ſo contrary to our corrupt affections, that for them to abide in vs is euen like fire and water to abide together, and the Deuill doth what he can to quench the light of them in our harts, and vtterly to race out the remembrance of them, and not to leaue any print of them, let vs then, knowing this corruption of our nature, and the working of Satan, labour with care and diligence to keep things heard and learned, let the remembrance of them be daily renued in vs by continuall meditation and thinking vpon them, and to helpe vs forward in this duty conſider.

Motiue. 1

Firſt that by meditating and calling to minde things heard, we come to the greateſt meaſure of knowledge, yea to apply the doctrin taught more particularly to our ſelues then our teachers either do or can doe, becauſe (if it pleaſe God to open our eies, wee are beſt acquainted with our owne eſtate, and can beſt apply the doctrine heard to our owne inſtruction and comfort, as a mans owne hand can better apply the plaiſter to his ſecret ſore if hee will eudure it, and take paines to doe it, then the hand of the moſt skilfull Chyrurgion, this no doubt was *Dauids* meaning when he ſaid he was wiſer then his teachers *Pſalm.* 119.99. and hee makes this indeed the reaſon, for thy teſtimonies are my meditation.

2

Againe conſider that the doctrine of the word heard truely preached, ſhall one day euen at the day of iudgement bee that by which wee muſt bee iudged, by which all workes muſt bee tried as the Apoſtle ſaith, *Romanes* 2.16. at that day God ſhall iudge the ſecrets of men by Ieſus Chriſt according to my Goſpell, if then wee doe not call to minde and remember things learned: the doctrine heard ſhall at the day of iudgement bee a bill of inditement againſt vs, eſpecially if wee heard it with delight, and afterward haue let it ſlip from vs it ſhall then leaue vs without all excuſe, it ſhall bee a bill of inditement, and a fearefull ſentence of condemnation againſt vs, and in conſideration of theſe things let vs bee ſtirred vp to follow the councell of the wiſe man,

Note.

Pro.4.13.

both to take faſt holde of inſtruction, and not to let it ſlip from vs, let vs keepe it faſt and ſure when we haue laid hold vpon it.

Now to that which followeth. *And which hath beene preached to euery creature which is vnder heauen, &c.*) in theſe words is the firſt argument of preuention, whereby the Apoſtle doth preuent an obiection of the Coloſſians, they might ſay the Goſpell wee heard was onely preached vnto vs by *Epaphras* our miniſter, and wee may doubt whether it be the true Goſpell of Chriſt or no, this the Apoſtle preuents.

Interpretation.

Firſt by this argument, that it was the ſame Goſpell which was preached to all nations of the world, for ſo the words are to be conceiued, as appeares plainely by conference of thoſe two places together *Mark*.16 15. *Mat*.28. 19. by euery creature vnder heauen is meant all nations of the world.

Anſw.

If any ſay, we read of certaine nations newly conuerted in latter times.

Ob.

I anſwer as before verſ.6. that is to bee vnderſtood of the profeſſion of the Goſpell by publique authority, the Goſpell ſounded foorth in the daies of the Apoſtles to all nations, but it was not receaued by publike authority till the time of *Conſtantine* and *Theodoſius*. The point I will obſerue from theſe words hauing ſpoken of the ſame in ſubſtance ver.6. it ſhall be from the purpoſe of the Apoſtle in this place (namely) the preuenting of that obiection that the Goſpell they heard was onely preached by *Epaphras* whereas the Apoſtle doth preuent this obiection on this manner. The Goſpell you haue heard is the Goſpell preached to all the world, hence I gather thus much.

*Doctr.*8.
That is the true doctrine of the Goſpell that agreeth with the doctrine of the Apoſtles preached to all the world.

That indeede that is the true doctrine of the Goſpell which is conſonant and agreeable to the doctrine of the Apoſtles preached throughout the whole world, vniuerſality of doctrine, and generall ouerſpreading of it, is not ſufficient to proue it to be true, (for ſo any hereſie may bee forced vpon men, vnleſſe it conſent with the doctrin preached to all the world, by the Apoſtles. Hence it is that *Paul* ſaith, and hee doubles his ſpeech that man or that Angel from Heauen muſt be accurſed and held in extreame deteſtation, that ſhall teach any doctrin not only contrary but beſides that we haue been taught and haue receiued from *Paul* and from the other Apoſtles. Gal.1.8.9.

Obiection. How ſhall I know that the doctrin now taught is agreeable to that which the Apoſtles preached long ſince?

Anſ. Looke into the writings of the Apoſtles and Euangeliſts for there is not a ſentence that euer the Apoſtles taught but for the ſubſtance of it, it is written in the booke of the new Teſtament, it is but a ſhifting diſtinction of the Papiſts, that forſooth the firſt truth or Goſpell is twofold, either written and recorded in the booke of the new Teſtament, or vnwritten deliuered onely by word of mouth, for that which the Apoſtles taught and preached, the ſame (ſaith *Irænevs*) by the will of God they afterward deliuered in writings, to be a foundation and piller of our faith. Yea but will ſome ſay againe, the writings of the Apoſtles are hard to be vnderſtood.

Obiect. How ſhall we then know what doctrin is agreeable vnto them ſeeing the meaning of the holy Ghoſt, in the writings themſelues is hard to be found out.

Anſw. To this I anſwer: Firſt, all things in the writings of the Apoſtles are not hard, but onely ſome things, ſo ſayth *Peter* 2. Epiſt. 3. 16. things moſt needfull to be knowen and and beleeued to ſaluation, may come to bee knowen by diligent reading and hearing, attentiue marking, earneſt prayer and iudging of them in humility,

Againe, we muſt know there be two things ſpecially aimed at in the writings of the Apoſtles. 1. The aduancement of the name & glory of Chriſt Ieſus. And 2. the ſpirituall worſhip and ſeruice of God. Any man by diligent reading may obſerue theſe two things principally driuen at in all the writings of the Apoſtles, and therfore that doctrine is agreeable vnto them that ſetteth foorth Chriſt vnto vs with all due regard of his glory, in the worke of redemption and ſaluation, with due reſpect of the honour of his name as the onely King, Prieſt and Prophet of his Church, and doth vrge vpon vs ſpirituall worſhip and ſeruice of God ſtanding in mortification of the fleſh, newneſſe of life and ſpirituall obedience.

Thus wee may know what doctrine is agreeable to the doctrine of the Apoſtles.

Vſe.

For the vſe of this poynt, I might ſhew the errour of many points of doctrine among the Papiſts, but I paſſe by that, let vs thinke vpon it to this purpoſe, is it ſo that true doctrine is that which is conſonant and agreeable to the doctrine of the Apoſtle preached many hundred yeeres agoe. Then let vs take heed of diſcontment with doctrine plainely deliuered vnto vs, becauſe it is common, and becauſe we haue heard it many times before, for why? the ſame doctrine muſt ſtill bee taught that was taught in the time of the Apoſtles, and that doctrine is onely good, it is the vanity of mans nature, not to be content with good things, becauſe they are common and ordinary, but it is the worſt kinde of diſcontent to be diſpleaſed with things pertaining to ſaluation, it is worſe then if a man ſhould not like wholſome meat ſet before him to day, onely for this, becauſe he fed on the ſame diſh yeſterday, to bee diſcontent with the word, becauſe we haue heard the ſame thing before, is the itching of the eare foretold by the Apoſtle. 2. Tim. 4. 3. the time will come when they will not ſuffer wholſome doctrine, but hauing their eares itching, and the Apoſtle there ſayth, this itching is found in them that follow their owne luſts. And let men take heed they follow them not to their owne deſtruction, for it is iuſt with the Lord to harden our hearts, and to cloſe the eyes of ſuch as heare the word onely for faſhion, and thinke themſelues already aboundantly skifull. He hath ſayd by the Prophet Iſaiah 66. 2. To him will I looke, and to him alone

We muſt not be diſcontented with doctrine plainly deliuered becauſe it is common.

Note.

one that is poore and of a contrite ſpirit, and trembleth at my words (that is humble in his owne eyes, receiuing the word with reuerence, hungring after it as the food of his ſoule, and ſaying in his heart as *Samuel* did, ſpeake on Lord for thy ſeruant heareth. (*Whereof I Paul am a Miniſter*) This is the ſecond argument preuenting the former obiection. The Coloſſians might haue made, the Goſpell they had heard was the ſame *Paul* himſelfe an Apoſtle preached, that which hence is to bee noted is briefely this, that *Paul* cals himſelfe a Miniſter of the Goſpell, wicked therefore and blaſphemous are thoſe ſcoffing ſpeeches of *Harding* againſt *Iewell*, and the like many times belched out of the mouths of Papiſts and Atheiſts againſt the Miniſters of the Goſpell, your Miniſter-like talke, your Miniſterſhip, &c. theſe blaſphemies againſt the ſacred name of miniſter, which the word ſo often vſeth, as Saint *Paul* is not aſhamed to take to himſelfe) are againſt the word of truth it ſelfe.

1.Sam.3.10.

Scoffing and blaſphemous ſpeeches againſt the Miniſters of the Goſpell.

VER. 24. *Now reioyce I in my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake which is the Church.*

In this verſe we haue the ſecond argument of the Apoſtle perſwading the Coloſſians to continuance in the faith, the argument is from the end of the Apoſtles owne ſufferings being priſoner at Rome, that hee ſuffered affliction for the confirmation of the Coloſſians in the faith and for the whole body of Chriſt which is the Church, this argument is amplified by the manner of his ſufferings and the ſubiect of them. The manner, that it was with reioycing and the cauſes of that were two, firſt, becauſe his portion was allotted vnto him, implyed in that word (*fulfill*) ſecondly, becauſe his afflictions pertained to Chriſt, and were the reſt of his afflictions (and fulfill the reſt of the afflictions of Chriſt) then hee makes knowen the ſubiect of

Interpretation. Gen. 3. 1.

of his ſuffering (namely) his fleſh, theſe be the things generally compriſed in this verſe. Now to the words as they are lay downe by the Apoſtle, & firſt of theſe words (*Now reioyce I in my ſufferings for you*) the word (*Now*) is not here a note of time but of tranſition, as now the ſerpent &c. (*in my ſufferings*) that is in reſpect, or for my ſufferings, a man may happily reioyce in time of ſuffering for ſome other thing, but the Apoſtles meaning is for, or in reſpect of his ſufferings for you (that is) for the confirmation of you in the doctrine of the Goſpell, and the encouragement of you conſtantly to ſuffer for the Goſpell, if you bee called vnto it.

The firſt thing hence to be obſerued is the argument of the Apoſtle, he makes his impriſonment and his ſufferings for the Goſpell, an argument of confirmation to the Coloſſians, to perſwade them to continue in the faith.

Doct. 1. The ſufferings of Gods Saints are profitable not onely to themſelues but to others alſo. 2. Cor. 1. 6.

Hence ariſeth this generall concluſion, that the ſufferings of the Saints of God, eſpecially of publike perſons are not onely good and profitable to themſelues, either for their owne triall, for the correction of things amiſſe in them, or as markes of their owne adoption, but vnto others, who either behold or heare of them, the ſufferings the Saints of what kinde ſoeuer are profitable, not onely to themſelues but to others alſo. The Apoſtle ſayth whether we bee afflicted it is for your conſolation and ſaluation, which is wrought in the enduring of the ſame ſufferings which we alſo ſuffer, where wee ſee hee ſets downe a double vſe and profit of his afflictions, reaching beyond himſelfe to the Corinthians (namely) their conſolation and ſaluation' their comfort and their encouragement in the like ſufferings, the Apoſtles afflictions were profitable to the Corinthians for their ſaluation, onely as a meanes and helping cauſe, and not as meritorious, but onely to helpe them forward in the way of ſaluation, for further proofe of this, conſider the ſeuerall ſorts of the ſufferings of the Saints, they are either corrections of their ſinne, trials of their faith of their obedience &c. or teſtimonies of their profeſſion of the Goſpell, as when they ſuffer as Martyrs, ſealing their profeſſion of truth, with the ſuffering of any torment, yea, to the ſhedding of their bloud in all theſe wee ſhall finde that their ſufferings are not onely profitable to themſelues, but to others alſo, as firſt their ſufferings in way of correction are not onely meanes of good to themſelues, but documents and warnings to others, to make them wary and carefull to auoyd the like ſinne, thus were the ſufferings of *Dauid*, after his ſinne was pardoned. 2. Sam. 12. 14. becauſe hee was a publike perſon and by his ſinne had opened the mouths of Gods enemies, hee ſuffered the loſſe of his childe, that by his ſuffering others might learne to take heede of the like ſinne. Againe, their ſuffering in way of triall are in many places of the Scripture ſet before vs, for for the working of patience in vs, Iam. 5. 10. 11. Take (my brethren the Prophets for an enſample of ſuffering aduerſity and of long patience, which haue ſpoken in the name of the Lord, behold, yee hane heard of the patience of *Iob*, and haue knowen what end the Lord made.

Laſt of all, their ſufferings in way of teſtimony are notable meanes of confirmation and encouragemens of others to the like ſufferings, the ſtoryes of the primitiue times of the Church, are full of examples, it is very memorable that is written in the Eccleſiaſticall ſtory of the citty of Edeſſa, a city of Meſapotamia, *Ruffinus* lib. 2. cap. 5. it is there ſayd when the Chriſtians by the decree of the Emperour were baniſhed all Churches they met in fields, which being eſpyed of the Emperour, in great rage hee ſtrooke his chiefe captaine with his fiſt, demaunding why he did not thence alſo driue them as hee had commaunded vppon this, his Captaine purpoſed the very next day to deſtroy them, yet his affections ariſing againſt ſo cruell a fact, a fact, hee ſecretly lets flye abroad, that the next day hee would deſtroy all that were found at thoſe meetings, hoping thereby to warne them to abſtaine from comming thither, but ſee the powerfull working of the bloudy perſecution of thoſe dayes for the confirmation of men in ſuffering for the trueth, the next day Chriſtians, though before admoniſhed of the danger, yet flocke thither in greater number then before, yea they runne headlong & make haſt as men afraid to come too late to ſuffer death, among the reſt the captaine obſerued a woman to runne with ſuch haſt out of her houſe, as that ſhe neither ſtayd to ſhut her doore, nor to put on her cloathes as womanlike modeſty required, and in her armes ſhe carried a little infant, when the captaine ſaw it; hee commaunded the woman to come before him, and beeing come, he asked her whether ſhee made all that haſt; into the fields (ſaid ſhee) where the Chriſtians meet. And haſt thou not heard (ſaid he) that the chiefe Captaine is going thither to put to the ſword all that there he findeth; yes (ſaid ſhe) I haue heard it, and therefore I make haſt that I may be there when hee comes: but what wilt thou doe with that little infant (ſaid he)? Take it with me alſo (ſaid ſhe) that if the Lord will it may alſo be vouchſafed martyrdome: by this and many other examples that might be brought, it is moſt plaine that the ſufferings of Saints in way of teſtimony, are notable meanes to incourage others to the like ſufferings.

Vſe. Wee are to profit by our conſideration of the ſuffering of Gods Saynts.

And therefore for the vſe of this point let vs not paſſe ouer the conſideration of the ſufferings of the Saints without profit, let the ſaying be found true in vs in reſpect of other mens ſufferings παθήματα μαθήματα let the afflictions of others bee our inſtructions, let their corrections warne vs to be more wary, and to bee more carefull to auoid the like ſinnes, let their trialls build vs vp in patience, and holy obedience, and for the ſufferings of the Saints in former times as Martyrs, wee are not to let the remembrance of them vaniſh & fall out of our minds without profit to our ſelues: indeed will ſome ſay there is vſe to bee made of the ſuffering of Martyrs, if wee ſhould fall into the like times, they did, then by them we might be incouraged to the like conſtancy, and they might worke in vs like reſolution.

Obiect. But what vſe can we now make of them in the daies of peace?

Anſw. Very great good vſe, they ſerue not onely to ſeale, ratifie and confirme vnto vs, the trueth of that religion wee profeſſe, (which is a notable vſe,) but wee are further to thinke vpon them to this ſpeciall purpoſe, they ſuffered loſſe, not onely of lands and goods, but of life alſo for the maintenance of the truth of the Goſpell.

Surely then the hearing of theſe their ſufferings ought to make vs to forgoe the ſenſuall pleaſures and profits of this world which cannot ſtand with the keeping of Faith, and good conſcience, did the holy martyrs in former times ſuffer the loſſe of their liues by fire, fagot, and moſt exquiſite torments, to maintaine the truth of the Goſpell, and wilt not thou by their ſufferings bee mooued to ſuffer the want of ſo much as a cup of beere or wine not needful, or the want of ſome carnall pleaſure for the keeping of faith and a good conſcience? it ſeemes it is not the ſame religion and Goſpell now profeſſed by thee, and heertofore maintained by them? yes ſurely, but thou art not the like affected profeſſor of the ſame Goſpell, it hath not yet the ſame powerfull working in thy heart: and know it for a truth, that if the ſufferings of the Martyrs, they ſuffering loſſe of their deareſt bloud, haue not thus farre profited thee, to moue thee to ſuffer the loſſe, and the cutting off of thy deareſt ſinne; thou haſt not yet made a right vſe of them, and certainely, as their ſufferings were teſtimonies of the trueth and power of the Goſpell, ſo they ſhall one day bee ſo many witneſſes againſt thee, they ſhall bee as *Abrahams* prayer was for Sodome, ſweet ſmelling ſacrifices to God in themſelues, but ſeruing for thy deeper condemnation; as *Abrahams* prayer was accepted of the

Lord, and yet Sodome was deſtroyed.

Now reioyce I, &c.] not to ſay any thing of that, might hence be noted, that we are to ſuffer affliction with ioy, I ſtood on that verſe 11. we are further to marke that Paul reioyced that his ſufferings were for the good of the Coloſſians, he was glad, and it did him good at his heart, that his ſufferings were for their good. Hence I gather that we are after his example to be glad and it muſt be the ioy of our hearts, if in any thing wee may doe good to the Church, and to our brethren: yea if wee may doe them good by ſuffering and by ſhedding of our bloud, wee are cheerefully to lay downe our liues for the glory of God, and for the furtherance of the ſaluation of our brethren, *Iohn* 4. 34. we haue the example of Chriſt laid before vs, who tooke ſuch delight in doing the will of his Father, as it was euen meat and drinke to him to doe it, the work of redemption, the conuerſion and bringing of Gods choſen to the knowledge of their ſaluation, hee ſaith it was his repaſt, it was euen as meat and drinke to him, wee finde a worthy ſpeech of the Apoſtle, hee ſaith though the holy Ghoſt did witneſſe and let him vnderſtand that bands and afflictions did abide him, yet ſaith he I paſſe not at all, neither is my life deare vnto my ſelfe, ſo that I may fulfill my courſe with ioy for the good of the Church of God, the reaſons and grounds of this are two.

Doct. 2. We are to be glad if in any thing we may doe good to Gods Church though it bee to the ſhedding of our bloud.

Acts 20. 24.

Reaſon 2.

1 Firſt, becauſe wee are members of one myſticall body, and one member of the body is ready to helpe & do good to another, yea ſometimes to ſuffer one for another as the arme ſuffers letting of bloud for the good of the head or the liuer, &c.

2 Againe, becauſe the good wee doe to our brethren the members of Chriſt it reacheth to Chriſt himſelfe ſo ſayth our Sauiour. Therefore looke with what cheerefulneſſe we would do good to Chriſt (if it were poſſible to doe it to his owne perſon) with ſuch alacrity wee are to doe it to our brethren, yea to ſuffer, and ſhedde our bloud, if it may

Mat. 25. 40.

may be for their good, this being ſo that we are to reioyce and to make it the ioy of our hearts, if wee may do good to our brethren by ſuffering and ſhedding of bloud, then ſurely it followeth neceſſarily, wee are to reioyce to doe them good, by the diſcharge of our duety in our publique place and office, wherein we come not ſo farre as to ſhed one droppe of our bloud, let this teach vs to ſhake off ſloth and ſluggiſhnes in doing publicke duties for the good of our brethren, any man may ſee it, that many that are in place and office to doe good to others, goe heauily and ſleepily about publicke buſineſſe, euery man almoſt is of ſuch a leaden heart and heauy ſpirit in doing the duties of loue to his brethren as the things done, when they are done, are neither pleaſing to God, nor truly comfortable to men. Therefore a little to awake and to ſtirre vp ſuch men as are heauy hearted and drowſie in dooing ſeruice by loue to their brethren, according to their place, calling and ability conſider we theſe things.

Vſe. We are to reioyce in doing good to our brethren in diſcharge of our duty.

Motiues.

1 First in doing good duties with cheerefulneſſe wee are like to the Lord himſelfe who is ſaid to reioyce in dooing good to his Church, what better example then this to follow. Deut.30.9.

2 Secondly thereby we teſtifie our communion with the Church that we are members of it, that wee haue a fellow-feeling both of the good and of the afflictions of our brethren.

3 And conſider yet further, if our worke of loue bee ſluggiſh it is more then a probable argument wee are yet a ſleepe in a carnall ſecurity, and doe but dreame of Chriſt and of the remiſſion of our ſins, for faith worketh by loue, and ſuch as faith is, ſuch will loue be, and ſuch as loue is we may gather faith to bee, if then we bee ſlothfull in performance of the duties of loue to our brethren, it will ſeale vp vnto vs a fearefull concluſion, that our faith is indeed but a fancy, and our hope ſutable, ſuch as in the ende will confound and make vs aſhamed. Gal.5.6.

If then wee deſire to bee like the Lord himſelfe: if wee would teſtifie our communion with the Saints of God, if we would not ſeale vp to our hearts that wee haue no true faith in Ieſus Chriſt, and no ſound hope of life and ſaluation, let vs be moued to diſcharge publique duties that concerne vs, and to doe ſeruice to our brethren with alacrity, with ioy and reioycing, let *vs ſhake off immoderate loue of our ſelues*, which cauſeth men to make idols of themſelues, to dreame of nothing but their owne good and profit, for that indeed makes a mans heart that it cannot be extended it is the mother of couetouſneſſe and many foule ſinnes as appeares.

Note.

2.Tim.3.2.

Now before we come to the cauſes that moued the AApoſtle to reioyce in his ſufferings, I will ſtand a while to remooue a miſconſtruction of this text, and falſe collection that is made by the Papiſts, from theſe words of the Apoſtle, In that the Apoſtle ſaith (*Now reioyce I in my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh for his bodies ſake the Church.* Hence they gather and conclude.

That the ſufferings of the Saints are meritorious and ſatisfactory for themſelues and others, and that the ſufferings of the Saints doe ſatisfie the iuſtice of God for temporall pnniſhment due, not onely for their owne ſinnes, but alſo for the ſinnes of others, which collection is full of contumely and blaſphemy againſt the infinite merite and ſatisfaction of Chriſt his death and paſſion, I might ſhew the errour of this concluſion by many places of Scripture, the Apoſtle ſaith, 1.*Corinth* 1.13. was *Paul* crucified for you, as if hee had ſaide, it is blaſphemous once to thinke that either *Paule* or any other but Chriſt was crucified for vs, but that wee may eaſily ſee the weakeneſſe, and indeede the wickedneſſe of this collection: I will make it plaine and euident that it is repugnant and contrary to the words of this verſe, & that this text which they bring as a ſtrong argument, to prooue humane ſatiſ-

The weaknes & wickednes of a popiſh collection frõ this verſe diſcouered.

faction is altogether againſt themſelues.

Reaſons againſt it.

1. Firſt therefore conſider that when the Papiſts deſcribe vnto vs, what bee their ſatisfactory puniſhments, then forſooth they reckon vp faſtings, ſackecloth, pilgrimages, teares, continuall ſighes, &c. yea they confeſſe that if in the outward actions of humiliation, inward greefe of heart be wanting, they are nothing worth, now mark how theſe words make againſt them. The Apoſtle ſaith heere in this text, hee was farre from any inward greefe in his ſufferings, yea hee ſaith the contrary, that he reioyced, therefore doubtleſſe the ſufferings of *Paule* were among the ſufferings which the Papiſts would haue to bee penall and ſatisfactory.

2. Againe, ſufferings ſatisfactory, ſuch as muſt anſwere the iuſtice of God for ſinne, muſt needs bee puniſhments for ſinne, becauſe there can bee no compenſation or expiation of ſinne, but by puniſhment either in the party offending, or in ſome other in his ſtead, the curſe beeing annexed to the tranſgreſſion of the Law, ſatisfaction muſt be made by puniſhment, yea the Papiſts themſelues ſay that ſatisfactory ſufferings are penall, they bee their owne words on this place (that is) they are puniſhments for ſinne: now to ſay that the ſufferings of *Paul* ſpoken of in this place were puniſhments for the ſinne, either of himſelfe or of others were moſt abſurd it hath not ſo much as likelihood or ſhew of trueth, it is cleane againſt the text which makes knowne the Apoſtle ſuffered for the name of Chriſt, and for the maintenance of the trueth of the Goſpell, that is the argument of the Apoſtle, and ſo much is implied in the worde tranſlated (fulfill) ἀνταναπληρῶ, *viciſſim impleo*, I fulfill in the name of an other (that is) of Chriſt and ſo much alſo is expreſſed in that the Apoſtle calls his afflictions the afflictions of Chriſt, thereby giuing to vnderſtand that hee ſuffered in and for the name of Chriſt, for that is one reaſon why the ſufferings of the Saints are called the ſufferings of Chriſt, as ſaith

Peter 1. Epiſtle 4 14. reioyce in as much as yee are partakers of Chriſts ſufferings &c. then verſe fourteene, if yee bee rayled on for the name of Chriſt, bleſſed are ye, for the ſpirit of glory and of God reſteth on you; which on their part is euill ſpoken of: but on your part is glorified; where hee makes it plaine that one reaſon why the ſufferings of the Saints are called the ſufferings of Chriſt, is becauſe they are ſuffered for the name of Chriſt, ſhall wee then ſay that the ſufferings of *Paul* heere ſpoken of, were ſufferings for ſinne? it is moſt groſſe, *aliud eſt pati pro peccatis, aliud pro Chriſto.* Thus wee ſee this very text which the Papiſts would force to maintaine humane ſatisfactions, it beares ſtrongly againſt them.

Ob. Yea but ſaith the Papiſts, by your leaue, the Apoſtle ſaith he fulfilled the reſt of the afflictions of Chriſt, whence it is cleare (ſay they) that the ſufferings of Chriſt and of his members make one maſſe or one body of ſufferings, the ſufferings of the Saints are the plenitude and fulnes of Chriſt his ſufferings, and ſo by vertue of that vnion that is betwixt Chriſt and his members, their ſufferings receiue influence and vertue from him to be meritorious and ſatisfactory.

Anſ. See the cunning of theſe men to deceiue the ſimple and their owne ſoules, it is true indeed that by reaſon of that Vnion that is betwixt Chriſt and his members, their ſufferings are ſaid to be the ſufferings of Chriſt, and Chriſt to ſuffer in his members, and by the merit of his paſſion, their ſufferings are accepted and rewarded, but that they are to be ioyned with Chriſt his ſufferings in way of merit and ſatisfaction for ſinne, that followes not from the vnion that is betwixt him and his members, for *they are not one by perſonall vnion, Chriſt and the Beleeuer* are two diſtinct parts, now perſonall vnion is the ground of merit in Chriſt *Note.* himſelfe, for his manhood apart, and by it ſelfe meriteth nothing) but as it is receiued into perſonall vnion with the Godhead, they muſt then prooue which they are neuer able to doe) that we are receiued into vnity of perſon with Chriſt before their concluſion will follow that by vertue of our vniō with him, the ſuffrings of the Saints do merit and ſatisfie. Thus then we ſee the the error & weakneſſe of that popiſh collection from this verſe, that the ſufferings of the Saints are meritorious and ſatisfactory.

Come we to the cauſes that mooued the Apoſtle to reioyce in his ſufferings in theſe words (*and fulfill it, &c.*) the word tranſlated (fulfill) as we haue heard, it ſignifies not onely to fill vp the meaſure, but to doe it in the name of another, & the Apoſtles meaning is, in the name of Chriſt (the reſt of the afflictions of Chriſt) for the vnderſtanding of theſe words, we muſt know that the ſufferings of Chriſt are of two ſorts, either ſuch as he ſuffered in his owne perſon for the redemption of his Church in way of ſatisfaction for ſinne and expiation of ſinne, whereof the Apoſtle ſpake before in this chapter: or ſuch as he ſuffereth in his members & in the whole Church to the end of the world, when his members ſuffer in way of conformity and ſimilitude with Chriſt their head, then Chriſt accompteth their ſufferings as his owne, hence they are ſaid to haue fellowſhip with him in his afflictions, & to be conformable vnto his death, *Phi.* 3. 10. and of this ſecond ſort, the words of the Apoſtle in this place are to be vnderſtood (*The reſt of the afflictions of Chriſt*) (that is) thoſe afflictions that remain to be ſuffered in way of conformity with Chriſt (*in my fleſh*) (that is) which are appointed vnto me to ſuffer in my body, thus then we are to conceiue the words of the Apoſtle as if he had ſaid, and fulfill vp that meaſure of affliction allotted vnto me as a member of Chriſt, and remaining to be ſuffered by me in his name by way of conformity vnto Chriſt.

Interpretation.

The firſt thing we haue heere to marke is the word vſed by the Apoſtle, he ſaith not beare the reſt, but fulfil, whence we may take vp this inſtruction.

Doct. 3.
The afflictiõs of the godly are meaſured out vnto them the good proprouidence of God.

That the afflictions of the godly, the members of Chriſt are meaſured out vnto them in the good prouidence of the Lord, when they are vnder affliction, they are filling vp of an appointed meaſure, how much or how little euery one ſhall ſuffer is appointed in the eternall councell of God, and it was not appointed that euery particular perſon ſhould ſuffer, all and euery ſort of affliction, but that euery member in the body of Chriſt ſhould ſuffer ſome in one ſort and meaſure and ſome in another. Wee finde the truth of this in *Ioſephs* affliction, *Pſalm.* 105.19. it is ſaid they held his feete in the ſtockes, and he was laid in yrons vntill his appointed time came and the councell of the Lord had tried him he was afflicted, but how much, or how long? euen ſo much and ſo long as the Lord had appointed, vntill his appointed time came. This alſo is cleare in the bondage of affliction of the Iſraelites in Ægypt their affliction was meaſured and foretold, and when the meaſure was full and the time expired, the ſelfe ſame day they were freed from it: howſoeuer there may ſeeme to be ſome difference of time mentioned in theſe two places, yet if wee reckon the 400. yeares from the birth of *Iſaak* and 430. from *Abraham* his firſt comming into the land of Canaan, they are eaſily reconciled and proue the point in hand. And to this the ſeuenty yeares captiuity mentioned *Ierem.* 25.12. that alſo prooues as much. And thus I might go on from one example to another, and all meeting in this point deliuered that the afflictions of the godly are meaſured out vnto them in Gods good prouidence, and the reaſon of this is manifeſt (namely) this not onely the euent and comming to paſſe of things is appointed of the Lord, but alſo the circumſtances of euery euent, things not onely come to paſſe which God hath appointed, but as he hath appointed concerning the manner and meaſure.

Gen. 15.13.

Exod. 12.41.

Reaſons.

Vſe.
We muſt not limit the Lord when we are vnder his hand in any afflictions.

How then is it ſo that the afflictiõs of the godly are meaſured out vnto them in the good prouidence of God then we muſt learne, when wee are exerciſed vnder the hand of God, not to limite the Lord, not to appoint him, how much or how long hee ſhall afflict vs, not to bee content onely for a day or two, or while wee thinke good and then beginne to ſhake off the yoke of the Lord, but euen ſo long to endure the affliction with patience as he hath appointed, euer remembring that our affliction is meaſured out vnto vs by the good and gracious hand of God, euen by that hand that will bee ſure to keepe meaſure and moderation (which is a notable comfort) ſo ſaith the Apoſtle, 1.*Cor*.10.13. God is faithfull, and will not ſuffer his children to bee tempted aboue that they are able, but will euen giue the iſſue with the temptation, that they may be able to beare it. Marke (I beſeech you) the Apoſtle makes the Lords keeping of meaſure and moderation in afflicting of his children, no leſſe ſure then it is that God is faithfull, and can God bee vnfaithfull? If hee can, then thinke hee will exceed the meaſure of our ſtrength in afflicting vs, if not, bee of good comfort, for ſo certaine it is that hee will keepe meaſure in our affliction, as hee is faithfull that can bee no other, a ſweete foundation of comfort in the greateſt affliction, ioyne to this the example of the Iſraelites before ſpoken of *Exod*. 12. 41. *verſ*. Marke it, the Lorde did not breake with them one day, no not one houre, or minute of the appointed time of their deliuerance, and bee thou ſure of it, that euen daies and houres of comfort fit for his children as they are knowne to the Lord, ſo are they alwaies obſerued of him moſt gratiouſly and moſt preciſely, why then ſhould we tye the Lord to our time and to our will, or elſe we faint, wee fall, we ſpeake or thinke amiſſe, that the Lord regards vs not, hath forgotten vs and forſaken vs, or the like, learne neuer to doe it, let vs neuer thus wrong our good and gratious God, but let vs in time of our affliction pray that the Lorde would out of his mercy conſider our ſtrength, and according to his promiſe lay no more vpon vs then hee will make vs able to beare and that hee would giue the iſſue with the affliction in due time to his glory and our good.

Ob. Now heere an obiection made by ſome occaſioned from this doctrine is to be remoued, by ſome ſuch as are deliuered out of trouble by meanes condemned in the word, (as by witches and wizards) may ſay and that truely their meaſure of trouble was appointed of the Lorde, that ſo much they ſhould endure and no more, and theſe beeing the meanes of their deliuerance, doubtleſſe they were ſo appointed of the Lord, and therefore may lawfully be vſed?

Anſ. 1 To this I anſwere firſt, the parts of this obiection hang not together, they confeſſe them to bee meanes condemned in the worde, and yet would haue it that they may lawfully bee vſed, whereas things condemned in the word can neuer be lawfully vſed.

2 Againe this is to make the ſecret will of God the rule of our actions, which is not knowne but by the euent, and therefore ought not to be the rule of them, but onely the will of God reuealed in his word.

3 Laſtly, whereas they ſay that ſuch meanes were appointed of the Lord, it is very true, the euent reuealeth it, the Lorde did appoint to ſuffer ſuch to bee the meanes, by his working permiſſion out of his iuſt iudgement, not in his mercy, but *as a curſe to them* *Note.* that are ſo deliuered, and without their vnfeigned repentance, for the further increaſe of their condemnation, for as heeretofore I haue ſhewed, when as the meanes of getting health, wealth, &c. are euill, it is therefore reuealed that the Lord doth fully purpoſe to curſe men, euen in thoſe good things, and that is a heauy curſe.

The ſecond thing we haue to marke is the next worde heere vſed (*reſt*) the originall worde (*ὑστερήματα*) ſignifieth the reſidue, remainder, hinder part or remnant, &c. that

Doct. 4. The afflictions of the members of Chriſt are but as remnants in reſpect of his ſufferings

which hence followeth is this, that the afflictions of the members of Chriſt, are but as ſmall remnants and reliques of Chriſt his ſufferings, What wee that are members of Chriſt doe ſuffer, bee it to the ſhedding of our bloud by the ſharpeſt and moſt exquiſite torments that can bee deuiſed, yet it is but a remnant in compariſon of Chriſt his ſuffering this wee ſhall finde confirmed by further euidence of Scripture, Iſaiah, 63. 3. *I haue troden the wine preſſe alone, and of all people there was none with mee.* Sayth Chriſt of himſelfe, the Euangeliſts ſet out in many words the bitterneſſe of Chriſt his ſufferings, as that his ſoule was heauy to the death, his cries ſtrong, *Oh Father if it bee poſſible let this cup paſſe from mee,* his prayer was ſo vehement, his agony ſo great, that bloud for ſweat burſt out of his body. His complaint was that hee was forſaken, an Angell was ſent to comfort him, and theſe doe make it very plaine, that hee endured greater paines then euer did any, and that the afflictions of his members though they be martyred, yet are not comparable to his ſufferings, they are but as a dram in reſpect of the infinite waight of paine layd vpon him, it is eaſie to make this further cleere by the ſtrength of reaſon. As

Reaſons.

Firſt, God powred out vpon Chriſt the whole malediction and curſe of the Law, due to the ſinnes of all his choſen, and beſtowed vpon him iuſtice without mercy, *Galath.* 3. 13. hee was made a curſe for vs; but in the afflictions of his members, the Lorde doth moderate his anger, and in iuſtice remembers mercy, yea the curſe is remooued from them according to that in the place before cited, *Galathians* 3. 13. Chriſt hath redeemed vs from the curſe of the Law when hee was made a curſe for vs.

Againe, the Lord doth euer in wiſedome proportion out affliction according to the ſtrength of the afflicted, and the ende of their afflictions, hee knowing their

ſtrength

Iſay. 57. 16.

ſtrength, and wherefore he doth afflict them, hence it is that hee ſayth, he will not contend for euer, neither will he be alwayes wroth. Now we muſt needs confeſſe that Chriſt his ſtrength did farre ſurpaſſe the ſtrength of any of his members, yea, of all his members, being God and man, he was able to endure the whole wrath of God, and the end of his ſuffering was ſatisfaction for ſinne, and of theirs onely correction, triall or teſtimony in way of conformity to him, and ſo farre inferiour to the end of his ſufferings therfore the afflictions of the members of Chriſt are not to bee compared to the affliction of Chriſt their head.

Vſe. 1.
When we are afflicted wee muſt conſider what Chriſt hath ſuffered for vs.

And this being ſo, that the afflictions of the godly bee they neuer ſo grieuous, are but as a remnant in compariſon of Chriſt his ſufferings, then whenſoeuer thou art afflicted, learne to conſider what Chriſt hath ſuffered for thee, when thou findeſt a little affliction, a little paine in the leaſt part of thy body ſo bitter, conſider then what bitterneſſe was in the whole ſufferings of Chriſt, hee drunke the full cup of the bitterneſſe of Gods wrath, thou doeſt onely taſte it, or rather not ſo much as taſte of it, to teach thee to conſider what Chriſt hath ſuffered for thy redemption, and that this conſideration may be more profitable, learne to extend it a little further after this manner, happily thou art pained with the gout, the ſtone, the wind cholicke, the tooth-ach, or ſome ſuch grinding and griping paine, and to bee eaſed thou canſt be content to wiſh thy ſelfe out of the world; let this lead thee to conſider the infinite paine and torment of Chriſt his ſufferings, and withall conſider thine owne ſinne, by which thou doeſt adde and put new paſſions vpon Ieſus Chriſt, for thy ſinne doth in a ſecond degree torment him againe, wilt thou confeſſe that the paine of a tooth is ſo great, that in regard of it thou couldeſt wiſh with all thy heart to bee out of the world to bee eaſed of that paine, and yet wilt thou not ſticke by thy ſinnes, to adde new torments to Ieſus Chriſt, whoſe tor-

Note.

ment once farre exceeded the greateſt paine and torment thou canſt poſſibly endure; this is moſt ſauage and brutiſh cruelty, yea, ſuch as is beyond all the degrees of compariſon, matchleſſe cruelty, wilt thou (as much as in thee is) adde torments to him that ſhed his bloud for thee, and ſuffered the extremity of Gods wrath for thee, if men when they are pained, would bee led forward by that paine to behold the bitterneſſe of Chriſt his painefull paſſion, and withall, that their ſinne is a further degree of torment vnto him, doubtleſſe it would make them (if hell haue not full poſſeſſion of their hearts) carefull to auoyd ſinne, yea, it would take from them all colourable excuſes, commonly fetcht from the Diuels ſtore-houſe, as that they are not alone, that they are prouoked and drawen on by company and the like, the ſwearer and the drunkard will plead that they forget themſelues, that they are carried away with company; and wilt thou ſo forget thy ſelfe, & ſo run on with company, poſting and making haſte to hell, and againe peirce the ſides of Ieſus Chriſt? wilt thou (as much as in thee is) heape new paſſions vpon him? Oh remember the bitter paſſion of Ieſus Chriſt, and learne to bee reformed.

Vſe.2. A checke to that ſecret thought ariſing in the heart of Gods childe afflicted that neuer was any in the like caſe that he is in.

Againe, are our afflictions wee being members of Ieſus Chriſt, but as a remnant in compariſon of his ſufferings then let this ſerue as a checke to that ſecret thought ſometimes riſing vp in the heart of Gods childe afflicted, yea, ſometimes breaking out into this ſpeech, that neuer was any in the like caſe that he is in, neuer was any ſo greeuouſly afflicted as he is: thus was it with *Iob* 6. 2. 3. hee complained his griefe and miſery was heauier then the ſand of the ſea. Thus the Church in great diſtreſſe calles to them that paſſe by the way to behold and ſee if any ſorrow bee like vnto her ſorrow. If ſuch a thought enter into thine heart in time of bitter affliction, learne to checke it by this, looke vpon the bitter paſſion of Chriſt, and remember that the waue or billow of Gods wrath did light vpon his head

Lam.1. 12.

head, and all that thou doeſt ſuffer is but a flaſh of wa breaking off from that waue or billow: but heere the Diuell hath found out a ſhift when a man comes to ſome that are afflicted, and ſets before them the bitterneſſe of Chriſt his paſſion, and tels them they ought to looke vpon that, and to remember that their affliction is nothing in compariſon of his ſufferings.

Obiect. To what end (ſay they) doe you ſet before vs the bitterneſſe of Chriſt his ſufferings, are we or any liuing, who are but meere men able to beare that hee was able to endure, who was God and man: Thus the Diuell doth ſhift his foot, and is ready to ſuggeſt, to trouble the minds of ſuch as are weake in time of affliction, and to make them thinke or ſpeake amiſſe.

Anſw. I anſwer vnto it, it is true, thou art not able to beare what Chriſt endured, but thou muſt remember what before was deliuered, that the Lord doth therfore proportion out thine affliction accordingly, and withall, that which makes ſufferings hurtfull, I meane the curſe, is remoued from thee if thou be in Chriſt, but if thou wilt yet further inſiſt vpon the meaſure of thy paine, that neuer any mēber of Chriſt ſuffred the like, reaſon wil euince the contrary & thine own conſcience muſt of force acknowledge it to be otherwiſe, for if God lay no more vpon any of his children then they by him are enabled to beare, and thy ſtrength when it is the greateſt, without queſtion, is farre inferiour to that of *Iob*, of *Abraham*, of *Dauid*, &c. men eminent and endued with a great meaſure of ſtrength, then certainely, their paine and affliction was greater then thine, and thou art not tried and afflicted like one of them.

Vſe 2.
A checke to
that ſecret
thought ari-
ſing in the
heart of the
childe of affli-
ction that ne-
uer was any
in the like
ſtate that he is
in.

It followeth (*the afflictions of Chriſt*) In that the Apoſtle calles his afflictions the afflictons of Chriſt, I might ſtand to ſhew that the afflictions of the members of Chriſt reach vp to Chriſt himſelfe, which may ſtrike amazement and terrour into all that wrong them, and may comfort them that are wronged with aſſurance that the Lord Ieſus will

Lam.1.12.

not ſuffer himſelfe long to be pinched in his members, he hath experience of their miſeries, and hath learned to be compaſſionate towards them, but this I haue handled at large verſe 15. and let mee adde onely thus much vnto it, that the Lord Ieſus doth know and acknowledge his members in their greateſt diſtreſſe, their affliction cannot deuide betwixt him and them, and make him hide his face from them: the Lord calles the Iſraelites his people, when they were plunged in their deepeſt diſtreſſe, Exod. 3. 7. and in many other places of this booke, the Lord is not like the proud people of the world, who know a man in a gay coate or high place, but in pouertie and baſeneſſe will not vouchſafe to looke vpon him though hee be moſt neare vnto them in bloud and kindred, it is not ſo with the Lord, but in the pooreſt plight, when the backs of his children are bare for want of cloathing, their faces leane, quite altered with briniſh teares, that haue worne furrowes in them, their heads hang down for griefe, & all their bones are diſioynted with racking tortures of bloudy tormentours, euen then doth the Lord know and as graciouſly acknowledge them for his owne, as he did in their proſperity and chiefeſt outward comfort. If we further follow in our meditations it will miniſter vnto vs matter of ſweet comfort.

Doct. 5.
The Lord Ieſus doth know and acknowledge his members in their greateſt diſtreſſe.

Vſe.
The Lord therefore is not like the proud people of the world.

Come we to the laſt thing to bee ſtood on in this verſe in theſe words *(in my fleſh)* The Apoſtle doth heere reſtraine his ſufferings ſpoken of to his owne perſon, and withall doth point out the ſubiect of his ſuffering, that hee being now in priſon, his body was afflicted, that wee may hence obſerue is this.

Doct. 6.
The perſecutors of the
Church [illegible] in
onel[illegible]ch
the [illegible] of
Go[illegible]
dre[illegible]
O[illegible]

That the perſecuting enemies of the Church and of the members of Chriſt can go no further then the body, they cannot come to the ſoule to hurt that, the ſoule is free from the rage and violence of all Satans inſtruments as our Sauiour hath taught, Mat. 10. 28.

Obiection. But will ſome ſay they can make men abiure and renounce Chriſtianity as the Turkes doe at this day?

Anſ. That abiuration is but like rauing in ſome extremity of ſickeneſſe, it is forced and may be where the ſeed of grace remaines ſtill in the heart, as a childe of God in ſome extremity of ſickneſſe may ſhew exceeding ſtrange, yea, franticke behauiour, and ſo die, and yet goe to heauen, and we are not by any outward thing in this life or death, to iudge of his eſtate before God, ſo a true Chriſtian may be forced to abiure Chriſtianity, and yet ſtill remaine a true Chriſtian, all the Tyrants in the world are not able to hurt his ſoule.

Note.

Vſe. We are not to feare them who can only kill the body.

Let this for the vſe of it teach vs that which our Sauiour hath taught Luk. 12. 4. not to feare them that are only able to kill the body but cannot kill the ſoule, and for our further encouragement heerein, conſider but this one thing, are we the children of God and members of Chriſt, then the Lord hath deliuered vs from the power of ſinne and Satan, and the bondage of vnruly luſts, which are enemies to our ſoules and ſaluation, and is not he then able, and alſo willing in his good time to free vs from weake men, who can onely touch our fleſh? yes doubtleſſe, let vs make no queſtion of it, but remember it and be ſtrengthened in the time of need.

VER. 25. *Whereof I am a Miniſter according to the diſpenſation of God, which is giuen me vnto you ward, to fulfill the word of God.*

Theſe words are a further amplification of the Apoſtles ſecond argument, and containe in them, firſt a reaſon of the Apoſtles ſuffering for the Church, becauſe hee was a Miniſter of the Church (*Whereof I am a Miniſter.*)

Then ſecondly, a limitation of his Miniſtry, in reſpect of his Miniſteriall charge, that he was appoynted a Miniſter of the Iewes, but of the Coloſſians and the reſt of the

Gentiles in theſe words, *according to the diſpenſation of God which is giuen me vnto youward,* wherein we haue three materials to be conſidered.

Firſt, his Miniſtry which hee calles a diſpenſation of God.

Secondly, how that was conferred vpon him that it was giuen him.

Thirdly, the ſpeciall reference and relation of it, *vnto you-ward.*

Then followes the end of this diſpenſation thus giuen vnto him in the laſt words (*to fulfill the will of God*)

Come we to the words as they are layd downe by the Apoſtle, *Whereof I am a Miniſter* (that is) of which Church I am a Miniſter: I might heere vrge it againſt the Papiſts, that the Apoſtle explaines himſelfe how hee ſuffered for the Church, not as a Mediatour betweene God and the Church, but as a Miniſter of the Church, not to ſatisfie for others, but to miniſter to their faith by confirmation and ſtrengthening of it, by his example and patience, but of this we ſpoke before in the former verſe.

Obſerue we, that the Apoſtle ſaith, hee was a Miniſter of the Church, the body of Chriſt; hee ſayth not that hee was a Miniſter at large, the word Miniſter being a word of relation, but hee ſets it downe with this correlatiue the Church, that his miniſtery had ſpeciall reference to the Church of Chriſt, and to the true members of Chriſt, and not to any other; Hence ariſeth this poynt of inſtruction.

Doctr. 1. The outward Miniſtry of the word is ordained properly for the good of Gods Church. Epheſ.4.12.

That the outward miniſtery of the Word and Goſpell is ordained of the Lord properly for the good of the Church and with ſpeciall reſpect to the true members of Chriſt, either actuall or in Gods election, all miniſteriall actions, as preaching the Word, adminiſtring the Sacraments and the like, haue ſpeciall relation to the good of Gods choſen, and this poynt is plainely propounded and layd before vs by the Apoſtle, together with a reaſon of it in the verſe before, that to this end Chriſt aſcending gaue gifts vnto men, ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtours and Teachers for the gathering together of the Saints for the work of the miniſtry and for the edification of the body of Chriſt.

The ground of this is the order which the Lord hath made knowen that he holds in bringing of his choſen to life & ſaluation, that whom he hath predeſtinate, them he doth in time effectually call, & the miniſtry of the Goſpell is by him appointed an inſtrument and meanes of effectuall calling, by the preaching of the Goſpell, men are called: Now effectuall calling properly belongs to the choſen of God, and therfore the miniſtry and meanes of ſaluation hath proper reference to the good of Gods choſen.

Ob. But will ſome ſay, the word is to be preached to all, the commiſſion was generall, goe teach all nations, Mat. 28. 19. and preaching is not limitted in reſpect of the flocke committed to any mans charge?

Anſw. *Anſwer.* It is true, the Miniſter of the Word is to preach to all to whom hee is ſent preſuming in the iudgement of charity that all his hearers bee the Elect of God leauing ſecret iudgement to God, but yet the outward miniſtry and preaching of the word ſerues properly for the calling, and conuerſion, and confirmation of Gods choſen & the reprobate are made partakers of externall vocation only accidentally, becauſe as tares and chaffe are mingled with good corne, ſo they are among Gods choſen, it ſerues as an occaſion (by reaſon of their corruption) of their hardening and to leaue them without all excuſe, it is to the choſen of God the ſauour of life to life euerlaſting, but to others the ſauour of death to their deeper condemnation. 2.Cor.2.16.

Note. Now the application of this point might bee to teach the wicked, how much they are beholding to the choſen of God, for whoſe ſakes they are partakers of the ſound of the Goſpell, which ſometimes worketh reſtraint in them from the outrage in ſin though no renouation, & ſo their

iudgement

ſhall be the eaſier in that reſpect, yea the continuance of the world is for the ſake of Gods choſen, when their number is full then ſhall the end be But let vs rather thinke vppon this doctrine to this purpoſe, it is ſo that the miniſtery of the worde by man, is appointed properly for the good of the body of Chriſt, this then may ſerue as a ground of examination and triall to euery one of vs, whether we be true members of the church of God or no, hereby we may know it, the Miniſtery of the word is ordained for the good of Gods choſen.

Vſe. Triall of our ſelues whether we be true members of the Church or no.

If then thou receiue good by it, it is a ſure ſigne of election to life and ſaluation; it is the mark Chriſt himſelfe hath ſet vpon his ſheepe; they heare his voyce ſounding in the miniſtery of the Goſpell, and they follow it, they are bettered by it: but if thou eyther wilt not heare it, or hearing it careſt not to follow it; but a drunkard before, a drunkard ſtill, filthy before, and filthy ſtill, a worldling before, and ſtill deuoted to the things of this earth, and minding earthly things, to what fold thou doeſt belong, thy ſelfe and others may eaſily iudge, ſurely to the folde of goates, not of ſheepe.

Ioh.10.27.

To driue this a little deeper, that this may profit & moue thee hereafter to a further profiting by the miniſtry of the Word, conſider theſe two things.

Firſt, if the Miniſter would gain & gather thee to God and thou refuſe, thou muſt know that thy wilfull refuſall to be gained and gathered, is the immediare forerunner of iudgement, and of thine owne deſtruction, and there is reaſon for it, God hath ſo threatned, Prou: 1.27. Zach.7. From ver. 11. to the end, and it is a reſiſtance of the ſpirite of God, and it is the ripeneſſe and full growth of ſinne to hate to be reformed: Marke what Chriſt himſelfe ſayth, as hee was a Miniſter of Circumciſion, hee would haue gathered them together, but they would not, therefore their habitation ſhould bee left vnto them deſolate.

Acts 7.51.

Mat.23.37.

2 Againe, hee that will not now heare the miniſter of the worde, ſpeaking in the name of the Lord, or heares him without regard to take good by him, as thoſe the Prophet *Ezekiel* ſpeakes of chap: 33. 31. let him know the day ſhall come when his eares ſhal heare, (wil he, nill he) that which ſhall make his heart ake, goe thou curſed into euerlaſting fire, prepared for the Deuil and his Angels, let theſe things ſtirre thee vp to thinke vpon it, how thou doſt profit by the miniſtery of the word, and aſſure thy ſelfe Gods purpoſe cannot be fruſtrate, if thou belong to him, his miniſter is ſent for thy good, and thou ſhalt receiue good by him, if not thou ſhalt be hardened in thy ſinne and heape vp wrath againſt the day of wrath.

Interpretation.

Come wee to the Apoſtles limitation of his miniſtery in regard of his miniſteriall charge in theſe words (*according to the diſpenſation of God. Which is giuen mee vnto youward*) the words heere tranſlated (*Diſpenſation of God*) are not to bee taken as ſometimes they are vſed, for the prouidence of God as we vſe to ſay, by the mercifull diſpenſation of God (that is) by his good prouidence, becauſe the prouidence of God cannot be giuen, as the Apoſtle ſaith, that this diſpenſation was, but they are to bee conceaued as the originall wordes doe ſignifie, according to Gods ſtewardſhip, (to you-ward) (that is) in reſpect of you Coloſſians and the reſt of the Gentiles as wee haue it, *Galathians* 2. 7.

The firſt thing we haue heere to marke is, that the Apoſtle calls his miniſtery a ſtewardſhip giuen of God.

Doct. 2.
The miniſter of the Goſpell lawfully called to that office is Gods Steward.
1. Epiſt. 3. 14.

Hence we ſee that the miniſter of the Goſpell, lawfully called to that office is Gods ſteward, he is ſet ouer the houſhold of God, his Church as a ſteward ouer ſome great family, hence it is that *Paul* ſaith to *Timothy: theſe things write I vnto thee, that thou maiſt yet know how thou oughteſt to behaue thy ſelfe in the houſe of God*, and in his Epiſtle to Titus 1. 7. in expreſſe wordes, *a Biſhoppe or Miniſter is Gods Steward*, yea hee would haue all men ſo to eſteeme of them, *let a man ſo thinke of vs as of the miniſters of Chriſt, and diſpoſers of the ſecrets of God.* Where the Apoſtle alſo makes knowne what bee the things committed to the Miniſters of the Goſpell to diſpenſe and diſpoſe of (namely) the ſecrets of God (that is) the doctrine of the Goſpell, which is a ſecret and a miſtery hid from the eyes of the world, (ſo called by the Apoſtle in the next verſe of this chapter) and the doctrine of the Goſpell being the word of reconciliation publiſhing remiſſion of ſins to all that truly beleeue it, & repent of their ſinnes, hence it is that the miniſters of the word are ſaid to haue the miniſtery of reconciliation committed vnto them, and as ſtewards to haue the keyes of the kingdome of heauen, to open or to ſhut heauen according to the condition propounded in the Goſpell (that is) to declare and pronounce remiſſion of ſins, to them that beleeue and truly repent, and that Gods mercy is ſhut vp from them that are vnbeleeuers and vnrepentant, thus are the miniſters of the word, Gods Stewards to diſpoſe of his ſecrets after his will, and good reaſon that his will onely ſhould rule in his owne houſe.

1.Cor.4.1.

2.Cor.5.18.

Mat.16.19.

*Vſe.*1.
Miniſters of the Goſpell haue only as ſtewards the miniſtry of reconciliation to declare to the penitent remiſſion of ſinnes, and power to forgiue ſinnes.

And therefore for the vſe of this in the firſt place the miniſters of the word muſt take notice of it, that they haue onely as the ſtewards of God, the miniſtery of reconciliation to declare to the penitent remiſſion of their ſinnes, and not power to forgiue ſinnes, as that man of ſinne the Pope doth challenge to himſelfe, who in his blaſphemous pardons takes vpon him to forgiue both *pœnam & culpam* puniſhment and ſinne, and the miniſters of the word haue onely the keyes of miniſtery in reſpect of Chriſt whoſe ſtewards they are to open and ſhut according to the wil of their maſter reuealed, & not at their owne will & pleaſure.

*Vſe.*2.
When the miniſter of God pronounceth remiſſion of ſinnes to the penitent and ſhuts vp Gods kingdome againſt the impenitent, it is as if God himſelfe ſhould doe it.

A ſecond vſe of the doctrine now deliuered may be this is the miniſter of God, Gods Steward to diſpoſe of his ſecrets according to his will, ſurely then when the Miniſter doth ſo, when hee doth pronounce remiſſion of ſins to the penitent, and ſhut vp the kingdome of heauen and

Gods mercy from the impenitent, let vs learne to account it, as if God himſelfe ſhould doe it; for hence it is, that the Miniſters of the Word are ſaid to remit or retain ſins, becauſe they declaring by the Word remiſſion of ſinnes Ioh.23.23. to the penitent, and retaining of ſinnes to the impenitent, it is as certaine, as if God himſelfe ſhould pronounce it from heauen: it is ſaid Exod, 14. 31. the people beleeued the Lord and his ſeruant *Moſes*, giuing vs to vnderſtand, that though faith reſpect God onely, yet is there ſuch an Vnion betwixt him and his Miniſters, as indeed and truth we cannot beleeue him vnleſſe we alſo beleeue his Miniſters, ſpeaking from him, let vs therefore thinke vpon it, and eſpecially when they ſhut vp the kingdom of heauen, when they denounce the iudgements of God againſt vs for any ſinne, euery man will bee ready to take holde of the Word of mercy, and eſteeme that as the Word of God himſelfe, but in the word of threatning and denouncing of iudgement, men make a diuiſion between God and his Miniſter: let vs take heed of this, and *Note.* know for a concluſion of this point, that *if we diuide between God and his Miniſter in the word of threatning*, the Lord will puniſh vs in the ſame kind, hee will diuide betweene him and his Miniſter in reſpect of vs in the word of mercy, and in his iuſt iudgement he will make his word of mercy, but as the word of man vnto vs, it ſhall bee vnprofitable vnto vs, wee ſhall finde no true comfort by it; remember the example of *Herod*, he deuided between God and *Iohn* in the word of threatning for his ſinne, and the Lord made all that he heard from *Iohn*, euen the thinges that he heard gladly to be vnprofitable vnto him hee liued and died in his ſins.

2. *Materiall.* Now to the ſecond Materiall in the Apoſtles limitation how this diſpenſatiō was conferd vpon him in theſe words (which is giuen me) the words are plain, & are to be taken in their proper ſignification which is freely or of Gods grace beſtowed vpon mee, in that the Apoſtle ſayth his

miniſtery and diſpenſation in the Church of Chriſt was giuen him, it pointeth out firſt this generall inſtruction, that no man is to vndertake that office & function to be a miniſter of the word & publike diſpencer of Gods ſecrets, but he to whom it is giuen of God, (that is) hee that is inwardly called of God, furniſhed with competent meaſure of gifts, both of mind & wil for the diſcharge of that office and hath alſo outward approbation of the Church, and for this there be many reaſons.

Doctr. 3. No man ought to vndertake the office of a Miniſter of the word vnleſſe it be giuen him of God.

Reaſons.

1. Firſt, becauſe it is Gods order appointed in his Church, that hee that is to teach ſhould by him be called, and ſent, *Rom.* 10. 15.

2. Secondly, the miniſtery is Gods, and not mans, & therfore miniſters muſt be ſent and deputed of the Lord.

3. Thirdly, vnleſſe they be ſent of God they cannot gather aſſurance of Gods ſpeciall protection and aſſiſtance in their calling which is neceſſary for them.

Vſe. Confutation of an Anabaptiſticall fancy.

The vſe of this may bee to diſcouer the error and fancy of the Anabaptiſts and their followers, who thinke that any man vpon a priuate motion may ſtep forth and vndertake the duety of a publike teacher, and may preach and expound the Scriptures, and they alleadge for themſelues that ſuch motion is from the ſpirit of God, but (indeed) it is rather from another ſpirit euen from Satan & from their owne pride and vanity, & it is an opinion fooliſh and fantaſticall, I will ſpend no more time in confutation of it.

We are to marke that the Apoſtle ſpeaking of his miniſtry and ſtewardſhip in Gods houſe, an eminent office, & of excellent dignity, hath an eye to the firſt cauſe and fountaine of it, that it was giuen and beſtowed vpon him, that it deſcended vpon him from the meere grace & mercy of God.

Doct. 4. In all the good things of this life we doe enioy, we are to look vp to the giuer of them.

Hence wee are taught, that in all the good things of this life we enioy, be it dignity, office in the Church, or in the common-wealth, be it health, wealth, liberty, credit, ſtocke or ſtore, wee are to lift vp our eyes to the hills from whence any of theſe good things come downe, we are to looke to the fountaine whence our ſtreame hath iſſued, euen to the meere grace and mercy of God, wee find it was common and frequent with our Apoſtle thus to look vpward to the author and giuer of euery good gift, 1. Cor. 15. 10. by the grace of God, *I am that I am*. *Epheſ.* 3. 7. 8. hee ſayth hee was made a miniſter of the Goſpell by the gift of the grace of God, euen to me the leaſt of all Saints is this grace giuen that I ſhould preach among the Gentiles the vnſearcheable riches of Chriſt, that he was called by the grace of God, this was commendable in the Apoſtle, and is woorthy our imitation, and it is a duety of great good conſequence.

Gal. 1. 15.

Vſe.
This duty practiſed worketh in vs first thankfulneſſe.
Secondly humility.
1. Cor. 4. 7.

First, it worketh true thankfulneſſe, nothing is more effectuall to draw out thanks for good things receaued of men then to know the things giuen to bee meere gratuities aboue deſert, and meerely from the bounty of the giuer.

Againe it is a notable meanes to humble vs, ſhall wee know the good things wee haue are receaued from the meere grace of God, and ſhall we then be proud of them? it is the Apoſtles concluſion, what haſt thou that thou haſt not receiued, and if thou haſt receiued it, why reioyceſt thou, as though thou hadſt not receiued it? let vs remember this duty, and the rather becauſe it is the corruption of our nature to reſt in the things giuen and to forget God the Author and giuer, to eat the bread, and not to ſee God in the bread as ſaith *Luther*. *Moſes* knowing this inborne corruption, giues this caueat, *beware leaſt*, *&c.* and this corruption was growne to full ripeneſſe in *Nebuchadnezar* *Dan* 4. 27. *is not this great Babell that I haue built for the houſe of the kingdome, by the might of my power, and for the honour of my maieſty*? and wee know what followed he was driuen out from men to liue with beaſts. Let vs take heed God deale not with as he dealt with him, wee may iuſtly feare it, if we haue not hearts to ſee and conſider the mercy and free grace of God in the good things vouchſafed

Note.

Deut. 6. 12.

Motiues ſtirring vs vp to the practiſe of this duty.

1

vnto vs, that hee will driue vs out among beaſts (that is) in his iuſt iudgement giue vs the hearts of beaſts, hearts taking ſenſuall delight in thoſe things we enioy, euer groueling vpon them, and not able to lift vp themſelues, towards which is an heauy iudgement.

2 And conſider we further whence it is that men ſee not Gods mercy in outward good things, ſurely becauſe they ſee not his fauour towards them in Chriſt, in whom right to all the creatures is reſtored, and by whom only ſweetneſſe is found in bleſſings, and out of them they are but curſes, it is not poſſible that a wicked man who finds not Gods grace in Chriſt, ſhould ſee his mercy in outward things, for (indeed) they are not giuen to him in mercy, but in iudgment, as his portion, and as witneſſes of his vnthankfulneſſe, as it is ſaid, God left not himſelfe without witnes in doing good, giuing raine and fruitful ſeaſons, filling our hearts with food and gladnes, and to leaue him without excuſe.

1.Cor.3.21.22 23.

If then we would not (by the iuſt hand of God) be giuen ouer to liue as bruit beaſts amongſt men, feeding and fatting our ſelues with Gods bleſſings, and wanting eyes and harts to ſee and conſider his mercy in them, if wee would not proue to our ſelues & againſt our ſelues that we ſee not Gods grace in Chriſt, let vs learne to raiſe vp our thoughts to ſee Gods grace and mercy in the outward good things of this life giuen, and beſtowed vpon vs that ſo wee may be thankfull to him for them, and vſe them not to riot exceſſe, brauery, and to ſet out, and to magnifie our ſelues aboue others, but to the glory of him that gaue them, and to the good of our ſelues and others.

3 It followeth (vnto *you-ward*) in theſe words we haue the third materiall in the Apoſtles limitation (namely) the ſpeſpeciall reference of his miniſtery, and the meaning is, in reſpect of you Coloſſians, and the reſt of the Gentiles, that which I will hence obſerue ſhall be this.

Doct. 5. Pauls Apoſtleſhip had ſpeciall relate to the Gentiles.

That the miniſtery and Apoſtleſhip giuen to *Paul* had ſpeciall relation to the Gentiles, yea hee was appointed by ſpeciall vocation the chiefe Apoſtle of the Gentiles, as *Peter* was of the Iewes; it appeares plainely *Gal.* 2. 7. and wee find it in many places of the acts, that *Pauls* commiſſion was ſpecially to preach to the Gentiles, as *Acts* 4. 9. If any ſay the commiſſion of the Apoſtles was generall, it is true, this power and liberty was giuen, yet afterwards it pleaſed the Lord in wiſedome for good cauſes to order it by a ſecond decree, that *Paul* ſhould ſpecially haue care of the Gentlies, I ſay ſpecially, for though *Paule* (occaſion being offered) preached to the Iewes, they being diſperſed among the Gentiles, yet was he ſtill the chiefe Apoſtle of the Gentiles. How then can the Papiſts deriue the primacy and ſupremacy of their Pope from *Peter*, the Scripture is plaine that *Peter* was not chiefe Apoſtle of the Gentiles, therfore admit the Pope to be his ſucceſſor, and to haue his authority (which no wiſe man wil grant being Apoſtolical) yet cannot he thence deriue his authority and power ouer the Gentiles, they might more probably conuey his title of ſupremacy from *Paul*, then from *Peter*, and indeed beeing driuen from this by plaine euidence of Scripture, they would craftily ſeeme to deriue their Popes authority from both *Peter* and *Paul* which is but a meere ſhift, if they hold their owne principles it is impoſſible.

Anſw.
Obiect.
Acts 13.2.
Acts 26.17.

Vſe. 1.
Againſt the ſupremacy of the Pope.

In the laſt words of this verſe (*to fulfill the word of God*) we haue the end of the Apoſtles miniſtery, that hee was a miniſter of the Church to fulfill the word of God, by the word of God we are heere to vnderſtand the Goſpell as appeares in the next verſe, and to fulfill it is to publiſh and to preach it and the preaching of the Goſpell by the Apoſtle is called a fulfilling of it, becauſe by it the Gentiles were called as was foretold by the Prophets, and that worke being wrought & fulfilled on them by the preaching of the Goſpell, the preaching of it is called a fulfilling of it.

Interpretation.

That which hence is offred to our conſideration is from the forme of ſpeech heere vſed, the Apoſtle ſaith not to preach the Goſpell but to fulfill it hence followes this concluſion.

Doct. 6. The Goſpell truely preached is not an empty word.

That the Goſpell truely preached is not an empty word, but a word filling thoſe that belong to God with grace and goodneſſe, and the true preaching of it is powerfull to that purpoſe.

2.Cor.3.8. Gal.3.2.

Hence it is that the Apoſtle calles his preaching of the Goſpell, the miniſtration of the ſpirit, hee ſayth the Galathians receiued the ſpirit by the preaching of the Goſpell and heerein lies a principall difference betweene the Law and the Goſpell. The Law doth not miniſter the ſpirit, but by the preaching of the Goſpell the ſpirit is giuen.

Vſe. We are to make precious account of the preaching of the Goſpell. 2.Tim.3.15.

This muſt teach vs to make a precious account of the preaching of the Goſpell, which hath with it (in them that belong to God) the operation of his ſpirit, and is powerfull to bring them from ignorance to knowledge, from darkneſſe to light, from the power of Satan to the glorious liberty of the ſonnes of God, and to make them wiſe to ſaluation, aud let vs looke on our ſelues in our naturall condition before the preaching of the Goſpell hath wrought vpon vs, what are we? ſurely, blinde and ignorant of the wayes of God, walking in the darkneſſe and vanity of our mindes, ruſhing into errours, breaking out into blaſphemies, running into all ſorts of ſinne, yeelding to the ſuggeſtions of Satan, embracing the vanities of the world, following the ſwindge and corruptions of our owne hearts, and lying open to the wrath and and iudgements of God, theſe things ought to mooue vs to make ſpeciall account of the Goſpell preached, which doth in as many as it is powerfull, informe the iudgement, reforme the will, order and ſanctifie the affections, and bring into captiuity euery thought to the obedience of Chriſt.

Note.

The Goſpell preached giues the Spirit, the Spirit begets Faith, Faith apprehends Chriſt, and Chriſt brings ſaluation, therefore make precious accompt of the preaching of the Goſpell.

VER. 26. *Which is the Myſtery hid ſince the world beganne and from all ages, but now is made manifeſt to his Saints.*

This verſe, for the connexion looketh vp to the former as an explication of that the Apoſtle ſayd in the end of it, of what word he ſpake (namely) of that *Which is the Myſtery hid ſince the world beganne* (that is) the word of the Goſpell, and for the matter and ſubſtance of this verſe it containes a third argument to perſwade the Coloſſians to continue grounded in the faith.

The argument is taken from the excellency of the Goſpell, that the Goſpell is a hidden and deepe *Myſtery* and ſo of great excellency, therefore being preached and reuealed vnto them, they ought to make precious account of it, and to continue in the ſound profeſſion of it.

The order and diſpoſition of this verſe in it ſelfe is on this manner.

Firſt, we haue an inſtance or particular inſiſting in that part of the word of God, that the Apoſtle was to publiſh, euen that which is the Myſtery.

Secondly, to this is ſubioyned a diſtinct and different condition of this *Myſtery* in reſpect of diſtinct and different times that it is.

Hid
and
Manifeſted.

Hid in reſpect of former and foregoing times in theſe word. *Hid ſince the world beganne.*

Manifeſted in regard of time preſent, *but now is made manifeſt.*

Thirdly, to this is added the perſons to whom it is manifeſted in the laſt words to his Saints.

Come wee to the particular examination of the words and firſt of this *Miſtery hid* in theſe words, *which is the myſtery*

Interpretation.

ſtery hid ſince the world beganne. Vnder the word *Myſtery*, that we are to vnderſtand the Goſpell it is euident by the context, for the Apoſtle ſayth in the verſe before, it is the word of God, and in the verſe following, that word, that hath Chriſt for the matter of it, and that is onely the Goſpell. Now the Goſpell which containes the doctrine of the humiliation, exaltation, humanity, diuinity, office of mediation and all things concerning the life and death of Chriſt is called a *Myſtery* because it is wonderfull, deepe, ſecret and vnſearchable, for that is the proper and naturall ſignification of the word (μυϛήριον) (*Myſtery*) and wee ſhall finde in Scripture this word alwayes vſed to ſignifie a thing ſecret in religion, *Epheſ.5.32.* the Apoſtle ſpeakiug of the neere vnion and coniunction of Chriſt and his Church ſayth, τὸ μυϛήριον τοῦτο μέγα ἐϛίν. ἐγὼ δὲ λέγω εἰς Χριϛὸν, ϗ εἰς τὴν ἐκκλησίαν, this is a great ſecret, we haue there the ſame originall word, that heere is vſed (*hid*) or rather as the originall word is, (*hath beene hid*) *ſince the world beganne*, the words are from worlds) the meaning is from all eternity, and from all ages, (that is) from all generations of the world, till the comming of Chriſt in the fleſh, the Goſpell was hid from the Gentiles ſimply, and from the Iewes comparatiuely, in compariſon of the cleere lighr and manifeſtation of it ſince the incarnation of Chriſt, ſo doth the Apoſtle expound himſelfe, *Which in other ages was not opened as now it is reuealed vnto his holy Apoſtles and Prophets by the ſpirit.*

Epheſ.3.5.

Thus then the words are to be conceiued, euen that ſecret and vnſearchable doctrine of the Goſpell which hath beene hid and kept ſecret from all eternity, and from all generation of the world, ſimply from the Gentils, and in compariſon from the Iewes before the incarnation of Chriſt.

A popiſh deceit diſcouered.

Heere firſt let it be obſerued in a word againſt the falſe and deceitfull dealing of the Papiſts that the word μυϛήριον is tranſlated by them a *Myſtery* in this verſe and in the next verſe Sacrament thereby labouring to maintaine the falſe opinion grounded on Epheſ. 5. 32. that Matrimony is a ſacrament, and ſo they tranſlate that place, and thence would they ground it, but (indeed) the opinion is erroneous and falſe and that text will not warrant it, for the opinion it ſelfe, it cannot bee that matrimony ſhould be a Sacrament.

Reaſons prouing Matrimony to be no ſacrament.

Firſt, becauſe it was ordained in Paradice before the fall, but the Sacraments of the new Teſtament were ordained after Chriſt his comming in the fleſh.

Againe, a Sacrament of the new Teſtament is an outward ſeale of Gods grace vnto ſaluation, a ſeale of the righteouſneſſe of faith, ſo ſayth the Apoſtle, which Matrimony is not, neither can the Papiſts euer prooue it ſo to be, and therefore no Sacrament, and for the ground of their opinion, they meerely wreſt, and peruert the text, for the Apoſtle doth in plaine terms auouch that he ſpeaks concerning ſpirituall marriage betweene Chriſt and his Church, this is a great ſecret, but I ſpeake of Chriſt, and his Church.

Againe, to ſay that Matrimony is a Sacrament, becauſe the word μυςήειον *Myſtery* is giuen to it, is moſt abſurd and fooliſh, for they might aſwell ſay, that the Goſpell it ſelfe is a Sacrament, which in this text is ſo called, but that were as groſſe as to ſay, the ſeale and the writing are all one, for Sacraments are ſeales of the couenant of grace written in the Goſpell, yea, they might aſwell affirme that the cloſe working and ſecret inſinuation of Antichriſt into the Church of God is a ſacrament, which is called a Myſtery, but a Myſtery of iniquity, 2. Theſ. 2. 7. yea alſo, that name written in the fore head of the whore, Reu. 17. 5. How abſurd and fooliſh then it is to ſay, that Matrimony is a ſacrament, becauſe it is called by the Apoſtle μυςηειον, a *Myſtery*, any man of the meaneſt capacity may eaſily diſcerne.

Rom.4.11.

Let it be further obſerued that the word of the Goſpell hath this tittle giuen to it, that it is a myſtery, a deep ſecret and hidden doctrine, the conſideration of this doth offer this concluſion.

Doctr. 1. It is no eaſie matter truly to vnderſtand know & beleeue the Goſpell.

That it is no eaſie matter truely to vnderſtand, know and beleeue the Goſpell, a man cannot eaſily come to haue knowledge and faith in the ſecrets of the Goſpell needfull to bee knowen, and beleeued to his owne ſaluation, for proofe of this, that one place is ſufficient, 1. Tim. 3. 16. without controuerſie great is the Myſtery of godlineſſe, the doctrine of godlineſſe, the Goſpell, is not onely a myſtery, but a great Myſtery full of ſecrets and of exceeding profoundneſſe and depth, and it is ſo without all queſtion or controuerſie, the word ſignifieth by all mens confeſſion that it is an opinion or truth generally confeſſed of all, and that the Goſpell is not eaſily conceiued and beleeued, it were eaſie to giue inſtance of particulars, wee preach Chriſt crucified vnto the Iewes, euen a ſtumbling blocke, and vnto the Grecians fooliſhneſſe. The Athenians the wiſeſt of all the Heathen, ſayd *Paul* was a babler or trifler, and ſetter foorth of ſtrange gods, when he preached Ieſus, the very ſubſtance of the Goſpell and the reſurrection. Yea, come we to thoſe that make profeſſion of Chriſt and of his Goſpell, ſome of them are naturall and carnall, and cannot perceiue the things of the ſpirit of God. 1. *Cor.* 2. 14 others are regenerate and perceiue them, but it is onely in part, & that by the ſpeciall gift of God, and the reaſon of this is, becauſe there is no ſeed of the Goſpell in nature the morall Law is written in nature by creation, & ſince the fall we haue ſome remainder of it in vs: the Gentiles ſhew the effect of the Law written in their hearts, but the Goſpell the ground of it being Ieſus Chriſt, is aboue the reach of nature, created of nature in the ſtate of innocency, and much more of nature corrupted, & therfore it is no eaſie matter truly to conceiue and beleeue the doctrine of the goſpell, & this muſt teach vs to take heed we deceiue not our ſelues touching our knowledge & faith in the promiſes of

1. Cor. 1. 23.

Acts 17. 18.

Mat. 13. 11.

Reaſon.

Rom. 2. 15.

Vſe. We muſt take heed we deceiue not our ſelues touching our knowledge & faith in the promiſes of the Goſpell.

of the Goſpell, if we neuer felt the mighty and powerfull worke of God, or the working of his mighty power, as the Apoſtle ſpeakes, to worke in vs vnderſtanding and faith in the Goſpell, but haue a faith eaſily conceiued without any ſupernaturall worke: We haue indeed no true faith: it is the faith of the greateſt number in the world, euen a faith conceiued without any hardneſſe or paines at all, a faith conceiued onely by tradition, becauſe they are bred and borne and brought vp in the boſome of the Church, and haue heard it deliuered in the Church, that Ieſus Chriſt came into the world, tooke our nature on him, and ſuffered death on the croſſe, thereupon they conceiue in minde a bare perſwaſion that Chriſt is their Sauiour, and they can repeat and patter ouer all the Articles of the Creed, yea, ſome are ſo groſſely ignorant as they repeat them as a prayer, which is ignorance as thicke as the darkneſſe of Ægypt, it is palpable and may be felt. Thus many doe, and preſently they imagine they ſtedfaſtly beleeue them, without finding any hardneſſe in the matter, or any vnbeleefe in thir hearts, in reſpect of any one article of the Creed, I appeale to mens conſciences in this caſe, yea, the ſpeech of many ignorant perſons makes it knowen, being asked whether they beleeue the articles of faith, their anſwer is ready, they neuer doubted of any one article in all their life, they beleeue them all.

Epheſ. 1. 19.

Now what is this though we ſeeme to renounce Popery, but indeed to fall into a dangerous errour of popiſh learning, to haue an implicite faith, a faith wrapped vp and enfolded in the generall, to beleeue as the Church beleeues, which is a faith eaſily and ſoone conceiued, to beleeue as the Church beleeues without further adoe. Wee muſt therefore remember what hath beene now deliuered, that it is no eaſie matter, truely to know and beleeue the doctrine of the Goſpell, the Goſpell of Chriſt being the materiall obiect of faith, and the mercy of God in Chriſt for the remiſſion of ſinnes the formall obiect of it, are great and

Note.

and vnſpeakable myſteries, and cannot be comprehended without much hardneſſe, and much ſtriuing againſt natural vnbeleefe and know it for a truth, we neuer truely beleeue the Goſpell to ſaluation, till wee can ſay with a true feeling of our owne weakneſſe and want of faith, as he ſaid in the Goſpell, Lord I beleeue, Lord helpe mine vnbeleefe, till we finde and feele the power of Gods ſpirit in vs, ouermaſtering our naturall hardneſſe and our vnbeleefe, touching the ſecrets of the Goſpell, and know for a concluſion of this point, that faith eaſily gotten, is but a fickle and looſe imagination, and in time of triall or temptation or great affliction, it will faile vs, it is a faith of nature and reaſon, and not of the ſpirit of God, and when nature and reaſon faile, that faith cannot ſtand.

Vſe.2. Wee muſt come to the hearing of the Goſpell preached with humble hearts. 1.Pet.1.12. Iam.4.6.

I will adde one other ſhort vſe of this doctrine, is it ſo that it is no eaſie matter to vnderſtand, and beleeue the Goſpell, and euen the Angels ſtand amazed, and with admiration deſire to behold the wonders of the Goſpell, away then with all high conceit of wit. Come wee to the hearing of the Goſpell preached with an humble heart, an heart emptied of all ſwelling conceipt, for ſuch as haue it are vnfit to receiue the wiſedome of God, they are ill diſpoſed to receiue it, yea, God doth reſiſt them, *God reſiſteth the proud &c.* the word ſignifies that God doth ſet himſelfe as it were in battell aray againſt them, to fight with them, and therfore will not reueale his ſecrets to his enemies, being to fight with them: pray wee then euer with *Dauid, Pſal.* 119. 18. *Open mine eyes that I may ſee the wonders of thy Law.* That I may ſee the wonders and great myſteries of thy Goſpell, yea, let vs not reſt in that we conceiue of our owne heads, out of the word of the Goſpell, or that wee heare and learne of our Teachers, but let vs ſtriue with God by prayer to be alſo inwardly taught by his Spirit; for here is one cauſe why ſome fall from that they haue heard and learned, becauſe they pinne their faith on the ſleeue of their Teacher, and if hee fall they fall with him, becauſe

Note.

their ground is gone. Let as many as deſire to continue ſtedfaſt in the truth, neuer reſt in that, they haue cōceiued either of themſelues or by the teaching of men, but craue that the Lord by his ſpirit may inſtruct them, and then no doubt the Lord will not ſend them away empty, but will ſo ſeaſon their hearts by his grace, that though thouſands fall away ou euery ſide, yet they ſhall continue ſtedfaſt in the truth taught and receiued,

Doct. 2. The Goſpell is the eternall word of God. Epheſ.3.9.

Now from theſe words (*hid ſince the world beganne*) that is, as we ſhewed from all eternity, is plainely euinced and prooued vnto vs, the eternity of the goſpell. That the goſpell is the eternall word of God hid in God, and as ancient as God hhimſelfe.

Vſe. The eternity of the Goſpel is a ground of ſound cōfort to all true beleeuers.

The inference vpon this by way of vſe might bee to prooue that the ſending of Chriſt into the world was decreed that the permiſſiō of the fall of man was decreed, & his redemption by Chriſt alſo was decreed in the eternall councell of God, but I paſſe by theſe things, theſe things are more fit to be examined and diſcuſſed in the ſchooles, yet let the eternity of the goſpell be thought on as many as truely beleeue the promiſe of the goſpell, it may ſerue to ſtrengthen and confirme them in neuer failing comfort for as many as by true faith reſt vpon the promiſe of the goſpell touching remiſſion of ſinnes and iuſtification by Chriſt may be ſure that the ground on which they reſt will neuer faile them, the goſpell is eternall comming out of the boſome of God the Father, therefore as immutable and vnchangeable as God himſelfe, and as impoſſible it is that he that doth reſt vpon the promiſe of the goſpell, touching life and ſaluation, ſhould be deceiued as he that reſteth vpon God himſelfe, who cannot poſſible lie nor deceiue, all the promiſes of God in Chriſt are, yea, and Amen ſayth the Apoſtle, 2. Coriuth. 1. 20. that is, they are certaine; and infallible, and Heb. 6, 18 the promiſe made to *Abraham*, and in him to all the faithfull is ioyned with the oath of God, and the holy ghoſt there ſayth: *theſe are* *two immutable things wherein it is vnpoſſible that God ſhould lie:* that as many as haue refuge to hold faſt the hope that is ſet before them might haue ſtrong conſolation, and let as many as truely beleeue thinke vpon it to their comfort.

Doct. 3.
The vocation and calling of men to life euerlaſting is not vniuerſall.

It followeth *(and from all ages)* the next point that is offered from theſe words (being vnderſtood as they haue beene formerly expounded) is this, that the vocation or calling of men to life euerlaſting, is not vniuerſall, it reacheth not to all times, places and perſons of the world, the Goſpell by which men are called (as it is cleere from this and other places of Scripture was not reuealed for many generations vnto the Gentiles ; to enquire into the cauſe were curioſity and bold preſumption, we are rather to adore the ſecret iudgements of God, and for the reuelation of the Goſpell to vs, to magnifie the mercy of God and to become thankfull, but for the point it is cleere by many teſtimonies of Scripture, that the Goſpell was not reuealed to the Gentiles for many ages, it is ſaid, God in times paſt (that is) before the comming of Chriſt in the fleſh, ſuffered the Gentiles to walke in their owne wayes. The Gentiles in times paſt were without Chriſt yea, without God as Atheiſts in the world: *Paul* preached where Chriſt was not ſo much as named according to the propheſie of *Iſay*. 52. 14. to whom he was not ſpoken of, he ſhall be ſeene, & that which they had not heard, ſhall they vnderſtand.

Acts 14.16.

Eph.2.12.
Rom.15.20.

Vſe.
That redemption wrought by Chriſt is vniuerſall is an errour.

How then can that poſition & that concluſion, held by ſome, be true that redemption wrought by Chriſt is vniuerſall in reſpect of the whole world, that Chriſt dyed to redeem all generally without exception, & that ſome notwithſtanding are not ſaued is through their owne default, becauſe they will not ? this poſition beſides the errour of it, in making the ſinne of the world death, and hell ſtronger then Chriſt, or at leaſt Gods purpoſe variable, and ſubiect to mans will, which are fowle errours, beſides this, it cannot ſtand with the truth of this text, for if redemption bee vniuerſall, then muſt it of neceſſity bee vniuerſally knowen, for otherwiſe it is no vniuerſall benefit, it is a benefit onely to ſuch as know and beleeue it, and if it be not knowen, it cannot be beleeued.

Now this text makes it cleere, that it was neuer vniuerſally knowen, but rather the contrary, it was hid from many ages, therefore vniuerſall redemption is but a deuice of mans braine, and wee ſhall finde it to bee but a deceiuing ground of comfort if wee reſt vppon this, that Chriſt dyed for all, and haue no better ground of comfort in time of need, it will faile vs, for then will the diſtreſſed conſcience bee ready to exempt it ſelfe from the benefit of redemption, and ſay, Chriſt indeed dyed for all, if all would receiue him, but I by my ſinnes haue cut my ſelfe off from him, therefore the benefit of his death will doe me no good, let vs then renounce it as erroneous and falſe, that redemption by Chriſt is vniuerſall. *Note.*

Let vs come to ſpeake of the Goſpell in reſpect of the time preſent (*but now is made manifeſt to the Saints*) by the word (*now*) wee are to vnderſtand this laſt age of the world, beginning from the comming of Chriſt in the fleſh, and reaching to his ſecond comming to iudgement, all the time of the new Teſtament, which is called by the Apoſtle, the acceptable time, the time of grace and day of ſaluation, 2. Corinth. 6. 2. and that this word hath this ſignification and extent, the Apoſtle makes it moſt cleere, Rom. 16. 26. *the Myſterie kept ſecret ſince the world began but now is opened, and publiſhed among all nations*;) for the word of faith beganne to bee preached to the Gentiles, onely after the comming of Chriſt in the fleſh, and not before (*to his Saints*) that is as the Apoſtle expounds himſelfe, Epheſ. 3. 5. firſt and principally to his holy Apoſtles and Prophets of the new Teſtament, who were ſanctified, and ſet a part to preach the Goſpell, and ſecondarily to all the faithfull ſanctified by the ſpirit of *Interpretation.*

Chriſt, thus then are the woordes to bee conceiued.

But now in this laſt age of the world, in the time of the new Teſtament is the Goſpell reuealed to his holy Apoſtles, and Prophets of the new Teſtament, and to all the faithfull ſanctified by the Spirit of Chriſt.

Wee are heere to marke the oppoſite condition of the Goſpell in reſpect of different times, that in former times it was hid from the world, but now is reuealed, together with the amplification, to whom (namely) to the Saints, taking all together, wee are put in minde of this concluſion.

Doctr.4. Ignorance of the Goſpel in them that be of yeeres and diſcretion is now in theſe daies a fearefull thing.

That ignorance of the Goſpell now vnder the goſpell, and in the time of the new Teſtament, in ſuch as bee of yeeres and diſcretion (for of infants knowledge it not required, they being children of beleeuing parents, haue, title to Chriſt by the tenour of the couenant of grace I will be thy God, and the God of thy ſeed) but in ſuch as be of yeeres, it is a moſt fearefull thing, though it bee no eaſie matter truely to vnderſtand and beleeue the goſpell, in reſpect of naturall hardneſſe and vnbeleefe, yet to the Saints, to them that are ſanctified, it is now made manifeſt, therefore now for them that ought to know; to bee ignorant of the Goſpell, is a moſt fearefull thing it ſeales vp want of grace and ſanctification. If the goſpell be hid, it is hid to them that are loſt; The Apoſtle ſaith in the verſe before, that hee did approoue himſelfe to euery mans conſcience in the ſight of God, in the manifeſt declaration of the truth of the Goſpell, and heereupon hee doth inferre, if our goſpell bee then hid, it is hid to them that are loſt. In whom the God of this world the Diuell, hath blinded the mindes (that is) of the Infidels, that the light of the glorious goſpell of Chriſt, which is the image of God, ſhould not ſhine vnto them. Hence it is moſt cleere, that ignorance of the goſpell in ſuch as ought to know it, is a fearefull ſigne, it ſhewes not onely want of

2.Cor.4.3.

Vſe.
Reproofe of them that are now ignorant of the doctrin of the Goſpel.

grace and ſanctification but that God euen now ſits in iudgement vpon ſuch perſons, and hath begun to make knowen their reprobation and finall perdition, and let this bee thought on by all ſuch as are ignorant of the doctrine of the Goſpell, and yet ought to know it, and haue meanes to knowe it, many there bee that are ſo farre from the true knowledge of the Goſpell, as they cannot diſtinguiſh the truth of the Goſpell from errour and falſhood, yea, ſome plead for themſelues that they are not booke-learned, and therefore (as they imagine) ought to be excuſed in their groſſe ignorance, ſuch perſons conclude their owne iudgement, and giue ſentence againſt themſelues, that they want grace, and are in a fearefull condition, howſoeuer ignorance might before the manifeſtation of the Goſpell, excuſe from ſo great ſinne, yet could it not excuſe from ſinne altogether, but now to plead ignorance in the cleere light of the Goſpell is voyd of all excuſe, yea, it argues that Gods wrath and vengeance hath taken hold on ſuch perſons; many will bee ready to exempt themſelues from this fearefull condition, and I doubt not, but ſome may truely ſay it, that they know the way of ſaluation, the doctrine of redemption publiſhed in the Goſpell, and let ſuch perſons further conſider the argument of the Apoſtle, *Rom.* 13.11. that the more knowledge wee haue, and the neerer wee come to ſaluation, the more wee ought to anſwer it in holineſſe, conſidering the ſeaſon ſayth the Apoſtle it is now time that wee ſhould ariſe from ſleepe, for now is our ſaluation neerer, then when we beleeued; the night is paſt, and the day is at hand, let vs therefore caſt away the workes of darkeneſſe, and let vs put on the armor of light, ſo that wee walke honeſtly, as in the day, not in gluttony and drunkenneſſe, neitheir in chambering and wantonneſſe, nor in ſtrife and enuying. If men that know the doctrin of the Goſpell walke in gluttony, drunkennes, chambering, wantonneſſe, ſtrife, contention & malice &c.

it argues that the vaines of ſpirituall life are frozen vppe in them, yea, theſe latter ſinnes are more vgly then the ſinnes of their former ignorance, the Apoſtle calles the Galathians fooles, Gal. 3. 1. and why? becauſe they knew not the doctrine of the Goſpell? No, but becauſe they did not obey the trueth of the Goſpell, Chriſt beeing in liuely and euident manner preached vnto them, as if hee had beene crucified among them, where the Apoſtle doth giue vs to vnderſtand, that if the doctrine of ſaluation by Chriſt bee plainely deliuered, and vppon the deliuery of it, vnderſtood and knowen, and yet not obeyed, not anſwered, in faith and repentance, according to knowledge, ſuch perſons as ſo vnderſtand and know it, are fooliſh and bewitched by ſome enchantment, they are deluded by ſome ſecret operation and working of the Diuell.

VER. 27. *To whom God would make knowen, what is the riches of this glorious myſtery among the Gentiles, which riches is Chriſt in you, the hope of glory.*

In this verſe the Apoſtle doth further ſet out the manifeſtation of the Goſpell to the Saints, by the efficient cauſe of it, (namely) the will of God in the firſt words, to whom God would make known, then he doth further commend the myſtery of the Goſpell.

Firſt by the condition of it, that it is richly glorious, what is the riches of this glorious myſtery.

Secondly, by the extent (*among the Gentiles*) And becauſe they might doubt what is meant by *riches of the Goſpell*, and might vnderſtand his words, as ſpoken of the riches of glory laid vp in heauen, the Apoſtle doth explain himſelfe in the words following, *which riches is Chriſt in you the hope of glory*. In which words is couched a fourth argument to perſwade the Coloſſians to continue in their faith.

Come wee to the words of this verſe, as they are layd downe by the Apoſtle; And firſt of the efficient cauſe of the manifeſtation of the Goſpell to the Saints (*To whom God would make knowen*) the will of God is one and the ſame without diuiſion and diſtinction; but for our vnderſtanding, it is by Diuines diſtinguiſhed into the will of his good pleaſure, and his will reuealed in his word, the rule of faith and obedience, wee are heere to vnderſtand the will of his good pleaſure according to that of our Sauiour, Mat. 11. 26. at that time Ieſus anſwered &c. it is ſo O Father, becauſe thy good pleaſure was ſuch, when therefore the Apoſtle ſaith, to whom God would make known, his meaning is to whom God according to the good pleaſure of his will would make knowen.

Interpretation.

We are heere to marke that the Apoſtle is not content to ſay that the *Myſtery* of the Goſpell now in the time of the new Teſtament is opened and made manifeſt to the faithfull ſanctified by the Spirit of Chriſt, but he goes further and ſets downe the good pleaſure of God, the originall and the cauſe of their vnderſtanding and knowledge of the Goſpell.

Doct. 1. The cleere light of the Goſpell doth enlighten none but ſuch as it pleaſeth God to illuminate.

Hence ariſeth this poynt of inſtruction.

That the cleere light of the Goſpell doth enlighten none but ſuch as it pleaſeth God to illuminate. Notwithſtanding the manifeſt Reuelation of the Goſpell now in the time of the new Teſtament, yet none come truely to vnderſtand and know it, but onely ſuch as according to the good pleaſure of God, are by him enlightned. onely they to whom it pleaſeth God to make it knowen, and for this cauſe *Paul* prayed for the Epheſians, that the Spirit of wiſedome and reuelation might bee giuen them, that the eyes of their vnderſtanding might bee lightned, that they might knowe what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints Epheſ. 1. 17. 18. and hence it is, that the Apoſtle ſayth, 2. Cor. 4. 6. that God by the ſame almighty power whereby he brought light out of darkneſſe at the firſt creation of all things, doth ſhine in our hearts to giue the light of the knowledge of the glory of God in the face of Ieſus Chriſt. Vnleſſe it pleaſe God to open our eyes, to ſee the ſecrets of the Goſpell, we are like the two diſciples, Luk. 24. that went with Chriſt to Emaus, walked and talked with him and yet knew him not; ſo we paſſe along with Chriſt in the Goſpell, and heare him ſpeake vnto vs, & yet haue our eyes held that we cannot know him, daily experience teacheth the truth of this poynt, and their is reaſon for it, becauſe indeed it is the prerogatiue God doth reſerue peculiar to himſelfe, to make men vnderſtand and know the doctrine of the word and Goſpell, therfore the Apoſtle ſaith, *Paul* may plant and *Apollos* may water, but God onely giueth the encreaſe, where, when, and to whom it pleaſeth him. Some may ſay; Wee read that the word it ſelfe conuerteth, giues wiſedome and vnderſtanding & light to the eyes; and therefore it is not peculiar to God, to illuminate. The word doth conuert, enlighten, giue wiſedome and vnderſtanding, onely as an inſtrument, and that not as a naturall inſtrument, as hauing vertue in it ſelfe as a medicine is a meanes of health; but as an inſtrument ſignifying and teſtifying that which the ſpirit of God doth inwardly worke, and only where it pleaſeth God to worke there the word doth enlighten: it remains then a truth that the cleere light of the goſpell doth inlighten none but ſuch as it pleaſeth God to illuminate, the conſideration of this may in ſome ſort arme & ſtrengthen vs againſt offence, & may teach vs not to bee offended, nor to ſtumble at it becauſe now in the cleere light of the goſpell, all are not reformed as they ought to be, & becauſe where the word is truly preached, there ſome continue in their hardnes & ſin, and are notorious ſinners vnreformed, we muſt remember that the knowledg of the truth & reformation is that which only God muſt giue, and it is giuen at his good pleaſure and though the preachers of the goſpell, ſhould with *Paul* wiſh

Reaſon.

1.Cor.3.7.

Obiect.
Pſal.19.7.8.
Pſal.119.130.

Anſ.

*Vſe.*1.
Againſt offence taken at this that all are nor now reformed by the cleere light of the Goſpell.

Iohn.6.44.

themſelues ſeparated from Chriſt for the winning of men, yet ſhall no more bee wonne to Chriſt then it pleaſeth his Father to draw, conſider we the preaching of Chriſt himſelfe: neuer man did or ſhall preach with like holineſſe and power, were al reformed that heard him? nay were his own diſciples throughly reformed as they ought? no ſurely, our Sauiour doth often iuſtly reproue their want of faith, and let this then ſtrengthen vs againſt offence becauſe all men are not reformed by the preaching of the Goſpell. Let vs know that thus to bee offended is as much as to bee angry with the Lord, for doing with his owne as pleaſeth him, & to quarrell with the ſpirit of God for blowing where hee liſteth which is fearefull if it be not duly coſidered.

Vſe.2. Such as are inlightned by the Goſpell are to be thãkful to God for that mercy. Mat.11.25.

For a ſecond vſe, is it ſo that the cleare light of the Goſpell doth enlighten none but ſuch as it pleaſeth God to illuminate, then let as many as it pleaſeth God to enlighten with the knowledge of his trueth, magnifie the mercy of God, and bee thankfull vnto him for that his great goodnes, we haue the example of Chriſt himſelfe in this kind. If we that haue the knowledge of the truth conſider, how many are left in ignorance, how many are giuen ouer to popiſh ſuperſtition, yea how many liuing in the ſame place with vs, frequenting the ſame meanes of ſaluation that we doe, and yet remaine in their naturall blindneſſe, wee ſhall find that we haue great cauſe to magnifie the great goodnes of God towards vs, not onely in giuing vnto vs his goſpell, but making vs to vnderſtand that aboue many thouſands, it is a bleſſing to haue the Goſpell brought vnto vs, but a double bleſſing is it to haue vnderſtanding harts giuen vs, harts moued & yeelding to the truth of the goſpel, euery one that hath this bleſſing vouchſafed may iuſtly breake out & ſay, *Lord what am I that thou ſhouldſt ſhew mee ſuch mercy*, I was borne and brought forth in ſinne as other men, I haue multiplied & enlarged my ſinnes, both before knowledge & ſince, my vnthankfulnes is great, my vnworthines greater, yet thou haſt vouchſafed mee mercy aboue many thouſands, and thus are we to meditate on the mercy of God in giuing vs knowledge of the Goſpell, and to open our mouths in praiſe and thanksgiuing for the ſame.

Come we to the commendation of the myſtery of the Goſpell in the next words (*what is the riches of this glorious myſtery*) the wordes are, what is the riches of the glory of this myſtery, the word (riches) is metaphoricall borrowed from outward good things, and doth heere ſignifie plenty and aboundance of glory: wee finde the word vſed in this ſence in many places of the Scripture *Rom*. 11. 33. the Apoſtle ſpeaking of the admirable depth of Gods iudgements, breakes out on this manner, O the deepenes of the riches both of the wiſedome and knowledge of God, and thus he calls the vnſpeakeable bountifulneſſe of God, the riches of his bountifulnes, (of the glory) (that is) of the excellency of this myſtery, both in it ſelfe, & in regard of the effect making excellent, thus then are theſe words to bee conceiued, what is the exceeding great & abundant excellency of this myſtery in it ſelfe, and in the effect of it.

Interpretation.

Heer firſt it is to be obſerued that the Apoſtle ſaith God would make knowne to his Saints, not barely the myſtery of the Goſpell, but the riches of that myſtery, and hence ariſeth this concluſion.

Doct. 2. They that truly know the Goſpel know more then the truth and ſtory of it.

That as many as are truely enlightned by the Spirit of God in the knowledge of the Goſpell, they know more then the truth and the ſtory of the Goſpell. God doth make knowne to his Saints the riches and the glory of the Goſpell, the good, the excellent, the ſweet and comfortable things of the goſpell, they know the Goſpell as rich men may be ſaid truly to know their riches when they know them in the vſe and comfort of them, ſo they that are truly enlightned know the goſpell in the right vſe of it, in the ſweet & excellent comfort of it, touching remiſſion of their ſins, peace of conſcience, adoption through Chriſt, ioy in the holy ghoſt, *Epheſ*. 1. 18. the Apoſtle prayes for the Epheſians that they might know what the bare ſtory of the Goſpell? no, but what the hope of glory, and what the riches of his glorious myſtery among the Gentiles is.

Reaſons.

1.Cor.2.9.

The reaſon of this truth is giuen by the Apoſtle. 1.*Cor.* 2.9.10.11 12. and it ſtands thus, God giues to his Saints his Spirit, the Spirit reueales vnto them the Secrets of the Lord, not onely generall things knowne by the common gift of illumination, but the deepe things of God the hidden treaſures of the Lord, the things eye hath not ſeene, neither eare hath heard, neither came into the heart of man, which God hath prepared for them that loue him, therefore they ſticke not in the letter of the Goſpell, but find the marrow and ſweetneſſe of it. And for the vſe of this point, it may ſerue as a ground of triall; heereby wee may trie whether we be truly enlightened, and haue true and ſauing knowledge of the Goſpell or no.

Vſe. Triall whether we haue true and ſauing knowledge of the Goſpel or no.

If we reſt not in the letter; in the bare knowledge of the truth and ſtory but ſearch further and find the ſweetneſſe and comfort of the Goſpell then wee haue true knowledge of it.

Note.

Now becauſe euery one will bee ready to aſſume this to himſelfe that he finds the ſweetnes of the Goſpell, ſome rule of direction is needfull that in this caſe wee deceiue not our ſelues, we are therefore to know that then we find the ſweetneſſe of the Goſpell, when wee finde that delight and comfort in it, that worldly minded men doe in their riches, and treaſures, when we are affected to it, as to our chiefe treaſure, when we find our deſire after it inſatiable, and eſpecially when wee find the comfort of it in time of trouble and diſtreſſe, for the moſt wicked will ſeeme to find comfort in the Goſpell in time of health and proſperity, but if we can truly ſay with *Dauid Pſalm.* 119.50. it is my comfort in my trouble, then we haue found the ſweetneſſe of it, then wee haue true knowledge of the Goſpell, and to ſtirre vs vp to labour for this, conſider but thus much, that not onely the Law, but the Goſpell alſo is a killing letter, if we reſt in the letter of it, and neuer ſearch into the Spirit, the life, the ſweetneſſe, and the comfort of it, yea (as I ſhewed not long ſince) nothing doth more gal the heart wounded for ſinne, then the remembrance of the ſweet promiſe of the goſpell: if it find it not belonging to it ſelfe.

Let vs then truly pray that wee may truly finde out the ſweetnes of the goſpel, that it may ſtand by vs and comfort vs in our greateſt diſtreſſe.

The next thing we haue to marke from theſe words is, that the excellency of the Goſpell is layd before vs vnder the termes of riches and glory, two things much affected, and much ſought after in the worlde, yea theſe two were the ſtrength of the Diuels laſt & ſtrongeſt temptation, laid againſt our Sauiour, *Math*.4.9. hee knowing the power of theſe two to allure to ſinne, hee ſhewed him all the kingdomes of the world, and ſaid, all theſe things will I giue thee, if thou wilt fall downe and worſhip me.

Doct. 3.
The Goſpell hath more excellent things in it to content the minds of true beleeuers then the world hath in it to ſatisfie the deſires of worldly minded men.

Hence we may take vp this concluſion, that looke what things the world hath in it to ſatisfie the deſires of worldly minded men, and to giue them comfort and contentment the ſame or rather more excellent things hath the Goſpell, in as much as heauenly things are aboue earthly comforts and contentments, euen moſt excellent to the ſoules of true beleeuers, hath the Goſpell in it ſelfe. For why? the riches of the Goſpell is Chriſt in whom is found all ſweet comfort and contentment, euen all the treaſures of grace and glory, hence it is that *Salomon* brings in wiſedom (that is) the wiſedome of the Father Chriſt Ieſus, *Pro*.8.18. ſaying riches and honour are with mee, euen durable riches and righteouſneſſe.

Vſe.
Wee are to eſteeme of the Goſpell for it ſelfe, and not to think baſely of it becauſe it is brought vnto vs in earthen veſſels.

Seeing then the Goſpell is ſo rich a treaſure in it ſelfe, we are to eſteeme of it euen for it ſelfe, and not to think baſely of the Goſpell, becauſe it is offered and brought vnto vs in earthen veſſels, weake, frayle, miſerable and mortall men as the Apoſtle ſaith, 2.*Cor*.4. we muſt know that the excellency of the Goſpell dependeth not vpon any thing out of it ſelfe, as not vpon the worthineſſe of him that brings it, though it be an Angell from Heauen, as it was Luke. 2. who brought tydings of it to the ſhepheards, neither doth the vnworthineſſe of him that is the bringer, any thing diminiſh or detract from the excellency of the Goſpell it ſelfe, which is a thing that ſome in theſe dayes doe ſtumble at, and thinke that if the meſſenger bee ſtained with any ſpot or crime, then they ought not to receiue the word of the Goſpell at his hand, it were to be wiſhed indeed that all the Miniſters of the Goſpell, as they are called Angels, had Angelicall purity, but let vs take heed, wee faſten not that vnworthineſſe that is found vpon the heauenly and excellent myſtery of the Goſpell, that we eſteeme not that more or leſſe excellent, according to the condition of him that brings it, in common reaſon we know it is abſurd to make the truth or goodnes of the meſſage depend vpon the quality of the meſſenger, we will with gladnes receiue good newes, or that we are ſure concernes our good whoſoeuer brings it, and ſhall wee then refuſe the glad tydings and comfort of the Goſpell for the fault of thoſe that bring it, we are to try the ſpirits and doctrines of men, and finding them to be of God, and indeed the word of the goſpell, we are to embrace them as full of heauenly comfort in themſelues, and heerein follow the example of the Apoſtle, Phil. 1. 18. he ſaith verſe 15. ſome preach Chriſt through enuy and ſtrife not purely (that is in regard of their corrupt minds, for otherwiſe their doctrin was pure, what then? yet Chriſt is preached &c. & thus are we to ioy in the goſpell excellent & cōfortable in it ſelf, euen for it ſelf, by whomſoeuer its brought vnto vs, yea, we are to loue the Goſpell excellent in it ſelfe, euen for it ſelfe, not in reſpect of any thing out of it ſelfe attending vppon it, becauſe it brings with it wealth, peace and proſperity, for ſo to loue it, is to verifie the Diuels argument againſt *Iob*, that as hee ſayd, *Iob* feared God becauſe of his plenty of outward things, ſo we loue the goſpell, yea, this is indeed to loue our ſelues or to loue the Goſpell not for it ſelfe, but for our ſelues becauſe it brings aduantage, becauſe it brings things pleaſing or profitable vnto vs.

Queſt.

Some may ſay how ſhall we know we loue the goſpell for it ſelfe in the midſt of plenty and aboundance of outward things.

Anſw.

We loue the goſpell in the middeſt of plenty and abundance of outward things, when notwithſtanding our plenty, our thoughts euer run vpon the comforts of the Goſpell, as *Dauid* ſaith, *Oh how loue I thy law, it is my meditation continually*, if it be ſo with vs, though we cannot alwaies be hearing, reading, or talking of the Goſpell, yet if we continually meditate and think vpon it, then we loue it indeed.

Another thing to bee gathered from theſe words, vnderſtood as they haue bin expounded is this.

Doct. 4. The Goſpell makes all true profeſſours of it moſt excellent and glorious. Pro.4.8.9.

That the goſpell is not onely of great excellency in it ſelfe, but doth make all true poſeſſours of it moſt excellent and glorious, Prou. the 4. 8: ſaith the wiſe man, exalt wiſdome, and ſhe ſhall exalt thee, ſhe ſhal bring thee to honor: if thou embrace her, ſhee ſhall giue thee a comely ornament vnto thine head, yea, ſhee ſhall giue thee a crowne of glory.

Our Sauiour the wiſedome of his Father, and the ſubſtance of the Goſpell ſaith, Pro. 8. 19. his fruit is better then gold, he makes more excellent and glorious then all the riches in the world, for (indeed) he makes all that truly beleeue in him, Kings and Prieſts to the Lord, yea fellow heires with him of heauen, & giues them right and title to that crowne of glory, the righteous Lord hath laid vp for all that loue his appearance, it is therefore a cleare trueth that the Goſpell makes all true profeſſors of it moſt excellent and glorious, and therefore it is a meere calumny and ſlander to ſay as ſome doe, that the true profeſſion of the Goſpell is the way to beggery and ſhame.

Vſe. 1. It is a meere calumny that the true profeſſion of the Goſpel brings beggery and ſhame.

The Goſpel is richly glorious, not only in it ſelfe, but in the effect of it, if thou bee a true profeſſour of it, it will enrich thee with ſuch glory as all the worlde is not able to afford, it will make thee, not onely gracious and glorious in the ſight of God, good Angels, and good men, but thou ſhalt be honoured in the inward conceits of the very wicked, as we read *Exod.* 11. 3. that *Moſes* was very great in the land of Ægypt in the ſight of *Pharaohs* ſeruants, and there is reaſon for this why?

Reaſon.

Glory is euer an vndeuided companion of goodnes, as ſhame is of ſinne, and what greater goodnes then truly to embrace the Goſpel, it is worthy obſeruation that we find, yeelded as the reaſon why ſuch as are rayled vpon for the name of Chriſt, are bleſſed, 1. *Pet.* 4. 14. becauſe the ſpirit of glory and of God reſteth vpon them. Who then ſhall be able to take glory from them? not all the power of hell; though poore *Naboth*, 1. *King.* 21, might ſeeme to haue all credit and good name quite taken away for euer, being accuſed, conuicted and executed for no leſſe then high treaſon and blaſphemy, yet the Lord who knew his innocency hath cleared him, and in ſtead of a momentany ſhame ſuffred by him, hath giuen him an honorable name, ſtanding vpon perpetuall record to all ſucceeding ages.

Vſe. 2.
The Lord wil diſappoint them that thinke to get glory by any other thing ſaue onely the true profeſſiō of the Goſpel.

Let vs then remember it, that the way to become truely excellent and glorious, not onely in reſpect of the eternall waight of glory in heauen, but euen in this world is truly to embrace the Goſpell, and if any thinke to make himſelfe excellent and glorious by any other thing, let him know the Lord will diſappoint him of his purpoſe, yea though it be by doing that which is exceeding good in it ſelfe (to paſſe by ſuch as thinke to aduance themſelues by ſinfull courſes, for they ſhall leaue their names as a curſe vnto Gods choſen. *Iſay* 65, 15.) For example, by yeelding reuerence and due reſpect, to them that bring glad tidings of the Goſpell, if a man hould the feet of them that bring thoſe glad tidings beautifull, anſt doe reuerence them to get himſelfe a name, and do not alſo embrace the Goſpell brought by them, let ſuch a man be ſure the Lord wil fruſtrate and make void his intention, looke vpon the example of *Herod*, *Marke* 6.20. he knowing *Iohn Baptiſt*, ſaith the text, to be a iuſt man, and an holy, he reuerenced him, and heard him, yea hee did many things, and heard him gladly; thereby (no doubt,) thinking to inſinuate with *Iohn*, and to magniſie himſelfe, and to get himſelf a name, but we know the Lord did diſappoint him, we repute him not a man of famous memory, but behold in him the very image and picture of infamy, there cleaues a blotte to his name for euer, ſo ſurely as many as doe reuerence them who bring the glad tidings of the Goſpell, and ſo doe a thing commendable in it ſelfe, but doe it onely to get themſelues a name, and do not withall truely embrace the Goſpell it ſelfe, they ſhall be diſappointed of their purpoſe, yea the Lord doth inwardly imprint in the hearts of ſuch their owne damnation, in that they can witnes with themſelues, they obey not them in the doctrine of the Goſpell, whom they doe approue for the grace of God, that is in them, let this be thought on, and let as many as deſire to be truly excellent and glorious in the ſight of God and of men and Angells, bee ſtirred vp in trueth and ſincerity of hart to imbrace the Goſpell, for ſo doing they ſhall be had in an euerlaſting remembrance as ſaith the Pſalmiſt *Pſal.* 112.6. yea God will then vndertake the protection of their names, and will preſerue them as their owne ſaluation; it followeth (*among the Gentiles*) (that is) among all nations of the world beſides the Iewes, this doth ſhew that God doth not reueale his Goſpell, according to foreſeene merits, he in the time appointed by himſelfe made knowne the riches of the glorious miſtery of the Goſpell, to the Gentiles lying in darknes and groſſe ignorance yea without God in the world as the Apoſtle ſaith, *Epheſ.* 2. 12. yea we ſhall find that the Iewes before the comming of Chriſt were not preferd aboue the Gentiles in knowledge of the will of God for their merit, if we read *Stephens* teſtimonie of them *Act.* 7.51. to 54. and ioyne to this that of *Ezechiel*

Doct. 5.
God doth not reueale his Goſpell according to foreſeene merits.

16.

16. from 3. to 7. wee ſhall eaſily yeeld to this trueth, that the Lord doth not call to ſaluation and reueale his truth, for any merit foreſeene, it is the error of the Papiſts, who hold the election of God, and conſequently, the reuelation of his truth, to bee for merit foreſeene, wee are to renounce this as a groſſe error, and for the Goſpel brought & reuealed vnto vs, we being part of the Gentiles, to magnifie the mercy of the Lord.

Vſe.
Confutation of the Papiſts.

Now to the laſt words of this verſe, which are an expoſition of the Apoſtles meaning, what wee are to vnderſtand by the riches of the Goſpell, and containe alſo a fourth argument to perſwade the Coloſſians to continue in the faith, the argument is from the matter and ſubſtance of the Goſpell, that the matter and ſubſtance of the Goſpell, & the ſubiect of all true preaching of the Goſpell is Chriſt our Sauiour and redeemer, by whom we looke for life and glory, and therefore they ought to continue ſtedfaſt in the profeſſion of the trueth of the Goſpell; that is the purpoſe and drift of the Apoſtle in theſe words, and of the beginning of the next verſe, *whom wee preach* the wordes are (*which is Chriſt in you the hope of glory*) the worde (which) doth plainely ſhew in the originall to what it hath relation (namely) to riches, and ſo the worde (*Riches*) may very well bee ſupplied (*Chriſt in you*) for the better conceauing of theſe wordes, wee muſt vnderſtand that Chriſt his beeing in vs, is not locall or corporall, but ſpirituall and ſupernaturall. Chriſt is in vs after a ſpirituall manner, (namely) by his ſpirite in reſpect of Chriſt himſelfe, and by faith in reſpect of vs, for theſe are the ſpirituall bounds by which Chriſt is knit to vs, and we to him, and wee finde Chriſt his beeing in vs expreſſed in Scripture on this manner, that he dwelleth in vs by his ſpirit, 1. Iohn 2 27. and againe by Faith, Epheſ. 3. 17. and that we miſtake not Chriſt his being in vs, we muſt know further, that the Spirit of Chriſt is in vs, not in eſſence and ſubſtance; but in operation, he working in vs both to our

Interpretation.

iuſtification and ſanctification, hee both applying Chriſt vnto vs,and quickning vs by his grace to newneſſe of life, (*hope of glory*) that is, by whom wee certainely hope and looke for glory in heauen.

Hence is Chriſt called our hope, 1.Tim.1.1. Thus then the words are to be conceaued.

Which riches is Chriſt being in you by the apprehenſion of Faith,and by the operation of the Spirit of Chriſt by whom we certainely looke for glory in heauen.

A groſſe error of the Papiſts confuted.

From the argument heere vſed by the Apoſtle take notice of a groſſe error of popiſh doctrine. The Papiſts teach that the Goſpell is nothing elſe in effect, but the law of *Moſes* made perfect, the law written in mens hearts by the holy Ghoſt, if this were true,then ſhould the Law and the Goſpell be all one in ſubſtance, & differing only in degree of perfection, then ſhould Chriſt haue bin reuealed in the Law which is falſe,the Law neuer knew Chriſt nor faith in Chriſt, the mediator,God & man;the Apoſtle heer makes Chriſt the ſubſtance of the Goſpell, and therein placeth the riches and excellency of the Goſpell, which indeede were no preferment at all,if the Law and the Goſpel were all one,it is ſufficient to haue named this. The next thing we haue to marke is,that the Apoſtle ſaith,the riches of the Goſpell is not onely Chriſt,but Chriſt in vs. The Goſpell doth propound and ſet before vs Chriſt,not onely in his owne perſon,nature and office,but alſo in vs by the apprehenſion of faith,and application of his Spirit.

Hence wee may gather, that to whomſoeuer Chriſt is a Sauiour,he is not a Sauiour altogether out of himſelfe,hee is ſo a Sauiour to euery one, as hee is propounded and ſet forth in the Goſpell,

Doct. 6 To whomſoeuer Chriſt is a Sauiour hee is not a Sauiour altogether out of himſelf.

Now in the Goſpell is ſet before vs, not onely a Sauiour out of vs, but alſo in vs, and therefore to whomſoeuer Chriſt is a Sauiour, hee is not a Sauiour altogether out of himſelfe, let no man miſconſter my ſpeech, and miſtake this concluſion it may be vnderſtood as fauouring and giuing allowance and ſtrength to a Popiſh opinion, (namely) this, that Chriſt is a Sauiour in vs, by communicating and giuing merit to our workes, and making them meritorious as the Papiſts teach, this indeed is to make Chriſt not an abſolute and perfect Sauiour by himſelfe as wee are taught Hebrewes 7.25. but onely an inſtrument by whom wee muſt ſaue our ſelues, and there is no trueth in this, becauſe Chriſt is not one with vs, by perſonall vnion which is the ground of all merit, euen in Chriſt himſelfe, when therefore I ſay to whomſoeuer Chriſt is a Sauiour, hee is not a Sauiour altogether, out of himſelfe, my meaning is according to the trueth of the word of God, that hee is a Sauiour vnto him, not onely by the merite of his death and obedience, procuring pardon of ſinne, and right to life eternall, but alſo by his efficacy by his effectuall working in him by his Spirite, working faith in his heart to apprehend his merite, and purging his heart from corruption, and turning it from ſinne to God, and for proofe of this wee haue ſome pregnant places of Scripture *Titus* 2. 14 ſaith the Apoſtle, Chriſt gaue himſelfe for vs, that hee might redeeme vs from all iniquity, and purge vs to be a peculiar people vnto himſelfe, zealous of good workes, not onely to bee a redeemer from the guilt and puniſhment of ſin, but alſo from the corruption of ſin, 1.Pet.1. 18. ſaith the Apoſtle, we were not redeemed with corruptible things as ſiluer and gold, but with the pretious bloud of Chriſt, as with a lambe vndefiled, and without ſpot, from what? from our vaine conuerſation, ſaith the Apoſtle, whence it is cleere, that Chriſt is a redeemer of men, not onely from deſerued condemnation, and ſo a redeemer out of themſelues, but euen in them by the operatiō of his ſpirit redeeming, that is, freeing & deliuering them from the corruption of ſin, and from wicked conuerſation the fruit of it.

How Chriſt is a Sauior in ſome ſort in vs

And therefore to whomſoeuer Chriſt is a Sauiour, to him he is a Sauiour, not altogether out of himſelfe.

The

Reaſon.

The reaſon & ground of this is euident, becauſe Chriſt is a Sauiour, not onely by performing the outward worke of redemption, but by application of that worke, to the iuſtication, and ſanctification of as many as are redeemed.

Now the application of the worke of redemption is, by the inward worke of his ſpirit, and therefore to whomſoeuer Chriſt is a Sauiour, to him in this ſence is hee a Sauiour, not altogether out of himſelfe.

Vſe.
Reproofe of them who thinke that Chriſt is their Sauiour altogether out of themſelues.

A point happily not knowne to a great number in the world; moſt men imagine Chriſt to be their Sauiour, but altogether out of themſelues, and heerein doth the Deuill take aduantage vpon our doctrine, the doctrine taught in our Church, that in the matter of iuſtification in Gods ſight, and in the matter of ſaluation, wee muſt goe out of our ſelues, and ſeeke for iuſtification and ſaluation only in Chriſt: heereupon doth the Deuill take the hint, and delude many thouſands, perſwading them it is ſufficient if they beleeue or rather fancy to themſelues, that they are iuſtified and alſo ſaued by the merit of Chriſt, by Chriſt a Sauiour altogether out of themſelues, though they neuer find Chriſt a Sauiour in them by way of application of his merit to their iuſtification and ſanctification.

Note.

It is true (indeed) we muſt go out of our ſelues in the caſe of iuſtification and ſaluation in reſpect of merit, and ſeeke for that only in Chriſt, & reſt only on him for that, but we muſt alſo find Chriſt in vs by the work of his Spirit applying his merit to our iuſtification, and cleanſing vs to our ſanctification (that is) we muſt find Chriſt a Sauiour vnto vs, out of vs by his merit, and in vs by the efficacy of his Spirit, and to ſtirre vs vp to labour for this, know it for a “truth, that we can neuer haue aſſurance that Chriſt hath “ſaued vs by his merits till wee find he hath in ſome mea-“ſure alſo wrought in vs, and purged vs by his ſpirit. Hee “that is ſaued by Chriſt from hell, is by him alſo turned “from ſin to God, and if this be wanting, there can bee no aſſurance of the former. It is the Apoſtles own concluſion.

If vpon examination we find not Chriſt in vs, it ſeales vp a fearefull concluſion (namely) this, that wee are yet in the ſtate of damnation, let as many as tender their owne ſaluation, thinke vpon it, and neuer reſt till they finde Chriſt a Sauiour out of them by his merits, and in them by the powerfull operation of his Spirit. Let vs further obſerue as a ground of another inſtruction, that the Apoſtle ſaith, Chriſt in vs is the hope of glory, hence ariſeth this concluſion.

Doct. 7. None can truly hope for life and ſaluation vnleſſe Chriſt bee in them.

That as many as haue a true hope of eternal life, they haue it vpon this ground, that Chriſt is in them apprehended by faith dwelling in them by his ſpirit, no man can truly hope for life and ſaluation vnleſſe Chriſt be in him.

Reaſon.

The reaſon is plaine, becauſe true hope is the daughter of true faith, faith doth firſt apprehend Chriſt, & then followes hope, which is a certaine expectation of the accompliſhment of the promiſe in Chriſt, and of full fruition of righteouſneſſe which ſhall bee reuealed when Chriſt our righteouſnes ſhall appeare, as ſaith S. *Iohn* 1. Epiſt. 2. 2. therfore no man can truly hope for life & ſaluation, but on this ground that Chriſt is in him.

Vſe. The diſcouery of the folly and vain hope of ignorant & wicked perſons.

Let this ſerue to diſcouer to wicked perſons who liue in their ignorance and ſinne, their folly, they commonly promiſe to themſelues happineſſe, life and ſaluation, & they hope to bee ſaued as well as the beſt, though they liue in in their ſinnes, and follow after their ſenſuall pleaſures euen wiih greedineſſe, but let them know: this is a meere illuding and deceiuing of themſelues: this is to builde the hope of ſaluation vpon a rotten ground, vpon ſinne ruling in them, not vpon Chriſt in them, the ground of true hope.

Obiect.

Oh but then certainly look to haue hope in their death they truſt at the laſt gaſpe to call to God for mercy and to get the pardon of their ſinnes, and to finde Chriſt in them to the ſauing of their ſoules.

Anſw.

Thus (indeed) wicked men flatter themſelues, & thus they ſtill diſcouer more and more their folly, for what (I beſeech you) is this but to thinke that death and the pangs of it are appointed for the begetting of true hope in them which is all one as if theeues and other malefactours ſhould thinke the day of aſſiſes were appointed for their preferment, and to aduance them to ſome dignity, let them conſider what the wiſe man hath ſaid, when a wicked man dieth, his hope periſheth, and the hope of the vniuſt ſhall periſh, euen that which hee hopes for doth vaniſh and deceaue him, and let them remember that threatning ſentence of the Lord, Deut. 29.20. it is able to ſhake their hearts, that if any man who walketh on in a courſe of ſinne, bleſſe himſelfe and promiſe himſelfe peace and happineſſe, hope and comfort, the Lord hath ſaid in expreſſe words, he will not be mercifull to that man, how then can hee hope to die bleſſedly who liues wickedly: now the Lord cannot faile of his iuſtice and trueth to execute that he hath threatned. Pro. 11. 17.

Let this therefore ſtirre vs vp to labour to put our ſoules out of danger before death, ſickneſſe, and trouble come vpon vs, let euery one of vs endeauour by all good means, that we may truly ſay with the Apoſtle, Gal. 2.20. Thus I liue, yet not I now, but Chriſt liueth in mee: and in that I now liue in the fleſh, I liue by faith in the ſonne of God, who hath loued me, and giuen himſelfe for mee, and that will make our life proſperous, our death full of hope and comfort, and our ſtate in the world to come immortall and glorious.

VER. 28. *Whom we preach, admoniſhing euery man, and teaching euery man in all wiſedome. that we may preſent euery man perfect in Chriſt Ieſus.*

The Apoſtle in this verſe doth firſt affirme that the ſubiect of his and of the other Apoſtles preaching was Chriſt (*whome wee preach*) then hee doth further branch and deuide his preaching into two heads, *videlicet*:

Admonition
and
Inſtruction.

Admoniſhing and teaching, and hee doth amplifie both theſe by the common obiect of them, (euery man) and againe his inſtructing of euery man by the matter of it (namely) (*wiſedome*) and that true and perfect wiſedome, (*in all wiſedom*) then he ſubioynes the end of his preaching, and admoniſhing in the laſt words, *that we may preſent euery man perfect in Chriſt Ieſus*: theſe are the generall things propounded in this verſe.

Whom we preach] that is, which Chriſt we preach; whereas the Apoſtle ſaith, the ſubiect of his preaching was Chriſt I will onely note this one thing briefly.

Doct. 1.
The matter of true preaching, is Chriſt Ieſus.

That the matter of true preaching is Chriſt Ieſus, and one ſpeciall note by which we may know doctrine deliuered to bee ſound and good, is this, that it ſets out vnto vs *Chriſt Ieſus* with all due reſpect of his glory in the worke of redemption, and with due regard of the honour of his name, as the only King, Prieſt and Prophet of his Church. Hence it is that the Apoſtle, *Galat.* 3. 1. calls the truth of the Goſpell preached among the Galathians, a liuely deſcription of Chriſt, as if hee had beene crucified among them, and S. *Iohn*, 1. *Ioh.* 4. 1, teaching vs not to beleeue euery ſpirit, but to trye the ſpirits and doctrines of men, whether they be of God or no. Among other notes ſet downe by him, whereby wee may bee able to diſcerne the ſpirit of truth, and the ſpirit of errour, this is the firſt note of difference, that the doctrine is good, and of God, that is founded on Ieſus Chriſt incarnate.

Confutation of many points of Popiſh doctrine.

And by this I might ſhew the error of many points of popiſh doctrine, as their making Chriſt a Sauiour in vs by communicating merit to our workes, their mingling of his bloud with the bloud of the martyrs, in way of ſatiſfaction for ſinne, their ioyning with him interceſſion of Angels gells and Saints, and many other of like ſort, wherin they exceedingly detract and derrogate from the honor of the kingly, Prieſtly, and Propheticall office of Chriſt, and ſo teach not ſound doctrine, but I paſſe from them to the next wordes (*admoniſhing*) the originall worde (admoniſhing) doth ſignifie propounding ſome thing that is amiſſe to the mind to be thought on, and to be corrected and amended, and reprouing for the ſame, and teaching (that is) inſtructing euery one in the truth, what hee is to hould and beleeue (*in all wiſedome*) that is, in true and perfect wiſedome, it is vſuall in Scripture to put the note of vniuerſality (all) to note excellency and perfection, thus then we are to conceiue theſe words, admoniſhing euery man (that is) ſetting before the minde of euery one what is amiſſe to be amended, and reprouing for the ſame, and inſtructing him in the truth what hee is to hold and beleeue euen in true and perfect wiſedome.

Interpretation.

Heere firſt we are to mark the order of the words of the Apoſtle, hee ſets admonition before teaching, *admoniſhing euery man* teaching, hence ariſeth this concluſion.

Doct. 2. We muſt firſt be brought to a ſight of our ſinne by the preaching of the word, and then be taught how to come out of them.

That by the preaching of the word wee muſt firſt bee brought to a ſight of our ſinnes, and then taught what to hold and beleeue.

Firſt we muſt be admoniſhed and ſhewed our error and ſtate of ſinne, and made to ſee our ſinne, and then inſtructed how to come out of it, and in this order of teaching hath Chriſt himſelfe gone before vs, *Iohn* 4. hee firſt ſhewed the woman of Samaria her ſinne, that ſhe liued in adultery before he taught her that he was the Meſſiah, & what ſhe was to hold and beleeue touching him, we may obſerue it in the ſermon of *Peter*, *Acts*. 2. hee firſt laide before the Iewes their ſinne, that they had ſlaine the Lord Ieſus, and then vpon their touch and remorſe of conſcience, he ſaid vnto them verſe 38. amend your liues, and be baptized euery one of you in the name of *Ieſus Chriſt*, for the remiſſion of ſins, & ye ſhall receiue the gift of the holy ghoſt: if we looke into the booke of God, wee ſhall find that this hath bin the order of all true Prophets, Apoſtles and teachers from time to time, and the reaſon is that which is giuen by the Apoſtle, the Law is our Schoolemaſter to bring vs to Chriſt, we muſt firſt be made to ſee our ſinnes, & the danger of them without remedy, and ſo driuen from the law out of our ſelues to ſeeke remedy in the Goſpell, and therefore we muſt be admoniſhed, and then inſtructed.

Reaſon.

Vſe. Triall whether wee haue truly profited by the preaching of the word or no.

The vſe of this doctrine (beſides the method that concernes teachers) is this, it may ſerue as a rule of triall, whereby hearers of the word may try whether they haue truely profited by the preaching of the worde or no, they may know by this, if they haue firſt beene brought to a ſight of their ſinnes, and truly humbled and caſt downe, and after that brought to beleeue in Chriſt, for the pardon of their ſins, then they haue truly profited by preaching, for as it is the right order of teaching, firſt to admoniſh and to ſhew ſinne, and then to inſtruct, ſo it is the right order of receauing the worde taught, and profiting by it, and neuer any of Gods children were thoroughly comforted by the word, but they were firſt truly humbled by it, it is a prepoſterous and diſordered courſe of learning to learne as ſome doe, that mercy and ſaluation comes by Chriſt, and with that to content themſelues, not ſuffering themſelues firſt to bee ſchooled by the law, till they diſpaire in reſpect of themſelues, & ſo come to Chriſt, and find comfort in him, and that we may be reſolued of it, that it is (indeed) a prepoſterous courſe of learning: we muſt know that the very gate to true repentance, it is a true contrition and compunction of heart, a godly ſorrow for ſinne, for though it cannot bee denied, but that Gods free grace and mercy is the foundation of true repentance, repentance following Faith, not onely in time, but in the order of nature, yet firſt muſt the heart bee mollified, and by godly ſorrow made pliable and fitte to receiue Gods grace, otherwiſe it will not enter, the

Note.

fallow ground of the heart, muſt firſt be plowed, and then the ſeed of Gods grace caſt into it, as ſayth the Prophet Ierem. 4. 4. breake vp your fallow ground and ſow not among thornes : therefore they are deceiued, who will needs be held truely repentant for their ſinnes, and yet neuer felt in their hearts any meaſure of godly ſorrow; happily they haue had by a generall ſight and ſence of ſinne, wrought by the word or iudgements of God, ſome light and vaniſhing touch of conſcience, cauſing them to ſend foorth a naturall ſigh or ſob, but their hearts were neuer truely preſſed downe with the waight of any one ſinne, they skip ouer the firſt degree, and will needes bee graced with the higheſt degree of repentance, at the firſt, euen true conuerſion and turning from ſinne to God, which is a thing impoſſible, if we will be ſaued, we muſt know that godly ſorrow for ſinne is neceſſary, wee muſt euery one drinke his meaſure of that cup, we muſt firſt bee ſchooled by the Law, and feele the ſharpe rod of that ſchoole-maſter, before we can come to be good ſchollers in the ſchool of Chriſt, let euery one by this examine how he hath profited by the hearing of the word.

Doct. 3. The word preached reacheth all and euery one, and ſo ought to be heard.

We are in the place to marke, the Apoſtle ſayth admoniſhing euery man &c. that which hence followeth is this, That the word preached admoniſhing and inſtructing teacheth all and euery one, of what calling, ſexe, ſtate or condition ſoeuer they be, and ſo ought to be heard and receiued, whether it promiſe mercy, or threaten iudgement, we are to make vſe of it to our ſelues particularly, it is commonly ſeene, if a priuiledge immunity or common benefit, bee granted to any place, euery man will haue part in that; but if it bee a matter of charge, then they poſt it off to others; ſo if the word promiſe any mercy, euery man euen with vncleane hands will lay hold on that, but if the word be drawen out againſt any ſin, the guilty perſon will commonly poſt that off to others; as if drunkenneſſe bee ſpoken againſt, hee that is guilty will ſee if hee can

Vſe. Its a fault to poſt off the reproofe of the word from our ſelues to others.

ſpy any other in the congregation tainted with that fault, and if he doe, then he thinkes the Preacher ſpeakes to that other, and not himſelfe. This is a ſinne as ancient as *Adams* fall. *Adam* hee poſted of his ſinne to *Eue*, and *Eue* to the *Serpent*.

Let vs take heed of this, it is a dangerous corruption, when a man is touched by the word, and his owne conſcience tels him his ſinne is ſpoken againſt: then as wee vſe to ſay, to ſet a good face on the matter, and to bite in all tokens of repentance, becauſe hee would not haue it thought, that the word came ſo neere him, who ſo thus hardeneth his heart, may iuſtly feare, that heereafter hee cannot repent, they goe together, Rom. 2. 5. after thine hardneſſe and heart that cannot repent, and ſo hee ſhall heape vp wrath againſt the day of wrath. *(In all wiſdome)* in that the Apoſtle ſaith, the matter of his teaching was true and perfect wiſedome, he preaching Chriſt, and teaching the Goſpell of Chriſt; I might ſtand to ſhew the perfection and ſufficiency of the word of the Goſpell, that it is ſufficient, and alone ſufficient to make men truly wiſe vnto ſaluation, but I paſſe by that.

Doctr.4. Euery one truly wiſe hath his wiſedome from the teaching of the word of God.

In that the Apoſtle makes true and perfect wiſedome, the particular matter of his teaching and inſtructing of euery man, we may conclude that euery man truely wiſe, hath his wiſedome from the teaching of the word of God, no man is truely wiſe, but ſo farr foorth as he is taught by the word, and doth follow the teaching of the word, for why? the word is indeed true wiſedome, the wiſedome of God reuealed, manifeſting ſuch things as fleſh and bloud was neuer able to reach vnto, therefore it muſt needes bee that no man is truely wiſe, but as he is taught by the word, and doth follow the teaching of the word, and hath his wiſdome as a ſtreame flowing and deriued from the word; Hence it is that *Moſes* ſayd to the people, I haue taught you ordinances and lawes, as the Lord my God commanded me, that ye ſhould doe euen ſo within the land, whither

Reaſon.

Deut.4.5.

ther ye go to poſſeſſe it, then verſe 6. keepe them therfore and doe them, learne and follow them, for that is your wiſedome, and *Ieremy* the Prophet, ſpeaking of ſuch as made no conſcience to follow the teaching of the word, ſaith, *Lo, they haue reiected the word of the Lord, and what wiſedome is in them*; as if he had ſayd none at all.

Ier.8.9.

Vſe. If we would be truely wiſe our wiſedome muſt come by the teaching of the word of God.

Exod.1.10.

Would we then be truely wiſe, no doubt euery one deſires it, the moſt ſimple witted are loth to be counted fooliſh, yea, the moſt wicked affect wiſedome, *Pharaoh* and his counſell, though their curſed meeting ſauoured of nothing but cruelty and bloud, yet they would ſhrowd it vnder the couert of wiſedome; come let vs worke wiſely with them, &c. but would we indeed be wiſe, let vs then looke that our wiſdome come by the teaching of the word, that it be a ſtreame iſſuing out of that fountaine, true wiſdome comes not by the teaching of nature, by the rules of Art, or worldly pollicy, by obſeruation of outward things, or common experience, a man may be exceeding wiſe according to theſe grounds, and yet haue not any dramme of true wiſedome, but in the account of God himſelfe, be a very foole, Luk. 12. 20. the rich man there ſpoken of, was worldly wiſe, hee could get, ſaue, keepe, and thinke of laying vp his goods againſt time to come, and yet God ſayd vnto him, *thou foole, this night will they fetch away thy ſoule from thee*, true wiſedome is deriued only from the word, and euery man is ſo farre foorth wiſe, as he is taught by the word, and doth follow the teaching of the word.

Now becauſe euery one will bee ready to take this to himſelfe, that his wiſdome is deriued from the word, and that he according to the meaſure of his knowledge and grace, doth follow the teaching of the word. I hold it fit to lay downe ſome ſpeciall notes and marke, by which we may know that our wiſedome is (indeed) deriued from the word, and that our wiſedome is taught by the holy Ghoſt, and to this purpoſe read Iam. 3. from ver. 13. to

Speciall note of true wiſedome.

the end of the chapter. It is there ſaid that the wiſedome that is from aboue, true and heauenly wiſedome, is firſt pure, then peaceable, gentle, eaſie to be entreated, full of mercy and good fruits, without iudging, and without hypocriſie, theſe are the fruits that be in true wiſedome, and iſſue out from it, heereby then we may trie whether we be wiſe by the teaching of the word and ſpirit or no, if our wiſedome bring foorth purity, gentleneſſe, eaſineſſe to be entreated being offended &c. then is our wiſedome true and heauenly: but on the contrary, if we be full of enuying and ſtrife, and implacable, as many are that would bee reputed iolly wiſe men and women, they are full of enuy, yea, ſuch as can neuer be appeaſed, being once (it may be without cauſe) offended, ready to beleeue euery flying tale, and to iudge amiſſe, certainely, then our wiſedome is not from the teaching of the word, and deſcended from aboue, but earthly and fetcht from the pit of hell, yea, the more cunning we are to hide our malice, or to worke the hurt of our brethren by word or deed, the more fooliſh are wee, hath not Satan more ſubtilty and cunning to worke miſchiefe, then all the men in the world, yet (indeed) he is the moſt fooliſh creature that is, for he doth nothing but worke his owne woe. Let vs therefore labour to bee wiſe by the teaching of the word, and that we be not deceiued, often remember wee the words of the Apoſtle, that true wiſedome is pure, peaceable, gentle, eaſie to be entreated, full of mercy and good fruits, &c.

Interpretation.

The laſt words of this verſe containe the end of the Apoſtles preaching (*that we may preſent euery man perfect in Chriſt Ieſus*) the originall word tranſlated (*preſent*) is iudiciall borrowed from open courts and places of Iudgement, where men are brought and ſet before a Iudge to be tried and examined, and the Apoſtles meaning is, that we may ſet euery man at the great day of the Lord before his tribunall and iudgement ſeat, (*perfect*) (that is) perfectly iuſt and holy, not onely in regard of iuſtice and righteouſneſſe imputed (for ſo all true beleeuers are perfectly iuſt, in this life, he that truely beleeues in Chriſt, hath the perfection of the Law, and is as iuſt as if he had fulfilled the whole Law) but perfectly iuſt and holy in regard of righteouſneſſe and holineſſe inherent, and that perfect in degree *(in Chriſt Ieſus)* (that is) as a member of Chriſt, thus then the words are to be conceiued, that we may ſet euery man before the iudgment ſeat of God at the day of iudgement, perfectly iuſt and and holy, not onely in regard of holineſſe and righteouſneſſe imputed, but in regard of inherent holineſſe and righteouſneſſe wrought in him by the Spirit of God as a member of Chriſt Ieſus.

Now heere we are firſt to marke that the Apoſtle ſaith, he and other Apoſtles preached Chriſt, admoniſhed and taught men, not to make them perfect in regard of holineſſe inherent in this life, but to preſent them holy at the barre of Gods iudgement in the life to come, the point of inſtruction from hence is this,

Doctr.5. We may in this life proceed from one meaſure of faith and holineſſe to another, but we cannot come to abſolute perfectiõ.

That we may in this life proceed from one meaſure of faith as it is a quality, to another, and from one meaſure of holineſſe to another, but wee cannot come to abſolute perfection till this life bee ended Epheſ. 4. 13. the Apoſtle ſaith plainely, that it cannot bee till wee all meet together (in the vnity of faith and knowledge of the ſonne of God) vnto a perfect man, and vnto the meaſure of the age of the fulnes of Chriſt, he there teacheth that the miniſtry of the word ſhall endure till we meet together, &c. giuing vs to vnderſtand, that then it ſhall ceaſe, now the Miniſtery of the worde ſhall not ceaſe, but continue as the ſame Apoſtle teacheth, till the end of the world, and therefore before the end of the world there ſhall bee no meeting together in the vnity of faith, nor any abſolute perfection to bee hoped for, and the reaſon of it is, that wee finde in 1. Cor. 13. 9. wee know in part, therefore wee beleeue in part, and are ſanctified but in part.

1.Cor.15.24.

Reaſon.

Obiect.

The Apoſtle ſaith, Ph. 3. 15. let as many as be perfect &c.

therefore perfection is to be had in this life?

Anſ.

The Apoſtle there ſpeakes not of abſolute perfection, ſuch as ſhall be in the life to come, of that he ſayd ver. 12. that he had not yet attained to it, but hee ſpeakes of a perfection in compariſon, as perfection is oppoſed to weakeneſſe in knowledge or faith, and compared with it, & his meaning is, let as many as be ſtrong in knowledge or faith be thus minded. The Authour to the Heb.cap. 5.14.ſaith, ſtrong meat belongeth to them that are of age, the word is (*perfect*) his meaning is of ſome maturity, and ripenes in knowledge; and through long cuſtome had their wits exerciſed to diſcerne both good and euill; and therefore notwithſtanding this, it remaines a truth, that we may in this life proceed from one meaſure of faith and holineſſe to another, but we can neuer come to an abſolute perfection.

Vſe.
Our duty is ſo long as we are in this life to goe on from one meaſure of grace to another.

The Anabaptiſts dreame of an abſolute perfection of holineſſe in this life, but to paſſe by them, our duty following from hence is this, it behoues euery one of vs in this regard, neuer to ſet downe our reſt in any grace, but euer to be ſtriuing forward, and to goe on from one meaſure of faith and grace to another, and to this purpoſe, wee are to propound vnto our ſelues, and to ſet before vs the beſt examples for our imitation, as the Apoſtle ſaith, be ye followers of me. euen as I am of Chriſt; this is that which deceiues many of vs, we looke downeward and compare our ſelues with ſuch as are of meaner gifts and graces then our ſelues, and we thinke all is well, becauſe we are not as the worſt, though we neuer ſtriue to come neere the beſt. Happily ſome of vs haue a meaſure of knowledge, and we reſt in that knowledge, we know the Sacraments to be holy ſeales of Gods couenant of grace, but wee haue little or no care to vſe them; we know prayer to be excellent, but we make no conſcience to vſe it, onely for faſhion publiquely, but very ſeldome priuately with our families, this is to ſet downe our reſt in knowledge & not to ſtriue to go on, and let vs take heed of it, if wee finde the loue of the

1.Cor.11.1.

word and ſacraments, the liking of praier, &c. that ſhould be ioyned to our knowlege, ſtolne out of our hearts, wee haue cauſe to feare that ſinne will deceiue vs, and creepe on to a further degree, euen to the hardning of our hearts, that wee ſhall not perceiue it, and to the blinding of our mindes that we ſhall not ſee it. We may not thinke that *Sodome, Saul, Iudas* and ſuch like were at the height of their ſinne at the firſt, but they went on by degrees, from one degree of ſinne to another; and certainly, if wee goe not forward in grace we goe backeward, and we grow in ſinne; and going on in ſinne, we ſhall come at length to be hardned, and to the height of ſinne, and ſo pull downe the wrath of God vpon vs.

Let this therefore ſtirre vs vppe, not to ſet downe our reſt in any grace, but let vs ſtriue to goe on from knowledge to practiſe, and from one meaſure of grace to another.

Doct. 6. **The ſtate of perfection is not proper to ſome ſorts & orders of men.**

Note we one thing more in a word, in that the Apoſtle ſaith, preſent euery man perfect in Chriſt Ieſus &c. wee may gather that the ſtate of perfection is not proper to ſome ſorts and orders of men, as the Papiſts teach, but euery member of Chriſt is perfect, in reſpect of righteouſnes imputed in this life, and ſhall be perfect in regard of holineſſe inherent in the life to come.

Confutation of popiſh diſtinctions touching perfection.

But the Papiſts diſtinguiſh and ſay there be two kindes of perfection, a leſſe, conſiſting in keeping the Law neceſſary to ſaluation; a greater, in obſeruing the counſels of Chriſt, not ſimply neceſſary to ſaluation, but to obtaine a greater degree of glory, this diſtinction is moſt abſurd.

For firſt counſels be commandements, and againe, can there be a greater perfection, then an abſolute fulfilling of the Law? it is not poſſible.

If any man be able to fulfill the Law of God, he is moſt perfect, he is in that reſpect perfect according to the example of Chriſt: therefore there can bee no greater perfection, on, it is abſurd to ſay there can be no greater perfection.

VER. 29. *Whereunto I alſo labour and ſtriue, according to his working, which worketh in me mightily.*

In this verſe the Apoſtle ſetteth downe.

1. Firſt, what hee did in reſpect of the end of his preaching before ſpoken of, (namely that hee did labour and ſtriue to attaine that end (*Whereunto I alſo labour and ſtriue.*

2. Secondly, by what power hee ſo laboured, not by his owne, but by the working power of Chriſt (*according to his working.*)

3. Then followeth the ſubiect of that working power wherein it wrought, and was effectuall (namely) himſelfe (*which worketh in me.*)

4 To which is added the meaſure, how much it wrought in him, in the laſt word (*mightily*)

Interpretation. *Whereunto* (that is) vnto which thing formerly ſpoken of, *I alſo* (that is) for my part labour and ſtriue; the words are (labour ſtriuing) the meaning is, to which end I contend, not onely with labour and paines, ſeruing to that purpoſe, and tending to that end, but with wreſtling and ſtriuing againſt all aduerſary power that doth oppoſe againſt it, to hinder the attainement of that end. Thus then theſe firſt words are to be conceiued. Vnto which thing I for my part endeauour and contend, not onely labouring and doing ſuch things as tend to that purpoſe, but ſtriuing againſt all things that oppoſe it, and hinder the attainement of that end.

Now heere we are to marke, that the Apoſtle ſaith not, that hee barely propounded this as the end of his preaching and admoniſhing, that hee might preſent euery man perfect in Chriſt Ieſus: but hee did labour and ſtriue to attaine it; hence wee may take vp this generall concluſion.

Doct. 1.
Euery man is to doe the duties of his particular calling with diligence.

That euery man in his perſonall and particular calling, wherein hee is ſet for the glory of God, and the good of men, is to doe the duties of his calling with diligence, hee is not onely to doe the duties appertaining to his place, after the example of the Apoſtle, to doe them with labour and paine, breaking through all difficulties, and all things that ſtand vp againſt him, to hinder him in the diligent performance of them. Eccleſ. 9. 10. the Preacher ſayth, all that thine hand ſhall finde to doe, doe it, with all thy power: not onely doe it, but doe it, with all thy power; as if hee had ſayd, follow the workes of thy vocation, and employ all the powers of the minde, about the diſcharging of it faithfully, *Paul* biddes him that ruleth, not onely to rule, but with diligence, and euery man that hath an office or calling, to wayt on it with care and diligence, Rom. 12.7. 8. the reaſons of thus duty are two.

Reaſons.2.

1.

Gen.3.19.

Firſt becauſe it is appointed to man by Gods order, laid on him preſently after the fall, that he ſhould not only labour and trauell, but with paines. *In the ſweat of thy face ſhalt thou eat bread till thou returne to the earth*, that is, till thy death.

2.

Secondly, becauſe the Lord hath giuen vnto man both a body and a minde, that both theſe might be vſed and employed in the workes of his calling, that he ſhould do them not onely with his body, for ſo do bruit beaſts, the oxe & the aſſe; but man muſt doe the workes of his calling with his body and with earneſt intention of his minde, and ſo with care and diligence.

2. *Rules*.

Wee ſee then the duty prooued, and the reaſons of it; but that wee bee not deceiued in the practiſe of it, two rules muſt further bee remembred.

Firſt, our diligence in doing the duties of our callings, muſt bee with reſpect to the will and commandement of God, for diligence is required by his commandement, and wee are to bee diligent in performing

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the duties of our callings, in conſcience and obedience to Gods will and commandement, not for pride, couetouſneſſe or vpon compulſion, or other by-reſpects, as doe the duties of their callings in theſe reſpects painfully may be ſayd to be great workers, but nothing diligent.

Secondly, our diligence muſt be with direction of our labours to the end of our callings, in the diligent performance of our duties, wee muſt driue at the end of our perſonall callings, that wee may attaine that end. The example of our Apoſtle in this place doth teach thus much, hee was called to preach the Goſpell, that hee might preſent ſome perfect in Chriſt Ieſus, and to that end did he employ his whole ſtrength and endeauour; ſo muſt wee in our particular places and callings; for example, a maſter of a family, he that is called to bee a maſter and gouernour ouer others, muſt not onely in a family be diligent, in gouerning his wife, children and ſeruants, for that may bee done for his owne profit and commodity, which (indeed) is not vnlawfull, a man may reape the fruit of the labours of thoſe that be vnder him; but that muſt not be the ſcope and drift of his diligent adminiſtration and gouernement: but hee muſt therein driue at the preſeruation and good of the bodies and ſoules of thoſe that bee vnder him; that is the end of his particular calling. I might inſiſt in other particulars, but by this wee may ſee our duety, and the manner of the practiſe of it, wee muſt not onely doe the duties of our callings, but with care and diligence, and with diligence rightly ordered, (namely) with a reſpect to Gods will, and with direction of our labour, to the end of our perſonall callings.

Pſal. 129. 2.

Vſe. We are to practiſe the duty of diligence in our callings.

Let vs now heare ſomething that may ſtirre vs vp to the practiſe of this duty, and to this purpoſe much might bee ſayd, as that diligence in doing the dueties of our callings, is a meanes by the bleſſing of God vpon them, to make rich, Prou. 10. 4. yea, a meanes to keepe from vngodly company, ſinnefull exerciſes, and all kinde of vnthrifty courſes, yea, a remedy againſt pride, and helping to worke humility, and ſo making a way to all good proſperity; but as a motiue moſt powerfull conſider we only this one thing.

A Motiue.

That diligence in doing the duties of our generall calling as we are Chriſtians, diligence in hearing the word, receiuing the Sacraments, without diligence in doing the duties of our perſonall callings is but meere hypocriſie.

Note.

If a maſter of a family, or his wife bee ready and willing to heare the word, to receiue the Sacraments, &c. and yet one of thoſe be looſe and wretchleſſe in the adminiſtration and gouernment of his family, and the other careleſſe in the practiſe of priuate obedience and ſubiection to her owne husband, ſurely, they haue but an outward forme and ſhew of religion, as the Apoſtle ſayth, without the power thereof. For the true practiſe of the duties of the firſt table of the commandements, is ſeene and doth appeare in the practiſe of the duties of the ſecond table, our loue to God appeares in our loue to our brethren &c. we truly ſerue God, in doing ſeruice vnto our brethren in the duties of our particular callings, as the Apoſtle doth ſhew chap. the 3. of this Epiſtle ver. 24. in the example of ſeruants, that ſeruants in doing true ſeruice to their maſters they ſerue the Lord.

2.Tim.3.5.

If then we would auoyd the odious and foule ſinne of hypocriſie, which is hatefull to God and men, to whom it is knowen, and hath the portion in the lake which burneth with fire and brimſtone.

Let vs bee ſtirred vp to doe the duties of our particular callings with diligence, euen in conſcience to the commandements of God, euer ayming at the end of our callings, that ſo we may aſſure our owne ſoules, and teſtifie to the world, that our hearts are vpright and ſincere in the feare and ſeruice of God.

Doct. 2.

The next thing wee are to marke from theſe words is this, the Apoſtle takes to himſelfe labour and ſtriuing to win ſoules to preſent them perfect in Chriſt Ieſus, but no more, not the effecting or bringing of that to paſſe.

Miniſters of the Goſpell can onely labour & ſtriue to win ſoules to God but they cannot effect it.

Hence we are taught, that knowen concluſion, that the Miniſters of the Goſpell may labor and ſtriue to win ſoules to God, but they can goe no further, they cannot effect it, 1. Cor. 3. 6. *Paul* may plant, *Apollos* may water, but God giueth the encreaſe. And the reaſon of this is, that which is common to all callings, the fruit of mens labour in their callings is, from the bleſſing of the Lord, *Except the Lord build the houſe they labour in vaine that built it*: ſo except the Lord giue a bleſſing to the miniſtry of the word, Miniſters labour and ſtriue but in vaine.

Reaſon. Pſal. 127. 1.

Vſe. 1. Strength againſt diſcomfort when a Miniſter ſees little fruit of his labours.

And this point being fore-knowen, it may arme and ſtrengthen the Miniſter againſt diſcomfort, that might follow vpon it, he ſhall labour and ſtriue to winne men to God, and ſee little fruit of his labours, yea, the friut of the ſelfe ſame word by him deliuered to one and the ſame people, ſo diuers, that ſome regard it and do thereafter, others neglect it and doe contrary, *Moſes* himſelfe had experience of this, Exod. 9. 20. 21.

Vſe. 2. We muſt take heed the cauſe be not in our ſelues that we finde not Gods bleſſing on the miniſtry of his word.

Againe, it is ſo, that the Miniſter may labour and ſtriue to bring men to God in vaine, vnleſſe it pleaſe God to giue a bleſſing to his labours, then let vs take heed there bee no iuſt cauſe in vs, why the Lord ſhould withhold his bleſſing from vs in the miniſtry of the word, and in his iuſt iudgement giue vs ouer to the blindneſſe of our minds and hardneſſe of our hearts, that we can neither ſee, feele, nor vnderſtand to ſaluation, and that is when wee haue not a loue to the word, but are hypocrits and ſuch as heare onely for faſhion, and of cuſtome, and haue not a longing deſire to profit; ſuch as come on this ſort to the hearing of the word, the Lord doth not bleſſe their hearing, but doth ſuffer them to go on in a moſt fearefull dulneſſe. Examples of this there bee many in the world, and no doubt wee may eaſily poynt out ſome, who haue heard their owne particular ſinne diſcouered by the Miniſtry of the word, and that ſinne ſpoken againſt, and the greatneſſe and danger of it layd before them, and yet they are bold to continue in that ſinne, and to goe on in it, and what is the cauſe of this? ſurely, becauſe they heard onely of faſhion and cuſtome, the Lord did not bleſſe their hearing. It is iuſt with the Lord as the Apoſtle hath taught, 2. Theſſ. 10. 11. 12. When men receiue not the truth in loue of the truth, to ſend them ſtrong deluſion that they ſhould beleeue lies, & to giue them ouer to the blindneſſe of their mindes, and hardneſſe of their hearts. Let this therefore be thought on, and let it ſtirre vs vp to come to the hearing of the word with loue to the word, and a deſire to profit by it, that ſo the Lord in mercy, may ſtrike an holy ſtroake within vs by his powerfull Spirit, that wee may be bettered by it.

Interpretation.

Come we to ſpeake of the power, by which the Apoſtle did labour and ſtriue, layd downe in theſe words (*according to his working*) the meaning is, according to the working power of Ieſus Chriſt. For wee finde both theſe conioyned Epheſ. 3. 7. the Apoſtle ſayth, hee was made a Miniſter, by the gift of the grace of God, giuen vnto him through the working of his power, where we ſee working and power ioyned together.

For better cleering of theſe words, know, that the power of God is either abſolute, by which hee is able to doe more then hee will; or it is actuall, by which hee doth what hee will. And this actuall power we are to vnderſtand in this place, and ſo the meaning is, according to the working, or actuall, or effectuall power of Ieſus Chriſt. The poynt of inſtruction hence to bee gathered is this.

In that the Apoſtle ſayth, he did labour and ſtriue in his miniſtry according to the working power of Chriſt, thence we are taught this generall concluſion.

Doct. 3. Power to labour and to take paines in any calling is from the actuall power of God.

That the power to labour and take paines, not only in the miniſtry, but in any place or calling, in any trade of life, it is from the actuall working power of the Lord; yea, wiſedome and skill to worke in manuarie trades is not naturall, nor gotten by paines, though paines ſanctified and bleſſed are meanes to attaine it, yet they are but meanes, and the fountaine of that cunning and skill is the working power of the Lord. Exod. 31. 34. wee haue a plaine proofe of this, the Lord ſaith, he had filled *Bezaleell* with the ſpirit of God, in wiſedome and in vnderſtanding, and in knowledge, and in all workmanſhip, and not onely that cunning and skill as the firſt gift, but wee are further to marke, that all encreaſe and going forward in the ſame skill was from him. The Lord ſaith, it was of him and from him, that *Bezaleell* ſhould be able to finde out curious workes, to worke in gold, and in ſiluer, and in braſſe, (that is) to deuiſe more and more euery day, Pro. 20. 12. the wiſe man ſayth, the Lord hath made both theſe, euen the eare to heare, and the eye to ſee. Which words not onely prooue that the power to do any duty is from the Lord, but they containe the ground of it, and the meaning of them is thus much, that the Lord hath not onely formed all the parts of mens bodies, and (namely) theſe two, the eare, and the eye, but he it is who enableth and quickneth them to their ſeuerall office and function, as he ſaith to *Moſes* Exod. 4. 11. he hath giuen the mouth and ſpeech to man, therefore all power to labour in any place or calling is from the actuall working power of the Lord.

I doubt not but this is a knowen and confeſſed truth, let vs therefore make ſome profitable vſe of it.

Vſe. 1. Publike perſons are not to looke at their owne power, but to the power of the Lord in diſcharge of their duties.

And firſt it may teach publike perſons, Magiſtrates and Miniſters, not to looke at themſelues, at their owne power, or rather at their owne weakeneſſe, but with comfort to looke to the power of the Lord in the diſcharge of their duties, it is an engrafted weakeneſſe in mans nature, when any great or difficult thing is to be taken in hand, to be fearing and doubting and euer caſting perils and dangers. Thus was it with *Ionas*, *Ieremy* and *Moſes*, and many others.

Men are indeede to conſider their owne weakeneſſe, to humble them withall, but yet being called to performe any publique duety, they are then to remember though they bee weake, yet the Lord hee is ſtrong, and euer able to ſtregthen them, and for their comfort, they are to remember that ſweete promiſe of the Lord to *Moſes*, vppon acknowledgement of his owne weakeneſſe Exod. 3. 12. I will bee with thee, as if hee had ſayd, I doe not ſay, that I will helpe thee nowe and then, but I will bee with thee, euer and continually, I will ayde thee in this worke, euen I, and not any Angell of mine, but I my ſelfe, and therefore feare not.

This is a notable encouragement to publike perſons in the doing of their duties.

Vſe.2. We muſt acknowledge our ſtrength and skill to labour in our callings to come from the Lord.

Againe, is it ſo, that power to labour in any trade or calling is from the working power of the Lord. We muſt then learne to acknowledge it to come from the Lord, that wee haue ſtrength or skill to labour in our callings, and that our acknowledgement of it, bee not verball, onely in word, and of courſe, but that our owne hearts may witneſſe with vs, wee doe in truth acknowledge it, wee muſt often ſend vp prayer to Heauen for ſtrength to labour, yea, in the midſt of our greateſt ability, for wee haue need of continuall ſupply of ſtrength, as the light of a lampe hath neede of oyle to mainetaine it; and when wee haue ſtrength giuen, we are to be thankfull to God for it, vſing both it and the fruit of our ſtrength and labors to the glory of God, and the good of our ſelues and others.

Many men are defectiue in this duety, they neuer acknowledge the power they haue to labour, to bee from the Lord, happily in word, they doe if the queſtion bee made to themſelues, whether they doe acknowledge their ſtrength, to labour to come from the Lord or no, they will anſwer certainely they doe, but indeed and truth they doe not, for finding themſelues luſty and ſtrong to worke, and to take paines, they preſume vpon their ſtrength and ſeldome or neuer call vpon God for a bleſſing vppon it, and for continuall ſupply of ſtrength, and the Lord notwithſtanding ſuffering them to enioy the fruit of their ſtrength and labours, hee being wonderfull in goodnes, they ſeldome or neuer open their mouths, to giue thanks to the Lord; no, they commonly aſcribe the fruit of their labours to their owne ſtrength, as the Prophet *Habakkuk* 1. 16. ſayth of the wicked of his time, they ſacrifice to their owne net, and that they get by their labours, they abuſe and ſpend riotouſly and waſtfully, as faſt as it comes in; the Lord therefore hath lately pinched ſuch vnthankfull vnthrifts, hee being Lord of all creatures, hee hath by the late hard weather, by the extreame froſt, bound vppe their hands, that they could not worke, and ſo hath ſet it before them (if they will not wilfully ſhut their eyes) they may ſee whence they haue power to labour; I know the Diuell the teacher of all the vngodly, will bee ready to ſuggeſt that this binding of mens hand by the weather was common to all good and bad; it is true, but I make no doubt of it, but that ſuch as truely feare the Lord, found that of the Pſalmiſt true, Pſal. 33. 18. 19. that the eye of the Lord was vpon them, to deliuer their ſoules from death, and to preſerue them in famine, or if they were pinched with others, yet it was in mercy, not in iudgement, and onely vngodly vnthrifts, ſuch as neuer acknowledge their ſtrength to labour to come from the Lord, they felt ſmart and were pinched in iudgement, and forced to mutter add murmure, and to fall to vngodly excuſes.

The great froſt in the yeere 1607.

Let this then teach vs euer to acknowledge the ſtrength we haue to labour to come from the Lord, doubtleſſe wee may obſerue it when men doe not acknowledge God the authour of their ſtrength, the Lord in his iuſt iudgement ſtrikes them with ſickeneſſe, blindneſſe, lameneſſe ſome way or other diſabling them, he wil be honoured in all his gifts, either by acknowledgement of them, or by the confuſion of ſuch as will not thankfully acknowledge them.

Let vs then learne to acknowledge what power or skill ſo euer we haue in our trades and callings that it is giuen of God, that ſo we may vſe it to his glory, and to the good of our ſelues and others, and find his bleſſing vpon it, without which, our beſt ſtrength turnes to weakenes.

3. The ſubiect.

Come we to the ſubiect of the working power of Chriſt (namely) the Apoſtle himſelfe (*which worketh or is effectuall in me*) that we are to marke from theſe words is this.

The Apoſtle ſaith not, the power of Chriſt wrought and was effectual with him, but in him, or as ſome expound the words, by him, whence it followeth.

Doct. 4. Neither Apoſtle nor any miniſter of the word is a co-worker with the power of God in the winning of ſoules.

That neither the Apoſtle was, nor any miniſter of the word now is, a co-worker, a fello-worker, with the power of God, as adding any power to his power, in the winning of ſoules, but onely is as an inſtrument in the hand of ſo powerfull a workeman, the actuall power of God, doth worke in and by his miniſters in gayning of ſoules to himſelfe, hence it is that the Apoſtle ſaith, 2. Corinth. 13. 3. that Chriſt did ſpeake in him, not with him, ſeeing that yee ſeeke experience of Chriſt, that ſpeaketh in mee, which towards you is not weake, but is mighty in you, he takes not ſo much as ſpeech or power to ſpeake to himſelfe, but aſcribes it altogether vnto Chriſt, when therefore wee ſee grace and holineſſe conuaid into mens harts by the miniſtery of the word, and ſacraments, wee muſt learne not to aſcribe it to any working power of the miniſter or the elements, but wholly to the ſupream power of almighty God.

Vſe. Wee muſt aſcribe that grace and holineſſe that is wrought in men by the miniſtry of the word and Sacraments wholly to the power of God.

But may ſome ſay, doth not the Apoſtle, 1. Cor. 15. 10.

ſay hee laboured, and yet not hee, but the grace of God which was in him, doth not hee then affirme a power in himſelfe, and of himſelfe, and the grace of God to worke with him; indeede the Papiſts they abuſe that place, and would force it to prooue a concurring of Free-will, with Gods grace in our conuerſion.

Anſw.

But that is cleane from the purpoſe of the Apoſtle, as may appeare by the context, for he there ſpeakes only of his labours that he ſuſtained in preaching the Goſpell, but to ſatisfie ſuch as make this obiection, we are to marke the Apoſtle ſaith not, the grace of God which laboureth with me, as if partly he, and partly the grace of God had laboured, but which is with me, as if he had ſaid, I laboured more then they all, and then by way of correction, he cals himſelfe backe, yet what ſaid I, I, no not I, but altogether the grace of God which is preſent with mee in the preaching of the Goſpell, thus we are to vnderſtand the words of the Apoſtle, the Papiſts in their tranſlation cunningly leaue out the Article, which is in the originall, and ſo corrupt the text, and abuſe their followers.

4. The meaſure.

Doct. 5. The Lord worketh mightily by weake means of grace.

Now the Apoſtle in the laſt wordes addeth the meaſure of Chriſt his working in him, that the power of Chriſt wrought in him (mightily) as indeede it did, you may ſee it, if you read Rom. 15, 18. 19. we are taught not to looke at the outward man in the miniſtery of the word, or the outward elements in the Sacraments, for the miniſtry of the word is exerciſed by weake and mortall men and the outward elements, bread, wine, and water are weak and common dead creatures in themſelues, yet the Lord worketh mightily by them.

Vſe. Gods grace & fauour is euer ready to bee found beeing faithfully ſought, in the vſe of the word and ſacraments.

The vſe of this in a word is thus much, wee therefore are to know that Gods fauour and grace is euer ready to bee found, when it is faithfully ſought in the vſe of the worde and Sacraments, our faith can neuer take the Lord tardy, in giuing grace by his holy ordinances, the miniſtery of the word and Sacraments, hee worketh in them, and by them mightily, his power is euer preſent in the right vſe of them, the meſſengers in the Goſpell, Luk. 14. 17. ſay not to them that were bidden, be there at ſuch a time, and in the meane while things ſhall be made ready, or goe with mee now, and ſupper will bee ready anone, but come, for all things are ready, grace is now ready, & now prepared for them that ſeeke it in the right vſe of the worde and Sacraments, and if we haue failed to obtaine grace and comfort by the word and Sacraments, wee are to impute it to our ſelues, and not to lay the blame vpon the ordinances of God, they are not barren of vertue and power, but wee were wanting in Faith and repentance, and other duties by which we ſhould haue beene better prepared.

CHAP.

THE SECOND CHAPTER.

VERSE I.

For I would ye knew what great fighting I haue for your ſakes, and for them of Laodicea, and for as many as haue not ſeene my perſon in the fleſh.

THe Apoſtle in the former Chapter, hauing declared the doctrine deliuered to the Coloſſians, to be agreeable to the truth, and perſwaded to continuance in the ſame. In this ſecond chapter hee doth ſhew them that they ought carefully to auoide all other corrupt doctrines whatſoeuer, whereby falſe teachers would obtrude, and thruſt vpon them any thing beſides Chriſt, or any thing with Chriſt as a meanes of ſaluation, whether out of Philoſophy, or the Law of *Moſes*. That is the generall propoſition and matter that is handled in this chapter.

The generall propoſition and matter of this chapter.

The parts of it are three.

The parts of this text three.

1 Firſt an *Exordium*, an entrance depending vpon

that which went before in the firſt and ſecond verſe.

Then two generall propoſitions.

1 Firſt, that in Chriſt wee haue full and perfect knowledge needfull to ſaluation and that in the third verſe.

2 Secondly that all other things are meer deceit and vanity verſ.4.

And both theſe are amplified by many arguments and particulars perſwading to imbrace the one and to auoid the other, and intermingled through the chapter, we ſhall beſt ſee them in the paſſage and particular handling of the chapter.

Come we to the wordes of the firſt (*For I would, &c.*) theſe wordes looke backe to the laſt verſe of the former chapter as a preoccupation or preuention of an obiection. The Coloſſians might ſay, *Paul* thou doſt labour & ſtriue much in preaching the Goſpell, but what is that to vs, thou neuer ſaweſt vs, nor wee thee, all thy labour and paines is nothing to vs: this obiection the Apoſtle meetes withall when he ſaith. I would ye knew what great fighting I haue for your ſakes, &c. Heere we haue

1 Firſt, the Apoſtles deſire that his labour and fighting might bee knowne in the firſt word (for I would ye knew what great fighting I haue, &c.

2 Secondly, for whom it was, in particular, namely for the Coloſſians, and them of Laodicea.

3 And then generally for as many as haue not ſeene my perſon in the fleſh.

Interpretation.

For I would ye knew what great fighting I haue, onely the word (fighting) is to bee cleered and explaned, it is metaphorical, borrowed from ſuch as withſtand aſſault, or open violence and hoſtility, ſuch as with all their ſtrength ſet themſelues againſt the power and violence of open enemies, fighting doth implie oppoſition and the Apoſtle doth thereby ſignifie his ſpirituall ſtriuing, his earneſt care and pains he look to withſtand the enemies of the Church, Satan and his inſtruments, and that by his ſufferings wherof he ſpake chap.1. 24. And by his earneſt prayers, as hee ſaith, chap.4.12. *Epaphras* did ſtriue in prayers for the Coloſſians, by his writings and reaſonings, in way of confutation of all aduerſaries of the truth, ſo much is implied in the word (fighting). Thus then wee are to conceiue the meaning of the Apoſtle.

I would ye knew what care and paines I take for you in withſtanding Satan, and the enemies of the trueth, and of your ſaluation by my ſufferings, prayers, writings, and reaſonings againſt them.

The firſt thing heere to be obſerued is this: the Apoſtle was not content to haue an earneſt care and contention, for the good of the Coloſſians, and other Churches, but he made it knowne to them *I would ye knew it*, ſaith the Apoſtle, he thought it no ſhame to tell them that hee loued them, and had an earneſt care and ſtriuing for their good, the concluſion following hence is this.

*Doctr.*1. It is lawfull to make knowne and to ſpeake of our Chriſtian loue to others.

It is lawfull to make known, and to ſpeak of our chriſtian loue to others, & of our care for their good, a man may lawfully ſpeake of it, and make it knowne that hee hath a loue, and chriſtian care for the good of others, if ſo be in ſpeaking of it he ſet before him the glory of God, and the good of men, as no doubt but the Apoſtle did in this place and we may obſerue it to be very frequent and vſuall with the Apoſtle, to ſpeake of his loue and care for the good of Gods Church, when he knew the ſpeaking of it might redound to Gods glory, and the good of his people 1. Cor. 12. 11. 12. 13. 14. 15. he ſaith he ought to haue bin commended of them, for in nothing was he inferiour vnto the very chiefe Apoſtles, &c. hee makes known that he had an exceeding loue & care for the good of that Church. Thus may we doe, wee may ſpeake of our loue and care ouer others, that God may therby be glorified, and our brethren bettered, beeing thereby ſtirred vp to anſwere our loue againe

gaine

Reaſon.

gaine, and to praiſe God for it; and there is reaſon for this because euery grace and good gift, as loue, and care for the good of others, and the like, is a portion of Gods name, therein appeares the power, vertue, and goodnes of God, in working that loue and care in the hearts of men. Therfore it not only may, but ought to be publiſhed and made knowne to this end, that God therein may bee honoured, and if we ought as (it is our duty) as occaſion is offered, to ſpeake of the beauty, ſweetneſſe, colour and brightneſſe that is found in the creatures, that glory may redound to God the giuer of thoſe things, much more when occaſion is offerred, that thereby God may be glorified, ought wee to ſpeake of our loue to others, and of our care for their good, thoſe things beeing more excellent in themſelues, and giuen for better vſe and purpoſe.

Vſe.
Things to bee auoided in ſpeaking of our loue to others.

I ſhall not neede to vrge this point, for the matter of it euery man (no doubt) is moſt ready to blaſe, and to ſet abroad, and to amplifie that loue hee beares to others, and that care hee hath for their good, yea ſome deale in this reſpect as *Abſalom* did, 2. *Sam.* 15. 4. they ſpeake of loue and care towards others, that is not in them, as if they loued them exceedingly, and cared much for their good, thereby to inſinuate, and get within the loue and liking of others, and to get the good word of others. Theſe boaſters are reckoned vp by the Apoſtle in the ranke and rabble of reprobates Rom. 1. 30, or elſe if there be in them a care for the good of others, they ſpeake of it as the Phariſee ſpeakes of his faſting, and giuing of tithes, Luk. 18. 11. with diſparagement, and with diſgrace of others, that if they were in ſuch a place, or in ſuch an office, they would haue men to know, that they would deale better then others doe, and ſo they cunningly ſeeke their owne praiſe by other mens diſgrace, which is a groſſe corruption, and a breach of the ninth commandement, wee may lawfully ſpeake of our loue and care ouer others, ſo as therin we ſeeke not our owne praiſe, but the glory of God, if praiſe be giuen of God and godly men, we may lawfully accept

Note.

accept it, the Lord hath promiſed to crowne with honour, and eſtimation among men, them that honor him 1.Sam. 2.30. Therefore it is not to be declined, the true children of God may accept praiſe giuen, yea honour and dignity in the world, ſo their minds be humble, and they haue learned S. *Pauls* leſſon, 2.Corin.6.8. to vſe aright honour and diſhonour, but they are not to ſeeke it by ſpeaking of the good things that be in them, for ſo doing they ſeeke to ſet themſelues aboue the Lord, and to aſcend aboue the height of the clouds, and to aduance their glory aboue the glory of the Lord, which ought to be ſought aboue the ſaluation of their owne ſoules.

Eſay.14.14.

The next thing to be marked is, that the Apoſtle ſaith not, know that I haue a great fighting for you, &c. But I would haue you to know, it is my deſire that you ſhould know it, and his deſire being holy and good doth afford this point of inſtruction.

Doct. 2.
It is good for men to know and acknowledge that loue and care that publike perſons haue ouer them, & for them.

That it is good for men to know, and acknowledge the loue and care that others, eſpecially miniſters and publike perſons, haue ouer them, and for them, if there be a care in the miniſters of the Goſpell to doe vs good, and that manifeſted by any meanes, by preaching, writing, praying, admonition, or any other way, it is good for vs to take notice of it and to acknowledge it. Our *Sauiour* ſaith by way of pittifull complaint ouer Ieruſalem, Luk. 19.42. If thou haſt euen knowne, at the leaſt in this thy day, thoſe things which belong vnto thy peace, as if he had ſaid I am in pitty and compaſſion towards thee, wiſh thou haddeſt knowne theſe things that concerne thy peace, ſpoken vnto thee by the Prophets in former times, or at leaſt the things offered by me in this thy day, concerning thy peace, but alaſſe thou wouldſt not take knowledge of them; therefore now they are hid from thine eyes: ſee againe how the Lord doth complaine of his people, Ezechiel. 12. 9. *Sonne of man* (ſaith he) hath not the houſe of Iſraell, the rebellious houſe ſaid vnto thee, what doſt thou? as if he ſhould haue ſaid, how ſtupid and how ſenceleſſe is this people, that yet will not acknowledge thy care to inſtruct them by this manifeſt ſimilitude, for the Lord hath bidden the Prophet verſe 3. to prepare his ſtaffe to goe vp into captiuity, and he ſaith goe forth by day in their ſight: and thou ſhalt paſſe from thy place to another place in their ſight, if it were poſſible that they might conſider with the Prophet how they might eſcape the captiuity threatned, yet when the Prophet had done, they conſidered not his care to inſtruct them, but ſtood as men amazed, and ſaid what doſt thou? and of this doth the Lord complaine; therefore it is good to know, to acknowledge, and to conſider the loue, and care that others, and eſpecially the miniſters of the Goſpell haue ouer vs for our good; and there is reaſon for it, it is a meanes to giue way and entrance to the ſpeech of ſuch as ſpeake vnto vs, or doe any thing for our good, to make their good words and accounts acceptable and profitable vnto vs, when we know and acknowledge them to be words and deedes, not of courſe but of conſcience proceeding of loue and care towards vs, it will make vs ſo to eſteeme of them, and take profit by them. A leſſon indeed that is not well learned of many in the world, ſome there be, that when they are iuſtly reproued for their ſinnes, as vſury, extortion and ſuch like, and that in a tender care ouer them for their good, are ſo farre from acknowledging that reproofe to come from any loue towards them, as they begin to quarrell with the affection of the reproouer, and ſticke not to mutter it in corners, that they are hardly dealt withall, and vnreaſonably reprooued, yea ſometimes they ſeeke by recrimination, and by vniuſt accuſation to blemiſh them that would wipe away their foule blots.

Reaſon.

Vſe.

Reproofe of them that will not take notice of the tender care of their miniſters ouer thẽ when out of loue they iuſtly reproue thẽ

And thus they ſhew themſelues ſuch as the wiſe man ſpeakes of Prouerbs 9. 7. hee that rebuketh the wicked getteth himſelfe a blotte; others againe are like to *Lots* ſonnes in Law Gen. 19. 14. who (as there wee read) when

Lot ſpake vnto them to get them out of Sodom in care ouer them for their good, hee ſeemed to them as though he had mocked, ſo ſome when they are told of their ſins, and withall ſhewed that iudgement hangs ouer their heads for the ſame, they thinke men that doe ſo tell them doe but dreame, and are troubled with ſome melancholike paſſions, and it is neither ſo nor ſo: well, let ſuch as will not now acknowledge the loue and care of them that labour to do them good by reproouing them for their ſinnes, or ſhewing the iudgements of God due to their ſinnes know, that the Lord by his mighty working, will ſo bring to paſſe that in their extremities they ſhall bee forced to acknowledge it, then they ſhall iuſtifie the loue of ſuch as did formerly reproue them, and then they ſhall wiſh for their prayers as *Pharaoh* did for the prayers of *Moſes* and *Aaron* when the hand of God was vpon him, Exodus 8.8. And as the ſtubborne Iſraelites did the prayer of *Samuel* whom not long before they neglected, 1. Sam. 12. 19. yet wicked *Ieroboam* in caſe of extremity ſends to the Prophet, whoſe doctrine he would not follow, and no worſe meſſenger then his owne wife, 1. Kings. 14. 1. and may wee not obſerue it that many who (at other times) regard not what the miniſters of the Goſpell ſay vnto them in tender care for their good, yet in time of extremity are forced by the omnipotent hand of God, to ſend and to ſeeke vnto them for comfort, and then many times in the iuſt iudgement of God they are left in their miſery, and are not able to take hold of any comfort that is miniſtred, the Lord hauing ſo threatned, Prou. 1. 26. that he will laugh at their deſtruction, meaning that hee in the courſe of his prouidence will leaue them in their miſeries, & make them a mocking ſtock to the world, doth not dayly and lamentable experience teach thus much, let it then ſtirre vs vp to take notice and to acknowledge the loue & care of ſuch as labour amongſt vs for our good, be it but in poor & weake meaſure, and in teſtimony of our true acknowledgment of

Reaſon.

Vſe.
Reproofe of them that will not take notice of the care of their miniſters vntill when out of loue they faithfully reproue the

it, let vs labour to take profit by it, for it is not enough to cry out with the woman in the Goſpell Luke 11. 27. bleſſed is the wombe that bare thee, & the paps which thou haſt ſucked, to commend the gracious words, the perſon or the gifts of loue, care, or zeale that is found in them that ſeeke our good, no, no ſaith our Sauiour bleſſed are they that heere theſe wordes, and doe them, the heathen man could ſay *lauda vt videam*, praiſe me that I may ſee it, that is the beſt acknowledgement of any grace in other men manifeſted, ſeruing for our good, to giue teſtimony that we like it, and that is the beſt teſtimony of our liking of it if we be bettered by it.

The next thing to be marked in the Apoſtles deſire expreſſed in theſe words is that he doth expreſſe his care and the paines he tooke vnder the word (*fighting*) a word that doth imply oppoſition, & in this place doth ſignifie a ſpirituall withſtanding of violence offered by the enemies of the truth, the Apoſtle expreſſing a ſpeciall part of his care and paines vnder the notion of (*fighting*) doth giue vs to vnderſtand thus much for our inſtruction.

Doct. 3. The trueth of the Goſpell hath euer had ſome to withſtand it.

That the trueth of the Goſpell hath euer had ſome to withſtand it: no ſooner was the true doctrine of the Goſpell publiſhed by the Apoſtles of Chriſt, and the true teachers of it, but falſe Apoſtles, deceiuers and teachers of error preſently ſtart vp in oppoſition and contradiction to it, and ſo the Apoſtles were put to a ſecond and double labour, to teach the trueth, and to withſtand errour ſpringing vp after the trueth like the builders of the walls of Ieruſalem, Nehemiah 4. 17. who builded with one hand, and with the other held the ſword, it was the occaſion of the writing of this Epiſtle, and of that to the Galathians, that vpon the preaching of the truth, and planting the Goſpell among them, they were in danger to bee ſeduced by falſe teachers, examples of this kind are infinit and eccleſiaſticall hiſtories of all times and ages, are full fraught with ſuch examples, wee reade in the booke of

God, that together with the doctrine of piety, and religion there ſprung vp the doctrine of the Nicholaitanes, of *Balaam*, of *Ieſabell*, and of thoſe abhominable and curſed men that crept into the Church, whom *Peter* and *Iude*, do point out in their Epiſtles, and warne men to take heed of them and diuers others, there were men in the Church of Corinth thruſt out by Satan, that tooke vpon them to defend feaſting with Idolaters in idoll temples, with meates offered to idolls, and by their ſubtill cauilling wits, helped forward by the Deuill, tooke on them to prooue that they were not defiled by eating thoſe meates, or by bodily fornication: in whoſe ſteed after the Apoſtles times ſucceeded the Valentinians and other heretikes, yea come we to our owne times, we ſhall find that ſo ſoone as euer the light of the Goſpell ſhined and diſpelled the darkeneſſes of popery, the deuill ſet on foot many dangerous errors by Anabaptiſts, Libertines, the family of loue, and other ſuch monſters.

Reaſon. And the reaſon is that which wee finde Iohn 8. 44. becauſe the Deuill himſelfe aboade not ſtill in the truth (that is) as ſome learned and Orthodoxall expound it, not in the trueth of the eternall and euerlaſting Goſpell of Chriſt, made knowne vnto the Angells from the beginning of the worlde, in that trueth the Deuill and the euill Angells would not reſt, but chooſe rather to forſake their originall and firſt ſtate Iude 6. ver. then they would ſubſcribe and yeeld vnto it, hence it is that the Deuill hath in former times, and doth now, and euer ſhall to the ende of the world continually raiſe vp, and ſcatter abroad lying hereſies againſt the Deity, humanity and offices of Chriſt, againſt the trueth, and ſubſtance of the Goſpell, and labour what hee can by his euill ſuggeſtions to ſeduce men, and to draw them from yeelding aſſent to the truth of the Goſpell, yea in the ende making them ſtand vp in oppoſition, & contradiction to it, we ſee this point proued that the Goſpels truth hath had and alwaies ſhall haue ſome to withſtand and contradict it.

Vſe. We are not to be offended that errors & ſtrange opinions ſpring vp together with the preaching of the Goſpel.

Many at this day are offended that errours and ſtrange opinions ſpring vp together with the preaching of the goſpell and take occaſion thereby to ſlander and deface it, but let them know that by this reaſon they might as well condemne the preaching of the Apoſtles, yea the Papiſts knew it well that errors and hereſies begun to ſprout vp, and to ſhew themſelues in the Apoſtles time, and that ſhortly after their times, the Church was euery where grieuouſly rent and tormented by monſtrous heretikes & filthy perſons, yet they ſhame not to obiect it as a vile reproach againſt vs, that ſuch things do ſpring vp where the Goſpell is preached indeed they conſider not whom they reproach, for they reproach not onely vs, but whole Churches of old, euen Churches planted by the Apoſtles, and the Lord himſelfe, we may not take it to bee no true Goſpell, nor right preaching, nor no true Church where errors and oppoſitions ariſe, but rather acknowledge it to be the ſame Goſpell that was preached by the Apoſtles, ſeeing Satan ſeekes to deface it as he did in old time, if we thinke the Deuill be ſtill like himſelfe, as indeed he is no leſſe malitious then he hath beene, but hee laboureth more to ſow errors and to corrupt men, by how much hee is neerer to his end, why then ſhould wee not looke for his working & practiſes againſt the truth to be the ſame, or worſe then they haue beene in times paſt, let the conſideration of this arme vs againſt offence in regard of the damnable hereſies, ſects and ſchiſmes, which follow the ſincere trueth of the Goſpell. Let it ſtrengthen vs againſt diſcouragement vrged vpon vs by the blaſphemous rayling papiſts, who charge the moſt heauenly doctrine of the Goſpell to bee the ſeede of all hereſies, errors, and tumults: for it is the deuill that ſowes all the ill ſeed, and then ſets wicked men a worke, Papiſts and ſuch like, to exclaime againſt the Goſpell, as if the fault were in the doctrine of the Goſpell.

This is the ſubtilty and packing of the Deuill, and this beeing diſcouered vnto vs. Let vs bee ſtrengthened againſt all diſcouragement, thar the enemies of the truth are able to enforce by this argument, that errours, oppoſitions, and differences doe ſpring vp where the Goſpell is preached, 1. Corinth. 11. 19. there muſt bee hereſies euen among you, that they which are approoued among you might be knowne.

Come we now to ſpeake of the words following wherein the Apoſtle ſets downe for whom his labour and fighting was (namely) in particular for the Coloſſians and for them of Laodicea, and generally for as many as had not ſeene him, now then, in that the Apoſtle ſaith, he had great labor and fighting, a great care to withſtand the enemies of the truth by his ſuffrings, prayers, writings, and reaſonings againſt them, and that for the good of the Coloſſians, Laodiceans and others, I might ſhew that the ſufferings of the godly are profitable for others, but of that wee ſpeake, verſe 24. 1. chap. and againe that the writings of the Apoſtles are very profitable for others, daily experience ſheweth.

Doctr. 4. The prayers of the faithful are profitable for the defect of others againſt the violence of their ſpeciall enemies.

But the point I will ſtand on is this, that the prayers of the godly are profitable for others, and that in this particular reſpect, they are notable meanes of defence to ſhield them againſt the violence of their ſpirituall enemies who ſet vpon their ſoules to corrupt them with errour, and to bring them into hereſie.

Touching the efficacy of prayer in generall, that place of *Iames* is very plaine and pregnant *Iames* 5. 16. that the prayer of the righteous man auaileth much, if it be feruent, but for proofe of this, that the prayer of the faithfull is a powerfull meanes to defend others from being ouercome by the aſſaults of the enemies of their ſaluation, reade Epheſians 6. 18. wee may there obſerue that the Apoſtle doth reckon prayer as a ſpeciall part of the compleat armour of a Chriſtian, whereby hee may not onely defend himſelfe and repell the aſſaults of particular enemies, but hee may profitably vſe it for the defence of others euen the ſaints of God and fellow members of the ſame body, pray alwaies for all Saints (ſaith the Apoſtle, as if hee had ſaid, doe not vſe prayer as an excellent weapon for defence of your ſelues onely, againſt your ſpirituall enemies, but for the defence of others alſo, euen the Saints of God; if wee looke into the worlde, wee ſhall finde example of many that haue receaued profit by the praiers of the godly in this kind, they haue beene kept from quite falling from God in time of a daungerous conflict with Satan, and in the Lords good time they haue beene deliuered, but that there bee no miſtaking of this point, know that wee are not to aſcribe this fruit of prayer to the dignity of prayer, or to any worthineſſe in the faithfull, but onely to the bottomeleſſe mercy and goodneſſe of the Lord, hee of his infinite goodnes making them ſo powerfull, and ſo mighty with himſelfe as that they are to him, as it were bands to tye him, and as a wall againſt him, that he cannot ſometimes execute his iudgements on the wicked, vnleſſe they (as it were) ſuffer him, and ſtand out of his way, and thus wee reade of his mercy to *Moſes*, Exodus 32. 10. *Let mee alone* (ſaith the Lord) *that my wrath may waxe hote againſt them*; is there any thing at all in man to deſerue this? no, no ſurely, it is the Lords meere mercy to ſuch as it pleaſeth him to receiue and imbrace into his loue and mercy.

Note.

Vſe. Comfort to Gods childrē being weake & conflicting with Satan & vnder ſome greeuous temptation that they haue the benefit of the prayers of the godly.

And for the vſe of this, it is an exceeding great comfort to the children of God, ſuch of them as are weake and happily conflicting with Satan, and vnder ſome greeuous temptation, and ſo not able to pray as they ought, or deſire, therefore they are to comfort themſelues in this, that though their praiers bee in much weakeneſſe, yet they may haue the benefit of the prayers of the godly, which are mighty and preuaile much

Note.

with the Lord; but let none at all take hould of this comfort but ſuch as are indeede the children of God, and remember with this, that they that will bee prayed for with comfort to their ſoules, muſt bee able at one time or other, though happily not for the preſent, beeing vnder ſome greeuous affliction, yet I ſay at one time or other to pray for themſelues, though in much weakeneſſe, Deutronomy 33. 7: it is ſaide thus *Moſes* bleſſed Iudah, and ſaid, heare O Lord the voice of Iudah, hee prayes for Iudah who was able to ſend vp his voice to God for himſelfe, they that neyther are, nor euer were able to pray for themſelues, but in time of neede put themſelues onely on other mens prayers, they are like the fooliſh Virgins Matthew 25. who goe to borrow oyle, when they haue moſt neede to vſe it, I deny not but the godly may pray for all ſorts of men grounding on Gods generall commaundement binding them to ſhew duetie of loue and mercy to all ſorts, bee they godly or wicked, as *Abraham* prayed for the Sodomites, Geneſis 18. 23. *Lot* for *Zoar* Geneſis 19. 20. but yet onely ſuch as are the children of God haue profite by the prayers of the godly to defend them againſt the power of ſpirituall enemies, and to eternall life, the wicked may haue temporall calamities remooued, as *Pharaoh* had at the prayer of *Moſes* and *Aaron*, and *Ieroboam* his withered hand reſtored at the prayer of the Prophet 1. Kings. 13. 6. but wicked reprobates cannot haue any ſpirituall comfort by the prayers of the godly, and therefore let this comfort and cheere vp only the children of God in their weakeneſſe, that though they pray in much weakeneſſe yet the prayers of the faithfull are ſtrong for them, and they houlding communion with the Saints, they haue part in all the good prayers of the people of GOD, throughout the whole world, and if the Lord heare the prayer of one faithfull man; or of two or three gathered together in his name according to his promiſe, of what force then may we thinke are the prayers of thouſands, yea ten thouſand thouſands, euen of all Churches of the choſen children of God throughout the world; How ſhall not the Lord in mercy according to his promiſe accompliſh that which they aske? ſurely, the Lord cannot but hear thē calling vpon him, let this then raiſe vp the hearts of the children of God, and make them in troubles lift vp their heads with comfort, and looke about them, they ſhall ſee as *Eliſha* did, moe with them, then againſt them, they haue Angels to guard them, all the Saints on the earth to pray for them, which is a ſingular cōfort if it be duly conſidred.

2. Kin. 6. 16.

One thing more is further to be obſerued from the laſt words of this verſe (*And for as many as haue not ſeene my perſon in the fleſh*) I will not trouble you with any curious ſpeculation, tending rather to ſuperſtition then to edification, touching the face of the Apoſtle, the words are thus to be conceiued, for as many as haue not ſeene my bodily preſence before them, nor euer heard mee ſpeaking vnto them. Now in that the Apoſtle ſayth, he had a great fighting in prayer for as many as had not ſeene his face; wee are taught.

Doct. 5. We muſt not only pray for our ſelues and our familiar friends but for all the members of Chriſt whereſoeuer they be.

That we muſt not only ſtriue and be earneſt in prayer for the good of our ſelues and our familiars and friends, & ſuch as are well knowen vnto vs, but with like earneſt care and deſire we are to pray for the good of all the members of Ieſus Chriſt, whereſoeuer they bee, though neuer ſeene of vs, wee muſt neuer pray for our ſelues or friends with a priuate heart & affection, but we are to wiſh and pray for the like mercy to all the members of Chriſt that haue like neede, it is lawfull for vs to pray for our ſelues and friends in particular, wee haue the example of *Dauid*, of *Anna*, & of our Sauior himſelfe, but in prayer for our good, & the good of our friends, we muſt haue (as they doubtles had) an eie to the cōmon good, that by that thing giuē, be it helth, liberty or the like, we may be better able to ſerue God, & to do good to our ſelues & others, & withall we are inwardly to wiſh the like good to all the members of Chriſt, to whom it may ſtand in like ſteed, this wee are taught in the firſt words of that prayer by Chriſt to his Church, the word *(our)* being a word of community doth teach vs wee ſhould neuer pray for our ſelues alone, but together with our ſelues all others, euen the whole Church of God.

Reaſon.

The reaſon of this is plaine, we are members of one and the ſame body, and the bond is ſo ſtrict by which wee are knit together, euen one and the ſame ſpirit, that we ſhould feele the griefes of one another, and beare the burdens one of another Heb. 13. 3. remember one anothers bonds, ſayth the holy Ghoſt, but how? by ſpeaking or talking of their bonds, by vttering ſome words of pitty and commiſeration? no, not onely ſo, but by remembring them, as though we our ſelues were bound with them, no doubt if wee were in priſon and in bonds wee would beſides other meanes vſed, pray for our owne deliuerance, ſo are wee to remember in our prayers the bonds and impriſonment of others, and euen hartily to pray for them, as wee would for our ſelues; a duty that we forget too often.

Vſe.
Reproofe of ſuch as neglect this duty.

We will ſcarſe pray for our neere neighbours that liue daily amongſt vs, much leſſe doe the miſeries of many Saints of God in other places and countries affect vs, nay I feare me, I may iuſtly ſpeake it, many ſeldome or neuer pray for their owne families, no childe, no ſeruant, no not the wife of their own boſome hath the helpe of their prayers; their houſes are nurſeries and ſeminaries of curſing and ſwearing, and all manner of diſorder, it is iuſt with the Lord to puniſh ſuch with vnruly wiues, with graceleſſe children and lewd ſeruants.

Let vs then learne to pray for our ſelues, and families, if we look for any bleſſing of God vpon them, and in praying for our ſelues, let vs remember the Saints in other places, our hearts are commonly narrow and ſtraight, looking onely at our ſelues, and our owne friends, and the deare Saints of God, members with vs of the ſame body are not thought vpon, ſincke or ſwimme the Church of God we care not for it, ſo we be well, this farre from that affection that ought to be in the members of Chriſt, and certainely, prayers made without care, and deſire of the good of others, returne empty vnto vs without profit or comfort, yea without doubt, it is one cauſe why the Lord doth not bleſſe vs in our callings and labours, the people of God ſay, Pſal. 237. 5. If I forget Ieruſalem, then let my right hand forget to play; the implication of that place is thus much vnto vs, that if we forget the Church of God, and doe not remember the Saints of God in affliction, in that wherein we may doe them moſt good, as (namely) in our prayers, the Lord may iuſtly take from vs our cunning and blow vpon our labours, and curſe euery thing we take in hand; let this ſtirre vs vp to thinke of others in Chriſtian loue, as of our ſelues, and to entreat the Lord fot them as for our ſelues.

VER. 2. *That their hearts might be comforted, and they knit together in loue, and in all riches of the full aſſurance of vnderſtanding to know the myſtery of God, euen the father, and of Chriſt.*

Come we to the ſecond verſe which is part of the Apoſtles *exordium* or entrance to his matter following; in this verſe is firſt layd downe the end of the Apoſtles fighting for the good of the Coloſſians and others, and the end was this, that their hearts might be comforted.

Then followes two conditions of ſuch as are capable of that cordiall comfort.

Firſt, they are ſuch as are knit together in loue, for ſo are the words in the originall, that their hearts might be comforted, they being knit together in loue.

Secondly, ſuch as are knit together in all riches of the full aſſurance of vnderſtanding.

And to this is added by way of oppoſition an explication of that vnderſtanding, what it is (namely) a knowledge of the myſtery of God, euen the father, & of Chriſt: of theſe things let vs ſpeake in order.

That their hearts might be comforted, the word tranſlated *(comforted)* doth properly ſignifie encouraged and raiſed vp by ſome words of comfort being ready otherwiſe to faint, or fall downe vnder ſome affliction or trouble, the Apoſtles meaning then in theſe firſt words is thus much, that their hearts fainting and ready to faile in regard of trouble, and diſcouragement by falſe teachers, aduerſaries of the truth, might be encouraged and raiſed vp with comfort.

Doct. 1. One ſpeciall end to be aymed at in all miniſteriall actions is the comfort of mens hearts.

The firſt thing heere to be marked is, that the Apoſtle makes it a ſpeciall end of his labouring and ſtriuing for the good of the Coloſſians and others that their hearts might be comforted, hence we may gather.

1. Cor. 14. 3.

That one ſpeciall end is to be driuen at in al miniſteriall actions, *in preaching, in praying,* in writing and reaſoning againſt aduerſaries of the truth, is, that mens hearts might be comforted, that ſuch as belong to Chriſt may receiue ſpirituall ioy and comfort of heart, the Apoſtle ſayth, hee that propheſieth ſpeaketh vnto men, to edifying and to exhortation and to comfort, or rather (indeed) as the words are, to encouragement and comfort. Two principall ends of preaching are encouragement and comfort, the Goſpell is the word of glad tydings and heauenly comfort, and the end of the preaching of it, is to bring Gods Elect to certaine hope of life and ſaluation, and as many as are begotten to that liuely hope, they are alſo brought to reioyce with ioy vnſpeakeable, 1. Pet. 1. 8. in ſo plaine a poynt it is needeleſſe to adde further euidence, but for the vſe of it.

Vſe. 1. Confutation of the popiſh manner of teaching.

Is it ſo, that a ſpeciall end of all miniſteriall actions is, that mens hearts might bee comforted. Wickedly then deale popiſh teachers in turning their teaching to a cleane contrary end, euen to hold men in ſuſpence, and to make them liue in continuall doubt of their ſaluation, & ſo void of all ſpirituall comfort; euery man may ſee that is a peruerting of the ordinance of God, and a great profanation of the holy word of comfort, which being truly taught & directed to a right end, giues certain light and knowledge of life and ſaluation, and is powerfull by the worke of the ſpirit to confer the ſpirit of adoption, whereby beleeuers know & are aſſured that they ſhall be ſaued, and that doth repleniſh their harts with exceeding great & vnſpeakeable comfort. And againe, for a ſecond vſe of this point, it is a cauill and a reaſoning of the fleſh, helped forward by the ſubtilty of Satan, to ſay, that the diligent attending on the miniſtry of the word, is a meanes to make men liue an heauy and a dumpiſh and vncomfortable life, and a meanes to ſtrip and depriue them of all delight, & comfort, yea ſome are deeply poſſeſt with a conceit, that it is a means to make men mad, fooliſh people ſomtime haue vttered it, where a Preacher hath been ſent among them, that he would make them all go out of their wits, ſee the cunning of the diuel to fit the humors of men, or rather the drines & barrennes of their harts, being barren of al heauenly comfort, the diuell doth ſo drench them thorow with carnall delights & pleaſures, as he keeps them from any taſte of the ſweetnes of that ioy that might come by profitable hering of the word & he perſwades with them that indeed, that is a means to breed in them diſquietnes, griefe, ſorrow & much vexatiō. We muſt take heed of this deceit working on our corruption, & know that a ſpeciall end of preaching, praying & other miniſteriall actions, is, that our hearts might be fild with heauenly comfort, yea, ſuch comfort as will ſeaſon all other outward comforts, and make them truly comfortable, yea, ſuch comfort as will turne our affliction to triumph, and ſuch comfort as once begun ſhall neuer be taken from vs, but ſhall continue with vs for euer, let vs then baniſh & caſt out of our minds, all ſuch deceiuing thoghts that

Vſe.2.
Refutation of a cauill of the fleſh againſt diligent attending on the miniſtry of the word.

Rom.8.57.

Ioh.16.22.

that the miniſtry of the Word, Sacraments, prayer and o-ther holy exerciſes are meanes to ſtrip vs of all comfort, they are meanes (indeed) to humble vs and to wound vs for our ſinnes, but yet to binde vs vp againe with heauenly comfort, to worke in vs peace of conſcience, to ſettle vs in aſſurance of our right to eternall life, and to giue vs a taſte and beginning of that ioy eye hath not ſeene, eare hath not heard, nor the heart of man conceiued.

One thing more obſerue wee from theſe words, the words (as I ſhewed) are thus to be conceiued, that their hearts labouring and ready to faint, might be encouraged and raiſed vp with comfort.

Doct.2.
Encouragement againſt aduerſaries of the truth is neceſſary.

See then the neceſſity of encouragement againſt aduerſaries of the truth, if true Chriſtians be not encouraged by ſuch as are to fight for them as Generals and Captaines, I meane the Miniſters of the Goſpell, they faint and are ready to fall vnder the hands of ſuch as ſeeke to make a prey of them, Gal. 5. 12. I would to God they were euen cut off, which doe diſquiet you. The originall word ſignifieth to put men out of their eſtate, and to driue them out houſe and home, as enemies doe in time of warre, and it giues vs to vnderſtand, that if the enemies of the truth be ſuffered to haue their wils, and the people of God bee not encouraged and ſtrengthened by comfortable exhortations, prayers, and other meanes againſt them, they will in the end ſacke and ſpoile them of their comfort.

Vſe.
We muſt pray earneſtly that they who ſtand for the mainetenance of the truth may ioyne together againſt the common aduerſaries of the truth.

We therefore are to be inſtant and earneſt with the Lord in prayer, that ſuch as are to fight for vs, and to ſtand for the maintenance of the truth, may be knit together as one man, and may ioyne their forces againſt the common aduerſaries of the truth, the Papiſts, for ſurely, they beginne to gather ground and to encroach vpon vs, wee therefore are to pray vnto the Lord, (that is all wee can doe) that the differences amongſt the Miniſters of the Goſpell being but in circumſtance, not in ſubſtance as popiſh inchanters buzze in the heads of the ſimple, that theſe differences may be compounded, and that they may ioyne hearts, hands and all their force againſt the aduerſaries of our comfort, & may be better able to miniſter vnto vs encouragement, ſtrength and continuall ſupply of heauenly comfort.

1. *Cond.*

Come we now to the firſt condition of ſuch as are capable of comfort of heart, in the next words, (that their harts may be comforted, they being knit together in loue) the word heere rendered (knit together) doth ſignifie ſuch a coniunction and knitting together as is of the parts and members of the ſame body, which are conioyned and knit together by ligaments, by nerues and ſinewes, and ſo the word is vſed by the Apoſtle Epheſ. 4. 16. by whom all the body being coupled and knit together by euery ioynt for the furniture thereof. Thus then theſe words are to bee conceiued, they being coupled and knit together thorow the bound of loue as the members of the naturall body are by nerues and ſinewes. We are heere to marke that the Apoſtle makes it a ſpeciall condition of ſuch as were capable of the comfort: he driueth at in all his painfull labours and ſuffrings, that they were ſuch as were knit together in loue, hence we may gather.

Interpretation.

Doct. 3. They that hold communion with their brethren in Chriſtian loue are moſt fit to receiue heauenly cōfort by the holy ordinances of God.

That ioyning together in loue with our Chriſtian brethren it makes way and entrance for inward comfort offered, and afforded from the outward meanes of comfort, ſuch as hold fellowſhip and communion with their brethren in Chriſtian loue are moſt capable, aud moſt fit to receiue heauenly comfort, by the holy ordinances and by the exerciſes of religion, preaching prayer, and the like meanes of ſpirituall comfort, for why ? that ioyning together in loue is a forcible meanes to procure, and to bring downe a bleſſing from heauen vpon Gods ordinances appointed for the comfort of his choſen, to make them comfortable to vs in particular, we read Pſal. 133. where brethren ioyne together in loue, and dwell together in vnity, it is not onely a good and comely thing, but ſuch a thing as hath promiſe of a bleſſing annexed vnto it, it is a means to procure a bleſſing vpon our hearing of the word of comfort, to make that effectual for our cōfort 2. Cor. 8. 1, 2. the Apoſtle doth auouch that his miniſtry wrought as great grace and as great comfort in the Macedonian churches, as in any other whatſoeuer, and withall he giues teſtimony of them, that they were ſuch as were knit together in loue, and made their loue knowen by their ready contribution to the releeſe of the poore *Saints*; ioyning in loue together, is a meanes to bring downe a bleſſing on our prayers to the comfort of our ſoules. Pſal. 86. 2. *Dauid* had encouragement to call vpon God with aſſurance of comfort to the preſeruation, of his life, when hee could truely plead that hee ioyned with the *Saints* in loue, and that he did manifeſt his loue towards them by workes of mercy, *Preſerue thou my ſoule for I am mercifull*, I might thus goe on to other particulars, but theſe may ſuffice to ſhew that ioyning together in loue, is a meanes to bring downe a bleſſing vpon the ordinances of God, and to make them effectuall to our comfort, and ſo it makes way for inward cōfort offred vnto vs from the outward means of comfort, yea it makes way for comfort offred vnto vs, when we haue moſt need of comfort, in our feares, temptations and afflictions, either of body or minde, if we be ſuch as are linked to our brethren in loue, it inuiteth the godly to repaire vnto vs in our troubles, it makes them deſirous to refreſh our hearts with words of comfort, it ſtrengthens their hope in their ſupplications & praiers to God for vs, yea it miniſters arguments of comfort to our own ſouls, thogh other men ſhould not come at vs, or deale ſo well with vs, as to miniſter comfort vnto vs, by counſell, prayers, and other means yet our owne conſciences telling vs that we are ſuch as are knit to our brethrens loue, that teſtimony of our own harts with the teſtimony of the ſpirit of God, will ſupport our ſouls in the greateſt extremity. 1. Ioh. 3. 14. *We know we are tranſlated frō death vnto life, becauſe we loue the brethren &c.* what then ſhall daunt or diſmay vs? It was *Iobs* caſe when his friends were Phyſitians of no value, Iob. 13.4. not able to apply the word of comfort aright, and miſerable cōforters, then did *Iob* amongſt other arguments of cōfort to himſelfe, recount and call to mind this, that he had held communion of loue, with the pooreſt Saints of God, and teſtified his loue by fruits of mercy, as wee may read Iob. 31. from verſe 16, to 23.

Vſe.1. A forcible motiue to ſtir vs vp to ioyne together in Chriſtian loue

How then ſhall not this affect our ſoules, and ſtir vp our hearts to ioyne together in Chriſtian loue, and to labour to be knit faſt one to another by the bond of true loue, ſeeing ioyning one with another in loue, is a meanes to giue way to true comfort of heart offered from the outward meanes of comfort, yea, to procure a bleſſing vpon the ordinances of God appointed for the comfort of his choſen, yea, ſuch a thing as will yeeld matter of comfort, when friends who ſhould comfort vs doe faile, and forſake vs, who then will not be mooued to ioyne with his brethren in loue, yea, let me conclude with the Apoſtle. If there bee therefore any conſolation in Chriſt, if any comfort of loue, any comfort yeelded from loue, then fulfill my ioy, (it would indeed be a great ioy to all that feare God) to ſee it, that ye be like minded hauing the ſame loue.

2.Phil.1.2.

Vſe.2. Diſtraction & drawing our hearts a ſunder one from another brings foorth a fearefull effect.

Again, that ioyning together in loue is a means to make way and entrance for inward comfort offered from the outward meanes of comfort, yea, procuring a bleſſing on the meanes of comfort, what then may wee thinke of diſtraction, and of drawing our harts a ſunder one from another, through enuy, hatred, rankor and malice, ſurely, that muſt needs bring foorth the contrary effects, euen ſet a barre betweene vs and inward comfort, and make vs vnfit to receiue it, yea, bring downe iudgement in ſteede of mercy, and a curſe in ſteed of that comfort that might come vnto vs by the ordinances of God, appoynted for the comfort of his choſen. Such perſons as haue their harts full of ſwelling, heart-burning, and deadly hatred againſt their brethren, and ſuch as haue their mouths filled with galling, bitter & venemous ſpeeches, or do any way break the bond of loue, & ſo continue, can they looke that the Lord ſhould giue them any grace, or comfort by his word or other holy ordinances? no certainly, the Apoſtle hath taught vs that ſuch perſons haue foule and defiled hands, 1. Tim. 2. 8. I will that men pray, euery where lifting vp pure hands without wrath. If there be wrath and contention in the heart, the hands are ſoiled, and made vnfit to compaſſe Gods altar, & the Lord doth challenge men for comming into his houſe with bloudy hands, Iſaiah. 1. 15. yea he ſaith, if we ſtretch out ſuch hands, he will hide his eyes from vs, and though we make many prayers he will not heare vs, We are now ſhortly to be made partakers of the Sacrament of the Lords ſupper, thereby to ſeale vp our vnion with Chriſt, and our faith in his bloud, and to teſtifie our communion with the members of Chriſt, let vs know we can looke for no comfort by receiuing that ſacrament which is full of comfort to a worthy receiuer, vnleſſe we be knit together in true Chriſtian loue one to another, if wee come to be knit more neerely to Chriſt, and bee deuided one from another, wee deceiue our ſelues, wee ſhall but ſeale vppe iudgement to our ſelues, and eate and drinke our owne damnation. Now I know the Diuell will be ready to catch aduantage vpon this ſpeech of mine, and will put it into the heads of ſuch as bee at oddes, and iarre with others, that therefore it is good for them to forbeare comming to the Sacrament becauſe they cannot receiue it with comfort, they cannot come with quiet mindes; ſee the cunning of the old Serpent, how he can put on the perſon of the teacher, and take on him to teach men what is good for them, to auoyd the danger of damnation (if wee may beleeue him) indeed it is not good for men to come to the table of the Lord in the dregs of their malice and hatred, but why are they not (as they ought) with ſpeed reconciled both to God and men: will they continue and go on in their malice and vnchriſtian iars, and make that a ſufficient place and reaſon of waight to keepe them from the table of the Lord, who taught them to ſuffer the ſunne to go downe on their wrath, and ſo take the Diuell to bed with them? yea, to lodge in the cloſet of their hearts, and then to plead that as an excuſe to keepe them from the Lords table? this is euen to adde drunkenneſſe to thirſt, one ſinne to another, or when we haue wounded our ſelues by ſin to go on to the Diuell for a medicine; I would demand of ſuch perſons but this one thing, let them anſwer if they can, they ſay they cannot come to the Sacrament with hope of any comfort, let that be granted, it is true, ſo long as they continue in their malice. let them tell me then, if the Lord ſhould now in this ſtate wherein they are, lay his heauy hand vpon them, (as they are in continuall perill of ſtroakes and iudgements to light on them, being at enmity with the brethren they abide in death, what then can be ſayd vnto them for their comfort, if good and godly men come vnto them of purpoſe to ſpeak to their comfort, what can they ſay to mitigate their feares, or to leſſen their torment of ſoule and conſcience, ſurely nothing, till they haue giuen ſome euident token of their repentance and of thorow reconciliation with their brethren, & then they may iuſtly doubt of the truth of their repentance, and that it is but forced and not of ſincerity; yea, their owne harts may iuſtly doubt of it, and be moſt forward and forcible to accuſe and to condemne them, and if our hearts condemne vs, God is greater then our hearts, and knoweth all things 1. Ioh. 3. 10. he alſo will condemne vs.

1.Ioh.3.14.

Let this then be thought on, and let it ſtir vp ſuch as be at difference and iarre with their brethren to ſeeke for ſpeedy reconciliation, and let them not make their quarrell & contention, a pretence to keep them from the Lords table, for that is to adde ſin to ſin, but this day before to morrow let them labour to be reconciled to their brethren, leaſt the puniſhing hand of God ouertake them, and then they bee left, not only voyd of comfort, but vncapable of any comfort, and in ſuch a caſe as the beſt men in the world ſhall not be able to miniſter ſound comfort vnto them.

We are further to marke, that the Apoſtle ſayth not, being ſuch as loue one another, but being knit together in loue, he ſets out their vnion thorow loue by a ſimilitude from the coniunction of the members of a naturall body.

Doct. 4. True beleeuers are as neerely coupled together thorow loue as the members of one body.
Act.4.32.

Vſe. Triall of our loue one toward another whether it be true or counterfet.

Hence we are taught that true beleeuers are as neerely coupled and compacted together one to another thorow loue, as the members of one body are by nerues and sinews, it is an vſuall and known compariſon of Scripture to compare true beleeuers to the members of one body, true beleeuers of the primitiue times, thogh they were a multitude, yet they are ſayd to be of one heart & of one ſoule and therefore (no doubt) they were as one body; and this may ſerue as a ground of triall, heerby we may try our loue one towards another, whether it be true Chriſtian loue, or counterfeit and carnall loue; if wee be ſo knit together in loue grounded on the image of God, as it were as eaſie to pull an arme, or a leg from the body of a man, as vs one from another, then is our loue true Chriſtian loue, and if by this rule we examine our loue, we ſhall finde that many of vs are much defectiue in this duty, can we perſwade our ſelues wee are knit together in loue, as the members of one body, and yet vpon a matter of a trifling profit, yea, vpon ſuſpition of ſome wordly loſſe grow diſcontented ſtart a ſunder, and breake the bond of loue, yea, breake out into opprobrious termes and vile ſlanders, is this to be compacted and knit together, as the members of one body? if we ſo thinke wee deceiue our ſelues, this is that the wiſe man ſpeakes of Prou. 26. 23. ſiluer, droſſe ouerlayed vpon a potſheard, ſo are burning lips and an euill heart; euen to haue burning lips, lips as it were inflamed with the fire of loue, profeſſing great meaſure of loue, but an heart cold, wicked and miſcheeuous, and that we may be ſtirred vp to a reformation of our ſelues, conſider wee onely this one thing.

We can neuer be aſſured of our vnion with Chriſt Ieſus til we finde our ſelues knit together in loue one to another; for though that be firſt in nature, yet this is firſt knowne, & we can neuer know that by this. If any ſay he loues God (i) that he is aſſured of Gods loue to him, and yet bee not in loue with his brother, he deceiues himſelfe, hee is no better then a lier. If then we would not be found liers for the good of our owne ſoules, and proue our ſelues ſtil in the dregs of nature, hauing no fellowſhip with Chriſt Ieſus the fountaine of all our comfort.

Let vs neuer reſt till we be knit together in loue, grounded on the image of God, and ſo faſt as nothing in the world whatſoeuer fals out be able to pull vs aſunder.

2. Cond.

Now to the ſecond condition of ſuch as are capable of inward comfort in the next words. *And knit together in all riches of the full aſſurance of vnderſtanding.*

Interpretation.

By theſe words, in all riches of the full aſſurance of vnderſtanding, &c. wee are to vnderſtand the Faith of the Goſpell, as may appeare by the words following, where the Apoſtle doth explane himſelfe, that this full aſſurance of vnderſtanding, is a knowledge of the myſtery of God, euen the Father of Chriſt, and in him a gracious Father vnto vs, now this Faith is heere deſcribed and ſet out, by the generall nature of it, that it is an vnderſtanding, or knowledge and that further amplified by the quality of it, that it is a certain, or an aſſured knowledge, a full perſwaſion of vnderſtanding, ſo the word ſignifieth, and again by the meaſure of that certainty in theſe words in all riches, which is a borrowed phraſe to ſignifie plenty, and a great meaſure.

Thus then are theſe words briefly to be conceiued.

In the faith of the Goſpell, which is a moſt plentifull and infallible certainty of vnderſtanding.

Heere firſt wee are to marke that the Apoſtle was not content to ſay, they beeing knit together in loue, but hee addes further, and knit together in the true Faith of Ieſus Chriſt, (for that is the generall heere ſet downe in other termes) hence ariſeth this concluſion.

Doct. 5. Ioyning together in loue & in one and the ſame true faith muſt goe together

That a coniunction and ioyning together in loue, and in one and the ſame true faith, they muſt euer goe together, as we muſt be knit together in loue, ſo wee muſt bee conioyned in one and the ſame true faith: theſe two may not bee diuorced, nor put a ſunder one from the other, for as the Apoſtle teacheth, without one fayth, there cannot bee one body wee may obſerue it, Epheſ. 4. when hee hath ſpoken of one body, verſe 4. hee ſubioyneth verſe 5. one faith giuing vs to vnderſtand, that there cannot bee one body, without one faith, no, though it be of ſuch as are knit together moſt neerely by ſome outward bond, for example by the bond of marriage, the husband and wife are not one body, vnder the ſame head Chriſt Ieſus, vnleſſe they bee knit together in the ſame true faith of Ieſus Chriſt, they are indeede one fleſh by the bond of marriage, as they haue relation one to another, but in relation to Chriſt the head of all true beleeuers, they are not knit together in one body, if they bee diſioyned in faith, and ought to bee thought on by ſuch as are to enter into that neere vnion of marriage, to them it may moſt fitly bee applyed, they are to looke that they ioyne together, not onely in mutuall loue one to another but in one and the ſame fayth of Ieſus Chriſt, and againſt this doe they offend, who ioyne in that neere bond of marriage with ſuch as bee not of the ſame faith, and the ſame religion, it is good for vs to bee aduiſed in matching our children or our ſelues in marriage, and that wee eſpecially looke at the trueth of faith, and the ſoundneſſe of religion.

Vſe. A duty of ſuch as enter into that neere vnion of marriage.

Note.

Let vs knowe that it is a ſecret poyſon that deſtroyes vertue more then any thing, when the godly are vnequally yoaked with the vngodly; Let vs not ſtand vppon our wiſedome in this poynt, that wee are wiſe, and able to auoyde the danger, remember that *Solomon* was full of wiſedome, and beloued of God, yet for all his wiſedome, hee was ouerthrowen by matching with the daughters of the wicked, it is ſayd of *Iehoram*, that hee forſooke the way of the Lord, and wrought all wickedneſſe in full meaſure, and why? becauſe ſayth the text, the daughter of *Ahab* was his wife, and let this warne all, whom it may concerne, that in matching our ſelues, or our children in marriage, we looke cheifely to the truth and ſoundneſſe of religion.

Doctr. 6. True faith in the generall nature of it is a knowledge of things to be beleeued.

The next thing offered from theſe words, if wee looke on them as a deſcription of faith is, that true faith for the generall nature of it, is an vnderſtanding, or knowledge, and euidence and light of ſpirituall knowledge is the generall nature of true faith, the ſpeciall forme and proper acte of it, is an apprehenſion, and a particular application of the ſauing promiſe knowen, and of Chriſt promiſed, the ſubſtance of the couenant of grace, but the generall nature of it, it is a knowledge of things to bee beleeued, hence it is that the Lord ſayth by his Prophet, Iſay. 53. 11. by his knowledge ſhall my righteous ſeruant iuſtifie many &c. and our Sauiour Ioh. 17. 3. this is life eternall, that they know thee to bee the onely very God, and whom thou haſt ſent Ieſus Chriſt, the Apoſtle 1. Pet. 3. 15. teacheth vs to bee ready alwaies to giue an account, to make an apologie, and to ſtand in defence of our hope, which cannot bee without knowledge, *Auguſtine* prooueth by the text of the Apoſtle, Rom. 10. 14. where it is ſayd, faith comes by hearing &c. that faith is ioyned with knowledge, for how can a man beleeue by hearing that he vnderſtands not, it is then a cleere point, that faith for the generall nature of it, is a light of vnderſtanding, it will bee ſayd, and indeede it is the obiection of the Papiſts, who hold faith to bee no knowledge, but a bare aſſent of minde without vnderſtanding of that, wherunto the mind aſſenteth, that the Apoſtle 1. Cor. 13. 2. makes a plaine diſtinction betweene knowledge and faith, and doth ſeuer them as being two ſundry things, if I knew all ſecrets & all

Ob.

Anſ.

Vſe. We may not think that we haue true faith wanting knowledge of things to bee beleeued.

Note.

knowledge, yea if I had all faith &c. therefore (ſay they) faith is not a knowledge. This a ſilly and ſlender reaſon, if it be well conſidered, look vpon the text & conſider it, is this a good reaſon to ſay, the Apoſtle doth reckon vp knowledge and faith ſeuerally, therefore knowledge and faith haue no fellowſhip or agreement one with another, then this alſo is a good reaſon, the gift of propheſie and knowledge is reckned vp ſeuerally, therfore propheſie & knowledge cannot meet together in one man, hee that hath the gift of propheſie, hath no knowledge ; how abſurd is this, euery man may ſee, & the other muſt needs be as groſſe; it remaines then a truth notwithſtanding this cauill of the Papiſts, that faith is a light of vnderſtanding, & neceſſarily brings with it an illumination of the mind, let no man then deceiue himſelfe, let no man thinke hee hath true faith when he hath no knowledge or vnderſtanding of things to bee beleeued, and is not able to render any reaſonable account of his faith, what he doth hold and beleeue needfull to ſaluation, he that ſo thinkes deceiues himſelfe, and let it bee thought on by ſuch as come to the Table of the Lord, heerein ſtands one part of their examination they are to examine their knowledge in the doctrine of the Sacraments touching the Sacramentall relation of the ſignes with the things ſignified, I ſay not, if men haue illumination and knowledge, then they haue faith, for illumination is a common gift, and though it be from the ſpirit, yet is it not of the ſpirit ; but this I dare bee bold to ſay, If there bee no knowledge, then there is no faith : it is the firſt action of the Spirit of God, in the renouation of the image of God in his Elect, to renewe them in the Spirit of their mindes, Epheſ. 4. 23. If there bee darkneſſe in the minde, certainly, there is nothing but ſin in all other faculties of the ſoule. Our Sauiour ſayth, Mat. 6. 23. If the eye be darke, then all thy body ſhall bee darke, it is a true ſaying that one hath, that an ignorant heart is alway a ſinnefull heart, and a man without knowledge is a man without grace, let this bee thought on, and let it ſtirre vs vp to follow the counſell of the wiſeman, Pro. 2. 3. to call for wiſedome, and to cry to heauen by prayer for vnderſtanding, and by vſe of all good meanes hearing, reading, meditating in the word of God, and to ſeeke for it, yea to digge for it, as for gold and pretious ſtones, and a little to helpe forward our deſire & endeauour after knowledge, remember the words of the Apoſtle, 2. Theſ. 1. 7. 8. that the Lord Ieſus at the day of iudgement ſhall ſhew himſelfe from heauen with his mighty Angells, in flaming fire, rendring vengeance vnto them that do not know God and which obey not vnto the Goſpell of our Lord Ieſus Chriſt, theſe two following cloſe one vpon another, ignorance of God, and want of obedience vnto the Goſpell of Chriſt, and this ignorance is ſo foule a ſinne as it ſhall bee ſufficient to bring downe vengeance on them in whome it ſhall bee found at the comming of Chriſt to iudgement.

Doct. 2. True faith is a diſtinct certaine and infallible knowledge.

Come we from the generall nature of Faith, to the quality of it, as it is an vnderſtanding, that it is a full aſſurance and infallible certainty of knowledge, and that a rich or plentifull knowledge, much might bee ſpoken on theſe wordes, but that I will briefly note from them ſhall bee this.

That true Faith is not a confuſed notion wrapped vp altogether in vncertainty, ſo as a man cannot bee ſure what he holds, or beleeues, but it is a diſtinct, a certaine and an infallible knowledge, which makes a demonſtration in the mind of the beleeuer grounded not on reaſon, or ſence, but vpon diuine teſtimony, and vpon the worde of God. Hence Hebrewes 11. 1. it is ſaide to bee the euidence of things which are not ſeene, (that is) the infallible demonſtration and certainty, whereby the mind being continued by diuine teſtimony, doth moſt firmely embrace the promiſes of God touching remiſſion of ſinnes, and iuſtification by Chriſt, the Scripture is moſt plentiful in the proofe of this.

That

Vſe. Popiſh implicite fayth no true faith.

That true Faith is a diſtinct, a certaine, and infallible knowledge, where then is any place for implicite Faith taught by the Papiſts, who ſay it is ſufficient for a Chriſtian to beleeue as the Church beleeues, though hee neuer know diſtinctly and certainly what the Church beleeues, this is indeed no true Faith, but a blockiſh ignorance, and this doctrine tends to hold men in blindneſſe ſuperſtition and perpetuall ignorance, we are to renounce it; and to remember that true Faith is a diſtinct certaine and infallible knowledge, yet that this doctrine be not a ſnare to intangle and perplexe the conſciences of the weake, remember further, that though true faith bee a diſtinct, certaine, and infallible knowledge, yet it is not a perfect knowledge, Father *Latimer* ſaid well, there is great difference betweene certaine knowledge, and cleere or perfect knowledge, certaine knowledge may be of things abſent that appeare not, but cleare or perfect knowledge requireth the preſence of the obiect, it is ſaid we ſee now darkely as through a glaſſe. A man may therefore diſtinctly and certainely know that which he beleeues, though not clearely and perfectly, and this may comfort ſuch as haue but a little portion of ſauing knowledge, if it be certaine, though weake, it is pleaſing to God and comfortable to themſelues, if ſo bee they content not themſelues with it, but labour to encreaſe it, and to grow from one meaſure to another, for ſo wil euery one that hath any beginning of ſauing knowledge, he that thinks he hath a portion of ſauing knowledge, & contents himſelfe with it, and neuer labors to increaſe it, & to come to a rich aſſurance of knowledge, hath indeede no true knowledge at all.

Now to the laſt words of this verſe, which are as I ſhewed, added by way of oppoſition, as an explication of the word (vnderſtanding) what it is (namely) a knowledge of the myſtery of God, to which is ſubioyned how God is reuealed in that myſtery (namely) in diſtinction of perſons (euen the Father of Chriſt, and Chriſt the ſonne of the Father.

To know the myſtery of God, euen the Father, and of Chriſt.] By the word myſtery hauing this addition, the Myſtery of God, and God diſtinguiſhed into the Father and Son, We are to vnderſtand the Goſpell which is the doctrine of the humiliation, exaltation, humanity, diuinity, office of meditation, and all things concerning the life, & death of Chriſt, and this doctrine is called a myſtery, as heeretofore I haue ſhewed, becauſe the things deliuered in the Goſpell are wonderfull, deepe, and ſecret, hid from the eye of naturall reaſon, and made knowne onely by diuine reuelation, and in this myſtery of the Goſpell is God reuealed to bee the Father of Chriſt, and Chriſt to bee the Sonne of God the Father, thus then are theſe words to be conceaued as if the Apoſtle had ſaid.

Interpretation.

To know the deepe ſecret, and hidden myſtery of the Goſpell, manifeſting and reuealing vnto vs God, as hee is the Father of Chriſt, and Chriſt the ſonne of the Father, and God equall to his Father.

Now wee are to marke that Faith beeing (as ye haue heard) for the generall nature a knowledge, it is heere further ſet out together with the obiect of that knowledge, together with that thing whereof it is a knowledge, that it is a knowledge of the myſtery of God (that is) of the Goſpell reuealing God the Father, and the mediator Chriſt Ieſus. Hence ariſeth this point of doctrine that the proper obiect of the knowledge of Faith is the doctrine of the Goſpell, true Faith that brings comfort is a knowledge of God reuealed in the myſtery of the Goſpell.

Doct. 8. True ſauing faith is a knowledge of God reuealed in the myſtery of the Goſpell.

It is not a knowledge of God reuealed in the booke of the creatures, ſpoken of, Rom. 1.20. nor a knowledge of God reuealed in the morall Law of God, where God requireth abſolute, complete, perfect, and perſonall righteouſneſſe, which if any could reach vnto, he ſhould be fully acceptable to God, and needed not to flye to Chriſt to bee his redeemer, but comfortable and ſauing Faith is a knowledge of God as hee is made knowne in the couenant of grace, in the Goſpell, euen a light and knowledge of the glorious maieſty of the myſtery of God in the face of Ieſus Chriſt as ſaith the Apoſtle 2. Cor. 4. 6. and hence it is that the Apoſtle Rom. 10. 3. ſaith, though the Iewes knew the righteouſneſſe which is of the Law. and went about to ſtabliſh it, yet they were ignorant, and had no knowledge of true righteouſneſſe, the righteouſneſſe of God and the righteouſneſſe of Faith, and in the ſame chapter, verſe 8. hee calls the word of the Goſpell, the word of Faith, meaning that word which ſauing Faith doth properly eye, and hath reſpect vnto, for indeed the drift and ſcope of all the oracles of God, and of the whole Scriptures, is, and euer was, to lead Gods elect to the knowledge of the ſauing promiſe, and of Chriſt promiſed the ſubſtance of the Goſpell; and howſoeuer *Moſes* gaue a Law which by reaſon of our corruption is the miniſter of death, yet wrote hee alſo of Chriſt, Iohn 5. 46. and did foreſhew the death and paſſion of Chriſt for ſinne, in many types and figures as in the Braſen ſerpent and in the ſacrifices of the ceremoniall law, yea the drift of the morall Law it ſelfe, was to bring to Chriſt, Galath. 3. 34. it beeing the ende and ſcope of the whole Scripture to lead the choſen of God to the knowledge of the ſauing promiſe vnto faith, for ſauing faith hath reſpect vnto the ſauing promiſe it muſt needs be that faith is a knowledge of God reuealed in the myſtery of the goſpell.

Vſe. Reproofe of them that reſt in a confuſed and ſuperſtitious knowledge of God.

Let no man then fancy to himſelfe that hee hath attained true Faith, when hee hath onely a ſuperficiall and confuſed knowledge of God, ſuch knowledge of God as may bee had by the light of nature, or ſuch as may be gathered by the ſight of the creatures, is there any ſuch among Chriſtians will ſome ſay? I anſwere, vndoubtedly this exhortation is not vnſeaſonable in reſpect of many that profeſſe chriſtianity, many there bee who hauing liued in the boſome of the Church, and in the cleare light of the goſpell, ten, twenty, thirty, yea forty or fifty yeares, and yet to their ſhame may it be ſpoken) haue no more true & ſauing knowledge of God, as God hath reuealed himſelfe in the Goſpel then the very heathen, who neuer heard of Chriſt, & that I may not ſeem to accuſe, but to proue that I ſpeak, do not moſt men and women imagin they know God, as he is reuealed in the Goſpell, when they conceiue him to be a God all of mercy, & that the Goſpell makes knowne nothing but his mercy, grace & goodnes in Chriſt Ieſus. I appeale to the harts of many, whether they do not thus Now what is this, but to miſconceiue of God, & to ſet vp an idol in their owne brain, for in the Goſpel God is made known vnto vs to be perfectly iuſt, and perfectly mercifull, yea which is a deep myſtery, *that the iuſtice and mercy of God are reconciled*, and that both his perfect iuſtice, and his perfect mercy, are met together & expreſſed towards his choſen in Chriſt, if we thus know not God, we doe not know him as he hath reuealed himſelfe in the Goſpell, and yet many hauing not this knowledge fancy to themſelues they haue faith, & do not ſticke to ſay, though they want knowledge they haue a good minde, marke how the holy ghoſt hath met with this fancy, *without knowledge the mind is not good*, it is not poſſible the minde ſhould be good without knowledge. Thus haue I ſhewed, without knowledge of the ſauing promiſe of God reuealed in the Goſpel, it is not poſſible that any ſhould haue faith. Let no man then deceiue himſelf & think he hath faith, & yet know not God in the face of Ieſus Chriſt, let vs all labour by the vſe of all good meanes, crauing aſſiſtance of the ſpirit of God, who onely reuealeth the deep things of God, that wee may come to the knowledge of God manifeſted in the Goſpell, and conſider wee this one thing, that the want of true faith is the cauſe of all iudgements, it brings plagues of all kindes vpon our ſoules bodies, goods, and good names, yea it is the cauſe of thoſe iudgments, we many times fooliſhly aſcribe to wiches & wizards, when Gods hand is vpō vs in ſome ſtrange manner, wee aſcribe it to witches, and wizards,

Note.

Pro.19.2.

1.Cor.2.10.

wizards, but indeede it is a wicked heart of vnbeleefe that hath brought that iudgement vpon vs, that is the witch we may obſerue in Iude epiſt. 5. verſ. that the people that were deliuered out of Ægypt, were afterward deſtroyed, but why? for their murmuring, their fornication, their tempting of God, their reuiling of *Moſes*? no, though theſe ſins were common amongſt them, yet ſaith the text, they were deſtroyed for their vnbeleefe; therefore let vs neuer reſt till we haue a meaſure of ſauing knowledge of God as hee hath reuealed himſelfe in the Goſpell; what the word myſtery doth affoord, I will not ſtand vpon, hauing before ſpoken of the poynt; the next thing wee are to marke, is, that the Apoſtle ſaith to know God, and hee ſtayes not there, but ſaith further, God the Father, and in Chriſt his Sonne.

Doct. 9.
It is not enough to know that God is one in eſſence but we muſt alſo know him diſtinguiſhed in three perſons.

Hence I gather, that there is no true vnderſtanding of God, but as he is knowne diſtinct in perſons, it is not ſufficient to know that hee is one in eſſence; but wee are to know him diſtinguiſhed in three perſons, the Father, Son, and holy ghoſt, all eternall and equall in power, glory and maieſty, onely one true and euerliuing God, I ſay diſtinguiſhed in perſons, for wee muſt not conceiue the perſons in the Trinity, as diuided and ſeuered one from another, as three men are really diuided one from another, though all of one kind, for the diuine eſſence is infinite, and admits no diuiſion, but the whole eſſence of the godhead is in euery perſon.

Vſe.
We muſt look vpon the vnity of the diuine eſſence of the trinity of perſons with a ſpirituall eye of faith

Theſe things are hard to be conceiued, and wee muſt looke on them with a ſpirituall eye, with the eye of Faith, and pray that our eyes may bee opened, and annoynted with the eye-ſalue of the ſpirit, for the right conceiuing of the Vnity of the diuine eſſence, and the trinity of perſons, and that will keepe vs from many dangerous errours, but to hold to the words of the Apoſtle in this place, know thus much, that God is the Father of Chriſt in reſpect of his deity by nature, becauſe hee is of the ſame eternall eſſence

ſence with the Father, and of his humanity by perſonall vnion, becauſe his humanity is aſſumed, and doth ſubſiſt in his deity, Iohn 1.14. the worde was made fleſh. Thus is Chriſt the ſonne of God.

There remaines a doubt to bee remoued, occaſioned from theſe words.

Obiect. Some may ſay, is true faith a knowledge of Chriſt to bee the Sonne of God, the Deuills haue this, and ſo they confeſſed, Marke 5.7.

Anſ. I anſwere, it is true, the Deuills haue this knowledge of Chriſt that hee is the ſonne of God; Now that is but the generall nature of Faith, there is in iuſtifying Faith, not onely this knowledge that Chriſt is the ſonne of God, and the annointed Meſſiah, to take away the ſinnes of the world, but a particular acknowledgement of it that Chriſt is ſo to vs, and ſo much is ſignified in the words of the Apoſtle, and thus we are to conceiue of *Peters* confeſſion, Matthew 16.16. though the Papiſts alledge it to the contrary; our Sauiours anſwere in the next verſe, fleſh and bloud hath not reuealed it vnto thee, but my Father which is in heauen, puts it out of all queſtion, that Peters confeſſion was more then a generall knowledge, and confeſſion, that may be in Deuills, vnleſſe wee ſay the Deuills made the ſame by the holy ghoſt, which were moſt abſurd and blaſphemous, there is then in faith for the generall nature of it, a knowledge that Chriſt is the Sonne of God, and there is a particular acknowledgement and application of it with comfort, and this we are to labour for.

VER. 3 *In whom are hid all the treaſures of wiſedome and knowledge.*

In this verſe for the matter of it, is laid downe the firſt generall propoſition that is handled in this chapter, namely that propoſition which the Apoſtle doth labour to ſtrengthen and perſwade the *Coloſians*, to imbrace and to hold faſt, and it is this.

The firſt generall propoſition handled in this chapter.

That in Chriſt full and perfect knowledge of all things needfull to ſaluation is to be found.

Now this propoſition is not plainly in theſe termes deliuered, but it lies vnder a ſimilitude, wherein Chriſt is likened to a treaſury, or an houſe of ſtore, and this knowledge to a treaſure, and the Apoſtle ſaith in him are laide vp faſt and cloſe all the treaſures of this knowledge.

For the better clearing of the text let vs enter into a more ſpeciall examination of the words.

Interpretation.

(In whome) the originall worde may bee rendred (in whom or in which) for they may be referred either to the word (myſtery) or to Chriſt, all is one in the ſence & meaning of the Apoſtle, for the matter and ſubſtance of the Goſpell is Chriſt, and wee are to acknowledge no other Chriſt but hee that is ſet before vs in the Goſpell, but the moſt receaued tranſlation is (in whom) with relation to Chriſt, (all the treaſures of wiſedome and knowledge, (i) the moſt excellent and precious things of wiſedome and knowlege, & we are to vnderſtand by the word (wiſedom) the knowledge of things to be knowne and beleeued; and by the worde knowledge the knowledge of things to bee practiſed (*are hid*) (i) are not knowne in reſpect of naturall men and naturall reaſon. Thus then conceiue the words of the Apoſtle, as if he had ſaid, in which Chriſt are the moſt excellent and pretious things needfull: *To bee knowne either concerning faith, or good life to bee found, though hid from naturall men, and naturall reaſon.*

Now firſt of all, the matter and ſubſtance of this verſe, that in Chriſt all things needfull to bee knowne to ſaluation are to bee found beeing conſidered together with the ſimilitude vnder which it is deliuered, doth affoord this concluſion.

That Chriſt is the ſtore-houſe of all ſauing and comfortable knowledge, in him is all ſauing knowledge laid vp, as

Chriſt is the ſtorehouſe of all ſauing and comfortable knowledge

in an houſe of ſtore, and from him onely it muſt bee deriued, from him onely muſt we fetch all ſauing knowledge, for why? in Chriſt is treaſured vp the knowledge of the diuine eſſence and nature, he being very God, 1. Iohn 5.20. the knowledge of the maieſty and power of God manifeſted by his miracles, and reſurrection, the knowledge of the iuſtice, goodnes, loue and mercy of God made known by his comming into the world, and ſuffering of death, 1. Tim.1.15. Chriſt Ieſus came into the worlde to ſaue ſinners, the knowledge of the work of creation, gouernment and preſeruation of the world, Heb.1.3. he doth ſuſtaine or beare vp all things by his mighty word, &c. In a word, the knowledge of the reconciliation, redemption, and ſaluation of Gods choſen, and of eternall life and glory reſerued in heauen for them, all theſe are poynts of ſauing knowledge, to which all others may be reduced, and theſe are all to be found in Chriſt, and onely in him with comfort, he is the volume in which all theſe, and all other poynts of ſauing knowledge are written, reuealed & made knowne to vs. Hence then of neceſſity it followeth, that the knowledge of any thing out of Chriſt is not a comfortable knowledge, a knowledge tending to ſaluation, but rather to deſtruction and damnation for example (houlding our ſelues to the Apoſtles ſimilitude) a knowledge of any merit, any ſatisfaction to God, and of any treaſure of the Church out of Chriſt. The Papiſts would beare vs in hand that they know a treaſure belonging to the infinit treaſure of the ſatisfaction purchaſed by the paſſion of Chriſt out of Chriſt, and what is that? forſooth the paſſions of the bleſſed Virgine *Mary*, and of all other Saints, who ſuffered more as they blaſphemouſly ſpeake) then their ſinnes required, this is no ſauing and comfortable knowledge, but an accurſed and damnable knowledge, indeede a fancy and dreame of their owne, it is at iarre and diſcord within it ſelfe, for how can that which is infinite admitte any thing to be adioyned and added vnto it, they

Coloſ. 1.16.

Vſe.1.
The knowledge of any thing out of Chriſt is not a comfortable knowledge.

acknowledge an infinite treaſure of ſatisfaction in Chriſt, and yet they ſay there belongs to it other ſatisfactions, what is this but with one & the ſame breath to contradict themſelues? I leaue them therefore to vaniſh in their gaineſayings, & come to our ſelues vpon this ground.

Vſe.2. **There is no comfort in the knowledge of God out of Chriſt, & much leſſe in the knowledge of any other thing.**

Tnat all ſauing knowledge is to be deriued from Chriſt conſider wee thus much, that for vs to know any thing out of Chriſt, though the thing it ſelfe be good, yea euen goodneſſe it ſelfe, yea God himſelfe, yet there is no comfort in ſuch knowledge out of Chriſt, wee know him but as an angry iudge, and as a God clothed with iuſtice and iudgement againſt vs, yea to deſcend lower to things familiar, and of daily vſe with vs, to know things giuen vnto vs of God, either ſpirituall or temporall, either concerning the good of our ſoules as the worde and Sacraments, &c. or the good of our bodies, as meate, drinke, apparell, houſe or land, &c. to know theſe things to bee bleſſings of God, is not ſufficient, that is no comfortable knowledge, yet many reſt in that knowledge, & thinke it enough if they can ſay, God hath bleſſed them with ſuch & ſuch things, the heathens were able to ſay ſo, there is no comfort in ſuch knowledge, our knowledge of things giuen vs of God muſt goe a ſtep further, it muſt be grounded in Chriſt that it may be comfortable: we muſt labor to know good things giuen vs, not onely to be bleſſings of God in themſelues, but bleſſings to vs, in and by Ieſus Chriſt, wee muſt endeuor to vſe the Apoſtles form of praiſe & thankſgiuiug, bleſſed be God who hath bleſſed vs with ſpirituall, yea & with the temporall bleſſings we do enioy, in Chriſt. *Queſt.* Some may ſay how is that to be done? *Anſw.* Labor to haue part in the merit of Chriſt, to apprehend and apply the merit of his death to thy ſelfe, then thou ſhalt know with comfort, that the good things vouchſafed vnto thee, are giuen as pledges of Gods loue, and are bleſſings to thee, in and by his merit, and if thy knowledge bee not thus grounded in Chriſt, it is ſo far from being comfortable, as it doth let thee vnderſtand to thy diſcomfort, that the good things giuen vnto thee are but giuen thee to leaue thee without excuſe, & for further encreaſe of thy condemnation. Let this bee thought on, & let it ſtir vs vp to labour to haue our knowledge of al things we enioy in this life, grounded in the merit of Chriſt, the ſtorehouſe and fountaine of all ſauing knowledge. The next thing wee are to marke is, that the knowledge of things needfull to be knowne to ſaluation, laid vp in Chriſt, is deliuered, not in plaine termes, but vnder this compariſon, (the treaſure of wiſedome & knowledge) hence we may take vp this concluſion.

Doct. 2. Sauing knowledge found only in Chriſt is a thing moſt precious.

That ſauing knowledge, or knowledge & wiſedom vnto ſaluation, which is to be found only in Chriſt, is a thing of great price, it is a treaſure of ineſtimable worth and excellency, the Apoſtle ſets it downe as a thing whereof he was fully reſolued that nothing in the world was able to come neere the worth and excellency of this, other things compared with this, he held them as loſſe & dung, yea doubtleſſe (ſaith hee) I think all things but loſſe for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I haue counted all things loſſe, and doe iudge them to bee dung, that I might win Chriſt, he ſaith he eſteemed not, he made no account of knowing any thing ſaue Ieſus Chriſt & him crucified, ioyne to this that of the wiſeman, where he ſaith the marchandize of this is better then the marchandize of ſiluer, and the gaine thereof is better then gold, it is more precious then pearles, and all things that thou canſt deſire, are not to be compared vnto her, &c.

Prou.3.14.15. 16.17.18.

Reaſon.

The reaſon of this is plaine. Sauing knowledge is a thing of greater worth then any thing in the worlde, becauſe it concernes our euerlaſting good, the good of our bodies and ſoules for euer, other things concerne but our temporary good onely in the time of this life, what ſhall it profite a man ſaith our Sauiour though hee winne the whole worlde, if hee looſe his owne ſoule, where hee giues vs to vnderſtand, that if a man ſhould gaine the

Mat.16.26.

whole world, it would doe him no good, and all in reſpect of his euerlaſting good, that gaine may ſtand with the loſſe of heauen and euerlaſting happineſſe, therefore ſauing knoweledge found in Chriſt, is a thing of farre greater woorth then any thing in the world.

Vſe. We muſt labour to be perſwaded of the excellency of ſauing knowledge, & to affect it according to the excellency of it.

Now this beeing ſo, that ſauing knowledge in Chriſt is ſo excellent a treaſure wee muſt labour to bee perſwaded of the excellency of it, and to bee affected towardes it accordingly, wee muſt haue our affections enlarged, and haue euen a couetous deſire after this ſame heauenly treaſure (this is an holy couetouſneſſe) yea, with the wiſe Merchant, Mat. 13. 45. that ſeeketh good pearles, and hauing found this pearle of great price, wee are to ſell all wee haue, wee are to renounce all that nature hath endued vs withall and to deſpiſe and ſet light by all the profits, pleaſures, honours and preferments of this life that wee may purchaſe this pearle of ſuch excellent woorth; and this exhortation was neuer more needefull then now in theſe dayes wherein moſt men and women haue their hearts ſet vppon the world, and though they haue liberty and opportunity, yea, perſwaſion and encouragement, to ſtore vp the treaſures found in Ieſus Chriſt, yet they through greedy deſire of the corruptible and caſuall treaſures of the world, are wholly withheld from ſeeking this one thing onelie neceſſary, what is the cauſe of this, let vs conſider the cauſe of it, that finding that, wee may labour to remooue it, that ſo the effect may fall to the ground, ſurely, the cauſe of it is this, men are poſſeſſed with that conceit, of the Laodiceans, Reuel. 3. 17. that they are rich, and neede not the riches of Chriſt, to make them truely rich, they finde not themſelues to ſtand in neede of the precious treaſures found in Chriſt to enrich them, they goe on in a fearefull dulneſſe and deadneſſe of heart, and doe neyther ſee nor feele their owne pouerty, and wretchednes.

Ob.

Happily ſome will ſay we confeſſe our ſelues to bee ſinners, therefore wee cannot thinke ſuch a wicked thought, that we haue no need of Chriſt.

Anſ.

I anſwere to them that plead thus for themſelues, it may be they confeſſe themſelues to be ſinners, and yet withall, they thinke not that they ſtand in ſuch neede of Chriſt as they do, (for conſider it) do they not many times confeſſe themſelues to be ſinners only in generall manner; that all men are ſinners, and they among the reſt? but come we to the tryall with them in particulars, doe they not then goe about to extenuate, and to excuſe their ſins, accounting great ſinnes, little ſinnes, as breaking of the Sabbaoth, cuſtomary ſwearing and the like, I appeale to themſelues, whether it bee not ſo with many, now where theſe things are, though the mouth ſay I am a ſinner, yet the heart ſaith no, I ſtand not in ſuch need of Ieſus Chriſt, and this is that which makes men not to value the riches of Ieſus Chriſt as they ought, we muſt therefore labour to find our ſelues ſtand in neede of the rich treaſure found in Chriſt, yea that wee ſtand in need of his precious bloud to waſh away the leaſt of our ſinnes, and that without the rich grace and mercy of God in Ieſus Chriſt, the leaſt of our ſinnes makes vs liable to the curſe and euerlaſting perdition, and then we ſhall account the treaſure of ſauing knowledge found in Ieſus Chriſt more precious then all the riches in the world.

Note.

Conſider wee further but this one thing ſauing knowledge in Chriſt will ſtand by vs and comfort vs when all things in the worlde forſake vs, doe not wee ſee riches taken away from men, or elſe men taken ſuddenly away from their riches, neither their ſiluer nor their golde is able to deliuer them in the daie of the Lords wrath, &c. Zephan. 1. 18. but ſauing knowledge in Chriſt is durable riches, Pro. 8. 18. it is a treaſure that will continue for euer and miniſter comfort in the greateſt extremity. Let vs then in wiſedome affect this treaſure and ſeeke after it and euen deſpiſe all things in the world in reſpect of it, that ſo we may lay vp in ſtore a good foundation againſt the time to come.

One thing more obſerue we, the Apoſtle ſaith the excellent and precious knowledge of things needfull to bee knowne to ſaluation are hid in Chriſt.

This conſidered, together with the relatiue to whom it is hid (namely) to naturall men, doth offer this knowne concluſion.

Doct. 3.
The excellency and worth of ſauing knowledge is not known to euery man.

That ſauing knowledge found in Chriſt though it be a thing of great price, yet it is not apparant to euery mans eye, euery man ſeeth not the luſtre and beauty of this pretious knowledge, euery mans minde is not able to comprehend the worth of it, no not any mans mind but onely their minds that are opened and enlightned by the Spirit of God, Math. 16. 17. our *Sauiour* ſaith to *Peter* vpon his confeſſion that he was the Chriſt, fleſh & bloud had not reuealed that vnto him, but his Father which is in heauen 1. Cor. 2. 14. the naturall man perceiueth not the things of the ſpirit of God: for they are fooliſhneſſe vnto him, neither can hee know them, hee hath neither power nor poſſibility in himſelfe to know them, let him labour and ſtriue neuer ſo much, why? becauſe they are ſpiritually diſcerned.

Reaſon.

The reaſon is, (as I haue heeretofore ſhewed,) Becauſe there is no ſeed of ſauing knowledge in nature, it is aboue the reach of nature created in the ſtate of innocency, much more of nature in the ſtate of ſinne and corruption. Now then is it ſo, that ſauing knowledge found in Chriſt, being a moſt excellent treaſure is not knowne, much leſſe eſteemed ſo to be, but onely of them, to whom it pleaſeth God to diſcouer it, is it a treaſure hidden & kept cloſe from the ſight of many in the world?

Let then as many as haue it reuealed vnto them bee thankfull to God; it is eſteemed a great fauor if a rich king

ſhew

Vſe. They that haue the excellency of ſauing knowledge reuealed vnto them are to be thankful to God for the ſame.

ſhew to any the houſe of his Treaſure. Wee read Iſai.39.2. that *Hezekiah* to gratifie the King of Babels Ambaſſadour that brought him letters and a preſent, ſhewed them the houſe of the treaſures, the ſiluer and the gold, and the ſpices, and the pretious oyntment, and all the houſe of his armour, &c. how great a fauour then is it for the Lord, the King of heauen and earth, to ſhew to vs, yea to giue vs eies to ſee with comfort, the riches and treaſures found in his treaſury euen in Ieſus Chriſt better then all the riches and treaſures of the world, how much are wee in this regard bound to magnifie the Lords mercy, hee hath not ſo dealt with euery one, we may ſee thouſands left in this blindnes not able to ſee the things wee ſee, yea wee may ſee in them our owne image, what wee were before the Lord put a difference betweene them and vs. Let it therefore ſtir vp as many as haue their eyes opened to ſee with comfort the rich treaſures found in Chriſt, to magnifie and praiſe the Lord for ſo great a mercy; yea let our hearts be enlarged, and mouthes opened to praiſe the Lord for the comfortable ſight of this excellent treaſure when it pleaſeth him to ſtrip vs of earthly riches which happely we had in great aboundance. Let vs in ſuch a caſe and time with *Dauid* Pſal. 42.11. rouſe vp our fainting ſoules and ſay, why art thou caſt downe my ſoule? and why art thou diſquieted within me? Waite on God, for I will yet notwithſtanding all this giue thanks to the Lord. It is the councell of the preacher, In the day of wealth bee of good comfort, and in the day of affliction conſider, and what is a man, that is the childe of God, then conſider? ſurely among other things this, that God hath opened to him the dore of his Iewell houſe, and let him ſee to his great comfort the treſures that are found in Chriſt; this a child of God ought to conſider in time of the loſſe of outward riches, the conſideration of this will ſwallow vp all greefe for the loſſe of thoſe things, & make him ſtill lift vp his heart and open his mouth to bleſſe the Lord and to ſay with *Dauid*, I will yet giue him thanks, for not-

Pſal.42.11.

Eccleſ.7.16.

notwithſtanding I haue ſuffered great loſſe in outward things, yet I ſtill ſee to my comfort the Treaſures that are found in Chriſt, and I haue ſtill my part in them, which are better then all the treaſures in the world.

VER. 4. *And this I ſay leſt any man ſhould beguile you with entiſing words.*

The ſecond generall propoſitionhandled in this chapter.

In this verſe is laid downe the ſecond generall propoſition handled in this chapter (namely) this.

That all things out of Chriſt are meere deceit and nothing worth.

And this propoſition is deliuered together with the Apoſtles purpoſe in propounding of the former, that he laid before the Coloſſians the former propoſition to this end, that they might not bee deceiued by any thing tendered vnto them out of Chriſt, all things out of him being meere deceit, the connexion is this.

I tell you that in Chriſt is to bee found full and perfect knowledge of all things needfull to ſaluation, and this I ſpeake to this end, that you may be kept from ſeducements of deceauers, ſuch as goe about to thruſt vpon you any thing out of Chriſt in the matter of ſaluation, I tell you their wordes are but entiſing flattering wordes, their purpoſe is to beguile you, this I ſay leaſt any ſhould beguile you, &c.

So then in this verſe wee haue the end of the propounding of the former propoſition, that it was to keepe the Coloſſians from beeing deceiued by ſeducers, together with the manner and meanes whereby falſe impoſters, and falſe teachers commonly vſe to deceiue (namely) by entiſing words, ſomethings are to bee cleered in the words of this verſe, the word tranſlated (beguile) doth properly ſignifie to deceiue the ignorant, and ſimple in reaſoning with them, thruſting vpon them an error by falſe and deceitfull arguments, and reaſons (with entiſing words) (that is) with colourable ſpeech, probable and plauſible, carrying a ſhew of truth, when indeede there is no truth in it, and hauing in it a power to perſwade.

Thus then the words are to be conceiued.

This I ſay leaſt any man in reaſoning with you cunningly and deceitfully ſhould deceiue you, and impoſe errours vpon you, and that by meanes of his faire probable and deceitfull ſpeech.

Firſt, we are heere to marke, that the Apoſtle taught the Coloſſians, that in Chriſt is found full and perfect knowledge of all things needfull to ſaluation, not onely to this end, that they might know this and beleeue it, but that they might by the knowledge of it be kept from errour, that they might thereby be armed and made able to ſtand againſt cunning ſeducers, ſuch as ſhould goe about to beguile them, and to corrupt them with errour, vnder colour of truth by faire, flattering, plauſible ſpeeches. This obſerued the concluſion following hence is this.

Doct. 1. Sound knowledge of the truth is not onely good in it ſelfe, but it is alſo an excellent preſeruatiue againſt the deluſions of cunning ſeducers.

That ſound knowledge of the truth, is not only good in it ſelfe, but alſo an excellent preſeruatiue againſt the deluſions of ſubtill ſeducers, and a notable meanes to keepe vs from being deceiued by ſuch as labour to corrupt vs with errour. We finde it worthily expreſſed by *Solomon. Prou* 2. 10. 11. 12. *When wiſedome entreth into thine heart, and knowledge delighteth thy ſoule.*

Then ſhall counſell preſerue thee, and vnderſtanding ſhall keepe thee.

And deliuer thee from the euill way, and from the man that ſpeaketh froward things, (that is) from the man whoſe mouth vttereth error, falſe doctrine, or enticement to ſin, Eph. 4. the Apoſtle ſhewes that Chriſt gaue gifts to men, ſome to be Apoſtles, & ſome Prophets, & ſome Euangeliſts & ſome Paſtors & teachers, ver. 11. for the building vp of his body the Church, in faith & knowledge, & then ver. the 14. he ſhewes the vſe of that knowledge (namely) this that wee henceforth be no more children wauering, & carried about with euery wind of doctrine, by the deceit of men & with craftineſſe, whereby they lay wait to deceiue. But that we might bee prouided againſt the deceit and craftineſſe of men, which is a plaine proofe of the point in hand; that ſound knowledge is a notable means to preſerue vs from being ouertaken by the craft of Seducers; and the reaſon and ground of this is, that we find Heb. 5.14. ſuch as haue ſound knowledge of the truth, haue their wits exerciſed to diſcerne betweene good and euill, betweene light and darkeneſſe, they carry a light within them (which is *index ſui & obliqui*, whereby they are able to diſcouer what is agreeable to the truth, and what is erronious and contrary to the truth, and ſo cannot be ouer-reached and circumuented by ſuch as goe about to deceiue them with errour; would we then in theſe dangerous dayes wherein ſo many lie in wait to ſeduce, and wee ſee ſome drawen to popery, ſome to Browniſme, ſome to one errour, and ſome to another, would we be preſerued and kept vpright in the truth in the middeſt and throng of many deceiuers gone out purpoſely to deceiue, who compaſſe ſea and land to make a childe of the Diuell like to themſelues; then let vs labor for ſound knowledge of the truth, vſe with diligence the ordinances of God appointed to that end to beget knowledge, it is a reaſoning of the fleſh, and a beguiling argument forced vpon ſome men by ſtrong deluſion of Satan, to ſay thus, there be many ſeducers, many that goe about to deceiue, therfore we wil neither hear one nor other, or if we heare we will beleeue neuer a Preacher of them all, this is not the way to keepe our ſelues from being deceiued, no, this is the way to make vs a fit prey for ſeducers, to ſeaze vpon, ſuch men as vſe thus to ſpeake will heare and beleeue prophane and filthy perſons, ſuch as will lead them to luſt and lewdneſſe, to drunkenneſſe and all exceſſe of riot, they will heare and beleeue ſuch as will fill their eares with falſe tales, and ſlanderous reports, and poyſon their hearts with malice againſt their brethren, but they hold it dangerous to heare and beleeue ſuch as labour to inſtruct them

Reaſon.

Vſe.

If we would be kept vpright in the truth in the throng of many deceiuers we muſt labor for ſound knowledge of the truth.

them in the truth; as if there were no danger of contagion but from them, it is all one as if they ſhould thus ſpeake, there is none more ſubiect to be drawen out of the way, then ſuch as vſe the beſt meanes to know the right way, or there is much poyſon ſcattered in many places, therefore at any hand take heed of preſeruatiues againſt it, for what is it but ſound knowledge of the truth, gotten by carefull, and conſcionable attending on the meanes, that will deſcry the venome of peſtilent opinions, and preſerue vs from infection by them, and make vs able to try all things and to hold that which is good, let vs then labour for ſoundnes of knowledge.

Obiection.

But will ſome ſay, alas, I am a poore ſimple man or woman, who will euer offer to ſeduce me? popiſh inchanters or other ſeducers will neuer meddle with mee, they will rather deale with ſuch as are eminent in place or quality, ſuch as bee of ſome note in Church or Common-wealth.

Anſw.

Indeed, the Diuell will eſpecially labour to corrupt ſuch perſons, knowing that their ſeduction is a matter of conſequence, and that it will draw with it many others, yet thou whoſoeuer thou art, be thou neuer ſo poore or ſimple, haſt a ſoule to ſaue, as precious to the Lord as the ſoule of the greateſt, therefore thou haſt iuſt cauſe to looke to thy ſelfe, the Diuell by his inſtruments will be tempering with thee, to corrupt thee with errour; whom do lurking corner creepers ſo much prey vpon as thoſe that be ſimple? the Apoſtle ſayth, 2. Tim. 3. 6. that deceiuers creepe into houſes, and lead captiue ſimple women, laden with ſinnes, and led with diuerſe luſts, plead not therefore thy ſimplicity as ſufficient to protect and ſheild thee from the aſſault of ſeducers, but labour thou for ſoundneſſe of knowledge, that thou mayſt be armed againſt their deteſtable errours, and for encouragement remember the comfortable call of wiſedome, Prou. 9. 4. who ſo is ſimple let him come hither, &c.

The next thing we haue heere to marke is, that the Apoſtle ſayth, not leaſt any ſhould force, or by violence driue you from this truth, but leaſt any ſhould beguile you, and vnder the colour of reaſon deceiue you, and leaſt any by paralogiſme and deceitfull reaſoning with you, ſhould draw you to errour, hence ariſeth this concluſion,

*Doct.*2.
In matters of faith and religion there is greater dāger from ſeducement then frō violence.

That in matters of faith wee haue greater cauſe to feare deceit and ſeducement then violence in matter of religion there is greater danger of corruption by ſmooth deceiuers, then there is of hurt by open perſecutours, 2. Cor. 11. 2. the Apoſtle ſayth, in this regard hee was iealous ouer the Corinthians, and verſe 3. he feared leaſt the Serpent beguiled *Eue* through his ſubtilty, ſo their mindes ſhould bee corrupt from the ſimplicity that is in Chriſt, hee ſheweth the reaſon of that iealouſie and feare verſe 13. 14. 15. becauſe falſe Apoſtles were deceitfull workers, transforming themſelues into the Apoſtles of Chriſt, and no maruell ſayth the Apoſtle, for Satan, whoſe miniſters they are, is transformed into an Angell of light, and therefore it is no great thing, though his miniſters bee ſo, the reaſon of the Apoſtle ſtands thus, which is alſo a reaſon and proofe of the point in hand.

Reaſon.

Falſe teachers and deceiuers carry before them a ſemblance, and make ſhew of the truth of religion, of piety & of goodnes, & by that means do eaſily get within mens boſoms, and ſeat themſelues vpon their hearts without reſiſtance, the opinion that is had of their piety and goodneſſe, giues eaſie paſſage to their coloured poyſon, to enter into the very bowels of mens ſoules, but as for open perſecutours they haue no ſuch aduantage their malice and madneſſe is euident to euery man, and may better be auoyded, and therfore they are leſſe dangerous then cunning deceiuers, it is a maxime and knowen truth, taught by common experience, that a kiſſing & embracing enemy is farre more dangerous then a threatning, open and profeſſed foe, the Scripture is full of examples of this kinde, *Ioab* 2. Sam. 20. 9. *Iudas* and many others.

Now this being ſo, that in matters of religion, there is greater danger of corruption from ſeducers, then of hurt by open perſecutors, it muſt teach vs to be moſt wary that the peſtilent breath of deceiuers neuer infect vs. Let vs keepe our eares from harkening to their ſmooth perſwaſions, as we would refraine from one that had ſome infectious diſeaſe vpon him, and let vs follow the counſell of our Sauiour, Mat.7.15. beware of falſe Prophets, which come to you in ſheepes cloathing, but inwardly they are raueuing woolues.

Vſe. 1. We muſt warily auoyd the peſtilent breath of deceiuers in matters of religion.

Ob. How ſhall we know falſe teachers?

Anſ. Our Sauiour hath taught vs in the next verſe, yee ſhall know them by their fruits. And that this rule of diſcerning falſe teachers bee not miſtaken, as it is of many, we muſt know the proper fruit of a Prophet or Teacher, as he is a Prophet, is his doctrine, it is not his life and conuerſation, for that may deceiue vs, if Saint *Paul* a perſecutour was vnblameable, touching the righteouſneſſe which is in the Law, Phil.3.6. and he demeaned himſelfe, ſo as no man could iuſtly taxe him, then doubtles a deceiuer, who puts on a viſard of holineſſe, of purpoſe to deceiue may ſeeme to vs to excell in holineſſe, if we iudge of him by that appearance we may be deceiued, it is therefore the proper fruit of a Prophet as he is a Prophet (namely) his doctrine by which we are to iudge of him, & this is cleere by the like ſpeech, Luk.6.44. euery tree ἐκ τοῦ ἰδίου καρποῦ γινώσκεται, if then the doctrine bee good, the teacher as hee is a teacher is good, for he muſt not onely be a teacher, but a patterne of good works, with vncorrupt doctrin, with grauity and integrity, Tit.2.7. if then we would know a true teacher from a falſe, let vs looke to his doctrine, and as S. *Iohn* ſayth, 1. Epiſt.4.1. try the ſpirits (that is) the doctrines of men, if we finde them conſonant and conſenting with the word of God, founded on Ieſus Chriſt incarnate, and propounding ſpirituall worſhip of God, agreeable to his will and nature, then is the teacher a true teacher, but if otherwiſe we finde his doctrine, either diſſenting from the word, or not grounded on Ieſus Chriſt incarnate, or as the Apoſtle ſaith, Gal. 6. 12. making a faire ſhew in the fleſh; then let vs take heed of him, and not ſuffer ſuch an one to diſgorge his venome into our boſomes, there is greater danger from him then from an open and profeſſed enemy of religion; and that wee may yet further ſee the danger that comes by deceiuers, conſider we this one thing,

Note.

He that is violently forced, and by terrour ouercome, and by extremity of tortures and paine made to deny the knowen truth ſinnes greatly, yet he may retaine the knowledge of the truth, and afterwards he may repent and riſe againe, and come to confeſſe it, but hee that is drawen away by impoſters and deceit, not only falles from the confeſſion of the truth, but loſeth the knowledge of the truth and embraceth errour in ſteed of truth, & at length comes to this, that the truth hee before loued and confeſſed hee now hates, and doth perſecute with bitter enmity and oppoſitions againſt it, examples of this kind we haue in Scripture as *Himineus* and *Philetus*, *Hermogenes* and *Alexander* the copper ſmith.

Vſe.2.
We muſt warily auoyd the infection of deceiuers alſo in matters of life & maners.

Let this then admoniſh vs to take more then ordinary heed of deceiuers, and in that deceiuers are ſo dangerous we are to thinke vpon it further, and it muſt teach vs moſt warily to auoyd the infection of deceiuers, not onely in matters of faith, but in matters of life and manners, for doubtleſſe as *Salomon* ſayth, Prou, 11. 9. an hypocrite with his mouth hurts his neighbour, he doth not onely corrupt his minde with erroneous opinions, but many time ſtirre vp his heart to ſinnefull luſts, and peruert his wayes to vngodly behauiour: In plaine termes we are moſt heedfully, and warily to auoyd ſuch as perſwade vs to any ſinne, vnder colour of pleaſure, profit or preferment, and ſo ſeeke to beguile vs, they are more dangerous enemies of our ſoules, then ſuch as goe about to force vs to ſin, and we are in ſpeciall manner to take heede of our owne inborne beguiling enemy, I meane our naturall corruption, the ſerpent that lies in our owne boſome, that is a deceiuing enemy, the greateſt enemy wee haue, euen greater then the Diuell though he bee a ſeducer to ſinne, the Diuell could neuer preuaile to bring vs to any ſinne but by meanes of that, it may ſeeme ſtrange that any man ſhould play the Sophiſter with himſelfe, yet thus men doe, by meanes of their owne inborne corruption, for example, ſuch as are onely hearers of the word, & not doers of it, they through their owne corruption thinke all is well enough with them and ſo play the Sophiſters with themſelues, Iam. 1 22. be ye doers of the word and not hearers only deceiuing your owne ſoules, this beguiling enemy our owne corruption. makes men many times thinke they haue faith, when indeed it is nothing but pride and preſumption, and that that they repent when it is nothing but a deceitfull counterfetting and hypocriſie, we muſt therfore eſpecially take heed of this beguling dangerous enemy.

Note.

Obiection. Some may ſay, how is that to be done?

Anſw. I anſwer, firſt together with the examination of our own harts, with a ſearch made to find out the depth and deceit of our owne corruption, wee are to pray for ſtrength of grace againſt it, and neuer reſt till wee receiue the Lords anſwere to *Paul*, 2. *Corinth.* 12.9. *my grace is ſufficient for thee.*

Secondly, wee are to carry, and cheriſh in our hearts an vniuerſall hatred of all and euery ſinne, *Pſal.* 119. 128. I eſteeme all thy precepts moſt iuſt, and hate all falſe waies; and not to giue libertie to our owne corruption, to breake out into any knowne ſinne, we cannot but ſinne as long as we are in this life, but let it be againſt our purpoſe, and if we thus ſearch and finde out owne corruption, and be inſtant with the Lord for ſtrength of grace againſt it, & carry in a vniuerſall hatred of euery knowen ſinne, we ſhall be able, in ſome meaſure, to decline the deceit of our owne beguiling corruption.

Come we to the manner and means whereby falſe teachers vſe to deceiue in the wordes following (*with entiſing words*) That which is offered vnto vs from hence, is this.

Doct. 3. Falſe teachers for the moſt part haue ſweet tongues

That falſe teachers haue for the moſt part ſweet tongues, as the Lord ſaith by his Prophet *Ierem.* 23.31.32. Behold I will come againſt the Prophets, ſaith the Lord, which haue ſweet tongues &c. deceiuers commonly bring probable reaſons and perſwaſiue arguments, and as the Apoſtle ſaith, Rom. 16. 18. with faire ſpeech they deeiue the ſimple, and the reaſon of this is. Becauſe the Diuell knowes the force of this weapon, the power of a flattering perſwaſiue ſpeech, he vſed it himſelfe in his firſt temptation ye ſhall be as Gods, &c. and preuailed ; therefore hee ſends foorth his Miniſters furniſhed with this power, that as true Teachers come in the euidence of the Spirit of God ; ſo falſe teachers in demonſtration of the ſpirit of Satan, with all deceiueableneſſe both of word and deed.

Reaſon.

Vſe. We are not to eſteeme of any ſpeech in matters of faith by the outward habit and forme of words.

This may ſerue, not onely to let vs ſee, whence it is that many at this day are deceiued by Popiſh ſeducers, becauſe they come prouided with intiſing and gloſing ſpeaches, and haue taught their tongues to ſpeake lies, &c. *Ierem.* 9. 5. And vnder glorious titles of Church, of Councels, Fathers, Antiquity, Conſent, &c. haue inſnared many a ſimple ſoule : but it ſerues alſo, to teach vs, not to eſteeme of any ſpeech, eſpecially in matters of faith, by the outward habite and forme of words, and as it is clothed with likelyhood, or probability; for ſo wee may bee deceiued, for example, when the Papiſts ſay, it is not likely that our prouident Sauiour Ieſus Chriſt, in the inſtitution of the Sacrament of his Supper, would deliuer it in obſcure and ambiguous termes, becauſe that might cauſe much ſtrife, and contention, and the miſtaking of it might breed Idolatry, that we worſhip for Chriſt, that which is not Chriſt, or impiety, that wee ſhould not giue to it, beeing Chriſt, God, and man, diuine honour, heere is a probable ſpeech, but indeed no truth in it, if we looke beyond the probability of it, for Chriſt did not deliuer his mind in the inſtitution of the ſacrament in obſcure termes, but after the manner of the Scripture in ſuch termes as were vſuall and common to ſacraments, as might be proued, againe their inference that the miſtaking of it might breed idolatry, is grounded on a meere deuice of their owne, for there is no worſhip due to the ſacrament, & ſo no danger of idolatry, thus then we ſee we are not to eſteem of any ſpeech by the likelyhood, but we are to examine the ſubſtance of it, yea, let vs neuer meaſure any doctrine by the outward manner of deliuering of it: it is iuſt with the Lord to make ſuch as heare men in reſpect of eloquence & outward ornaments, to heare without profit, becauſe they depend vpon the wit of men, and not vpon the wiſdome of God, who only doth create the fruit of the lips to be peace Iſay. 17.19. a ſpeech worthy marking, it is as proper to the Lord to giue peace and comfort by the ſpeech of man, as to giue being and forme to a creature, and therefore as man is not able to do the one, no more can he doe the other, ſo it is iuſt with the Lord let them heare without profit who depend vpon the wit and eloquence of man.

VER. 5. *For though I be abſent in the fleſh, yet am I with you in the ſpirit, reioycing and beholding your order, and your ſtedfaſt faith in Chriſt.*

This ver. dependeth on the former as a reaſon of the Apoſtles care expreſſed in the former ver. that the Coloſſians might be kept from the ſeducement of ſuch as ſhould goe about to beguile them with enticing words the reaſon is this, becauſe the Apoſtle was acquainted with the ſtate & condition of their Church, and this reaſon is couched together with an anſwer to a queſtion they might make, how he ſhould come to the knowledge of their ſtate, being abſent, and far remooued from them, to this the Apoſtle anſwers that though he was abſent in the fleſh, yet was he with them in the Spirit, reioycing and beholding their order and their ſtedfaſt faith in Chriſt.

This is the ſumme and ſubſtance of this verſe, in it wee haue more particularly theſe things to conſider.

Firſt, a preuention of a queſtion that might be made by the Coloſſians, how poſſibly the Apoſtle could come to be acquainted with their eſtate, ſeeing he was abſent from the: this the Apoſtle meets withall in the firſt words by a diſtinction, that his abſence was in regard of his body and not of his ſpirit (*Though I be abſent in the fleſh, &c.* Now becauſe there might yet remaine ſome ſcruple, and doubt in the mindes of the Coloſſians, admitting his preſence with them in the ſpirit; for that might be without knowledge of their eſtate, as a man may be with his friends far diſtant from him in conceipt, in mind and good will, and yet bee ignorant of their eſtate & welfare, the Apoſtle therefore in the ſecond place ſets downe the effect of his preſence in the ſpirit with the Coloſſians, to proue that he was preſent with them, not in bare conceit & mind, but ſo as he was acquainted with their ſtate, as (namely) that it brought forth ioy & reioycing, & that is further amplified by the means whereby that reioycing was wrought (namely) by ſight, and not by heare ſay, reioycing and beholding, which doth alſo proue the truth of his preſence with them in the ſpirit, that he was ſo preſent. that he did looke on them, as if hee had beene bodily preſent, and that his beholding of them, is further enlarged by the matter and obiect of it, and that twofold, beholding their order and ſtedfaſt faith in Chriſt, that hee ſeeing their order and their ſtedfaſt faith in Chriſt, reioyced. Now before wee come to handle the parts of this verſe in particular one thing of good vſe and conſequence is to be obſerued from it in generall, we are to marke that this verſe is inferd vpon the former as a reaſon of the Apoſtles care, expreſſed in the former verſe, hee was carefull that none ſhould beguile them, why ſo? becauſe he was preſent with them in his ſpirit and ſaw their good or-

was

der and ſtedfaſt faith in Chriſt,that reaſon is to be marked, a man would thinke he ſhould rather haue thus reaſoned. I am with you in ſpirit,& I ſee ſome go about to beguil you therfore I am carefull that no man beguil you, but he ſaith not ſo,but I ſee your good order,therfore I am carefull that no man ſeduce you ; from this manner of reaſoning wee may take out this profitable leſſon.

Doct. 1. When we thinke our ſelues moſt free from dãger of temptation,then are we to be vigilant and wary and to watch ouer our own harts & liues. Rom.11.20. 1.Cor. 10.12.

That in our beſt eſtate when we thinke our ſelues moſt free from danger of temptation,yea,when we find our ſelus moſt ſtrong by the ſtrength of grace & faith to withſtand the aſſaults & temptations of Satan, or his inſtruments laboring to beguile vs,& to draw vs to error in iudgment,to luſt of hart,or to any ſinfull action,euen then are we to bee vigilant, circumſpect & wary, & to watch ouer our owne harts & liues,the Apoſtle was carefull to keep the Coloſſians from ſeducement, when he knew them well ordred & ſtedfaſt in faith ; So muſt we in our beſt & moſt ſecure eſtate, as it may ſeeme to vs,feare & be carefull to auoid the danger of temptation,the Apoſtle ſaith to ſuch as ſtand by faith,be not high minded but fear,& let him that thinketh he ſtandeth, take heed leaſt he fall,which places make nothing againſt aſſurance of ſaluation in true beleeuers as the Papiſts vrge them, but are admonitions to ſtir them vp to vſe means of ſecuring themſelues,by warines,& do prooue the point in hand,that euen thē when we ſtand & are ſtedfaſt in faith, wee are with all circumſpection, to auoid the danger of temptation, if we call to mind the place where, & the time whē our firſt parents were deceiued,we ſhal eaſily yeild to the neceſſity of this duty,the place where they were tempted,ſeduced and ouerthrown,was Paradice, the time when,in their ſtate of innocency.Now let no man vpō this conclude,therfore ſinfull men though they be true beleeuers may wholly & finally fall frō God,for there is not the ſame reaſon of the grace & creation,& the grace of regeneration,by the grace of creation man,or Angell hath a power either to ſtand or fall,& this power is in it ſelfe but

Note.

Ier.32.40.

by the grace of regeneration ſuch feare of God is put into the hearts of the regenerate, that they ſhall not wholly fall from God, & this power of not falling from God is in them indeede but not from themſelues (but that by the way) in that our firſt parents were tẽpted & fell in Paradice in time of their innocency, it makes it moſt cleere (which is the intention of my ſpeech) that in our beſt eſtate, we are not to be ſecure & think our ſelues free (I ſay not from tẽptation) but from the danger of temptation; & therfore in our beſt eſtate when we haue moſt ſtrẽgth of grace, we are to be vigilant & to watch ouer our ſelues, leaſt Satan circumuent vs, we ſee our duty, and that it may be thought vpon with profit, we muſt know that when Satan cannot preuail with vs to make vs cõmit groſſe ſins, when (we hauing ſtrength of grace to withſtand him) he cannot make vs ſin by ſwearing, drunkennes, pride in apparell or other like fruits of ignorance, & of an vnreformed ſoule, then hee will aſſaile vs with ſome ſpirituall temptation, for example, he will ſeeke to poiſon our ſoules with inward pride, to make vs (if poſſibly he can) to ſwell, and to be lift vp in regard of that very grace giuen, to withſtand temptation, we therfore (euen as many as make conſcience of known ſins) are to watch ouer our hearts in this reſpect, leaſt Satan get within our harts, and by his ſubtilty ere we be aware corrupt them, with this ſecret pride, & conſider, that it is not enough for vs to diſallow this corruption, as happily at the hearing of this exhortation, ſome will ſay; Oh, God forbid I ſhould ſo foget my ſelfe as to think highly of that ſtrength God hath giuen me, & to be lift vp wirh a conceit of that, I know it to be a ſinne, and I vtterly diſallow it, conſider I ſay, that this is not ſufficient, the Diuell will ſuffer vs to goe thus farre as in iudgement wee diſallow it, ſo in affection wee muſt humble our ſelues in feare and prayer before the Lord, knowing this, that at one time or other, wee may bee tempted and ſollicited by Satan, to this ſinne of ſecret pride, and if in iudgement onely we diſallow it, and bee

Vſe. The duty vrged by an argument from Satans ſubtilty in tempting vs to ſin.

not humbled in feare and prayer againſt it, we ſhall not be able to ſtand in time of temptation, our Sauiour therefore hath taught vs, and he often repeats it, that wee are to watch and pray, that we fall not into temptation, it is woorth our marking that hee ſayth, Mark. 13.33. take heed or looke, watch and pray, for ye know not when the time is, as if he had ſayd, it is not enough for you to looke about you, to eſpy this or that ſinne, but you are to watch ouer yourſelues in regard of temptation to it, yea, to bee humbled in feare and prayer, that you may be ſtrengthened againſt it.

Interpretation.

Come wee to the particular parts of this verſe, and firſt of the preuention of the queſtion, the Coloſſians might make in theſe words, *though I bee abſent in the fleſh, yet am I with you in the ſpirit*, by the word (*fleſh*) wee are to vnderſtand his body, as appeares plainely, 1. Cor. 5. 3. and by the word (*ſpirit*) the minde and that not in ſubſtance, or any eſſentiall faculty, but in act or operation of his mind, the apprehenſion or viſion of his minde, and that in truth, not in phantaſie, his minde being enabled by the Spirit of God, truely to ſee and behold the ſtate of the Coloſſians, thus then theſe wordes are to bee conceiued, though I bee abſent from you in my body, yet am I preſent with you in the apprehenſion and viſion of my minde, enabled by the Spirit of God, truely to ſee and behold your ſtate.

Doct. 2. A mans body and his minde in reſpect of the apprehenſion & thoght of it may bee farre diſioyned one from the other.

Many things might hence with profit be noted, but that which I will inſiſt vpon is this, hence it is cleere, that a mans body and his minde, in regard of the apprehenſion, cogitation and thought of it, may be farre diſioyned, the body may be in one place & the mind in another, the Apoſtle in his body was at Rome, in his mind with the Coloſſians, our owne experience teacheth this, we can witnes it, that our bodies are ſometimes in one place, when our minds are in another, if we deſire proofe by plaine text of Scripture Iſa. 29.13. this people, ſaith the Lord, come neer vnto me with their mouth, and honour me with their lips, but haue remooued their heart far from me, againe, Ezek. 33.31. the Lord ſaith, the people come as they vſe to come, and ſate before the Prophet, & heard his words, but would not do them, for with their mouths they made ieſts, their hearts were wandering after their couetouſneſſe, their mindes were vpon their profits in the world.

Vſe. When our mindes are ſent out of our bodies in the thoughts of them they are to be well beſtowed.

We ſee then the truth of this, that the thought of the minde and the body may be, & are ſometime farre diſioyned. We are therefore to take heed that our mindes when they are ſent out of our bodies be well beſtowed, that they doe not ſtraggle and and wander out into filthy luſts and proud imaginations, to thinke of new faſhions, to bitter grudging, or into idle, vaine & fooliſh conceits it is accounted by many for a part of mans liberty, that thought is free, but they that take that liberty, are brought into moſt greeuous ſlauery, to becom ſlaues to their own wicked thoghts and vaſſals to the Diuell: wee muſt remember to beſtow our minds wel, when they are ſent out of our bodies, in the cogitations of them, & eſpecially in the actions of religion and diuine worſhip, as in hearing the word, in prayer, &c. in hearing the word, we are to looke that our thoughts be ſpent vpon the word deliuered. In prayer that our mindes be lift vp to heauen, & wholly exerciſed in thinking on the goodnes, mercy, truth, might, power & maieſty of the Lord to whom we pray, ſo hath our Sauior taught vs to ſay, Our Father which art in heauen, &c. and it is *Solomons* reaſon, that we ſhould not be raſh with our mouths, nor that our harts ſhould be haſty to vtter a thing before God, why? becauſe God is in heauen, and we are on the earth, therfore in praier to lift vp our harts, & to ſpend our thoughts wholly in thinking on the power, goodnes, mercy, truth and glorious Maieſty of the Lord. Now in this duty many are much defectiue, and many of vs in time of praier, rather think of any thing, then of the mighty power & Maieſty of him before whom we ſtand, we gaze here & there, we note this

Eccleſ.5.1.

this man, that woman, their geſture, their apparell, yea, the leaſt toy that is about them, or els our minds are wandring after our pleaſures or profits abroad; our owne hearts can tell vs, that thus it it is with many of vs, and this being ſo, we muſt know it is iuſt with the Lord to caſt out our petitions, & to returue our prayers empty vnto vs againe, yea, to ſend them backe with a curſe inſteed of a bleſſing, they are abominable to the Lord, as himſelfe hath ſayd, incenſe is an abomination vnto me, &c. why was incenſe an abomination to the Lord, ſurely, becauſe ſuch as offred it, did not offer it with inward truth of a ſound hart, ſo if our praiers be offred to God, & our thoghts be carried clean away from him, they are abominable to him, and the ſacrifice of fooles. Let vs then labour in hearing the word, in prayer & in other holy exerciſes, to ſet our ſelues in the preſence of God, to thinke vpon his glorious Maieſty, and remember withall God houſe is his chamber of preſence, wherein we offer and preſent our ſoules and the ſecrers of our harts to be ſeene and cenſured of the Lord, Iſa.1.13.

Come wee now to the effect of the Apoſtles preſence with the Coloſſians, wherby he proues that he was preſent with them in ſpirit (namely) his reioycing, the word *reioycing* is heere to be taken in the naturall & proper ſignification of it, that his heart was affected with ioy and comfort, in regard of the good order he ſaw among the Coloſſians, wee are to conſider this effect together with the preſent ſtate of the Apoſtle, he was then abſent in body from the Coloſſians, yea, his body was held from them in priſon at Rome, when he thus reioyced for their good order, and ſtedfaſt faith, he was then in his owne body afflicted, when his hart was thus affected with ioy for the good of the Coloſſians, this conſidered; the poynt inſtruction ariſing from hence is this.

Doct. 3. That wee are not to ſuffer our ſoules (as it were) to bee drowned in our owne ſence and feeling, either of good or euill, our affections of ioy and ſorrow, for it is true in both)

Our ioy and our ſorrow are not to be kept within compaſſe of that we feele in or vpon our ſelues but our hearts are to reioyce or to be greeued as occaſion is offered from the Church of God.

are not to be kept within compaſſe of that we feele in, or vpon our ſelues, but our hearts are to bee reſolued, and further to breake out either in ioy or ſorrowe, as occaſion is offered from the Church, and people of God, wee are, after the example of the Apoſtle, euen then when our ſelues are afflicted, to ioy and reioyce at the hearing or ſight of Gods mercy, and bleſſing vppon his Church and people, and againe, when our owne eſtate is proſperous, euen then to ſorrowe and bee greeued for the affliction and miſery of the Church and people of God; wee ſee the firſt of theſe prooued in the example of the Apoſtle in this place, and againe, 1. Theſſ. 3. 7. 8. 9. hee ſayth, when hee heard good tydings of the faith and loue of the Theſſalonians, that he had conſolation in all his affliction and neceſſity; that hee was aliue if they ſtood faſt in the Lord, that he could not render due thanks to God, for all the ioy wherewith hee reioyced for their ſakes before God.

For proofe of the ſecond, that when we enioy health & proſperity, we are to ſorrow & to be greeued for the affliction & trouble of the Church & people of God, which we either ſee or heare of, excellent & memorable is the example of *Nehemiah* chap. 1. 4. though he for his owne particular was in health, & high place, much fauored of the king yet when he hard of the affliction & diſtreſſe of Ieruſalem, he ſaith he ſat downe, & wept & mourned certaine daies, & faſted & prayed before the God of heauen, yea, he could not ſmother or diſſemble his griefe, it appeared in his face inſomuch as the king perceiued it, and demanded of him why his countenance was ſad chap. 2. 2. Adde to this that of *Daniel*, who though himſelfe was in great honour and eſtimation, preferd aboue all the princes of Perſia, & ſecond to the King, yet in the middeſt of his proſperity, when he ſaw the captiuity ſtill continued, Gods worſhip decaied, Gods people oppreſſed, his hart was heauy, his ſoul melted within him, & he humbled his ſoule with faſting & praier, and thus wee ſee it made cleare vnto vs, by the the example of ſuch as were guided by the ſpirit of God, that our affections of ioy and ſorrow are to be tempered not onely according to the ſenſe of good or euill vpon our ſelues, but as occaſion is offered from the Church of God.

Reaſon.

And the reaſon of this may be taken from that ſimpathy and fellow feeling one member hath of the ſuffering, or honour of another, laid downe by the Apoſtle, *1. Cor. 12.26.* If one member ſuffer, all ſuffer with it, if one member bee had in honour, all the members reioice with it. Now if many members ſuffer, or reioice with one, according to the ſtate and condition of it, then ſurely muſt one member ſuffer with many, though it ſelfe bee honoured, and it muſt reioice with many, though it ſelfe be afflicted: and this doth conuince thoſe of ſinne, whoſe hearts are either dilated, and lift vp with ioy, or contracted and depreſſed with griefe, as they feele, either good, or euill on themſelues, and neuer regard the proſperity, or affliction of the Church of God: It is a true ſigne of a ſanctified heart, and of a heart that hath fellowſhip with the Church and people of God, to reioice for the good of the Church when we our ſelues are afflicted, and to be grieued for the affliction of the Church, when we haue all things at will; yea it is an infallible ſigne of our true loue to Gods glory: if when our eſtate is proſperous, we can grieue for the troubles of the Church, heard of, or ſeene; but if our hearts be ſo taken vp with the conſideration of our owne proſperity, that ſorrow for th'affliction of the Church cannot enter, and if wee cannot more ſorrow in the ſorrow of the Church, then reioice in our owne ioy, wee haue cauſe to feare that out hearts are not rightly affected to Gods glory: and to deſcend to ſome particular, let vs in this reſpect examine our owne hearts, how they ſtand affected in regard of the preſent dearth, and ſcarſity, now begunne amongſt vs: and further to bee feared, happily many of vs hauing better meanes then others, are not hitherto pinched

Vſe.
Reproofe of ſuch as either reioyce or are greeued as they feele either good or euil on themſelues, and neuer regard the proſperity or affliction of Gods church.

ed with it, onely thus farre that wee liue at greater charge then heretofore we did, but we are not ſo neerely touched with it as the poorer ſort, who doubtleſſe feele the ſmart of it. Now let vs examine whether we bee any thing grieued beyond that wee feele, or beyond that wee feare, to come vpon our ſelues, whether wee haue in vs *Iobs* affection, *Iob* 30. 25. whether wee now weepe with them that are already in trouble, whether our ſoules be now in heauineſſe for the poore already pinched: come to the triall and duely examine the matter, we ſhall finde our ſelues far ſhort of this affection, doe not we ſtill continue our vanities, and ſuperfluities, our great exceſſe in our feaſting, wherein euery one makes a feaſt like to that of *Nabal*, 1. *Sam.* 25. 36. What ſhall I ſay, of that brutiſh ſinne of drunkenneſſe, to which ſome ſtill cleaue ſo faſt, as nothing can remoue them from delighting in it, till the meanes whereby it is foſtered be violently taken from them, as the Lord threatneth *Ioel* 1. 5. Awake yee drunkards, and weepe and howle all yee drinkers of Wine: becauſe of the new Wine for it ſhall be pulled from your mouth; doe not theſe things witneſſe againſt vs, and make it moſt cleere to the world, and to our owne ſoules that we are far from fellow feeling, and fellow grieuing for the afflictions of our poore brethren? Nay, do they not make it known that we are ſuch as ſtand at defiance with the Lord; and that wee dare confront him & iuſtle with his iudgements, & feare not to ruſh on that woe. *Iſay* 11. 12. Well, let vs in the feare of God be admoniſhed to take heede of this ſtanding out with the Lord, doe wee prouoke him to anger, and not bring confuſion vpon our ſelues, let vs remember that though wee yet feele not the ſmart of this famine, yet wee are to be touched with griefe and ſorrow for the diſtreſſe of our poore brethren in this kinde, and in teſtimony of our true touch of heart, for them, to abridge our ſelues of that variety, that exceſſe, and ſuperfluity in diet, wee were wont to vſe, riot and exceſſe in eating and drinking is a grieuous

Note.

grieuous ſinne at all times, but now it is a crimſon ſinne, a ſinne of a double die, becauſe now the Lord doth call in ſpeciall manner to moderation: marke how the Prophet ſets out the ſinne of the people of his time, by this very circumſtance, *Iſay* 22.12. In that day when the Lord God of Hoaſts did call vnto weeping, and mourning, and to baldneſſe, and to girding with ſackcloath, in that very day there was ioy and gladneſſe, ſlaying oxen, and killing ſheepe, eating fleſh, and drinking wine, ſo if we now giue our ſelues to exceſſiue eating and drinking, it is a farre greater ſinne then it is at other times.

It followeth, (beholding your order) the Apoſtle was enabled by the ſpirit of God in truth and not in phantaſie, to behold the ſtate of the Coloſſians. Whence, firſt wee may note,

*Doct.*4. Paul had Gods ſpirit in extraordinary manner and could diſcern the ſtate of particular perſons, & might pray againſt particular perſons.

That the Apoſtle had the Spirit of God in extraordinarie manner, euen to let him ſee the ſtate of Churches farre remoued from him, yea he had the ſpirit of diſcerning, to know the ſtate of particular perſons, and ſo might lawfully pray againſt particular perſons, as he did againſt *Alexander* the copper Smith, 2.*Tim*.4.14. becauſe he was able to diſcerne who were incurable enemies of God and who were not, and was carried with a pure zeale to Gods glory, not mixed with hatred, or corrupt deſire of reuenge. Thus may not we doe, being but ordinary men and indued with ordinary gifts: we may pray againſt the bad cauſe the wicked enemies of God maintaine, ſimply, and abſolutly, but againſt their perſons with this condition, if otherwiſe the good eſtate of the Church cannot continue, or Religion be preſerued.

Vſe. Wee beeing both ordinarie men, and endued with ordinary gifts may not doe as Paul did.

We are further to mark, that the Apoſtle ſaith, he beholding the good order amōg the Coloſſians reioiced; Hence wee may gather that it is a matter of great comfort to the godly minded, to ſee others well ordered, and ſtedfaſt in the faith, fearing God. And religious *Dauid* ſaith, He reioyced when they ſaid vnto him they would goe into the

*Doct.*5. It is a great comfort to the godly to ſee others wel ordered and truly religious houſe of the Lord, *Pſal.* 122. 1. It did him good at the heart, to ſee others forward in the ſeruice of God, and and their be many reaſons why the godly minded doe reioice to ſee others fearing God, and religious.

Reaſon. 1.

Firſt, becauſe they loue God, and think all to little that is done in his ſeruice, therefore they reioice when they haue helpers and ſuch as will ioine with them in that ſeruice.

Reaſons. 2.

Secondly, becauſe they loue the Church of God they are glad when they ſee that number encreaſed.

Reaſon. 3.

Thirdly, becauſe they know ſuch as feare God, will loue them and vſe all good behauiour towards them, as the ſaying is, Like wil to like, and vſe al kindnes one to an other, therefore the godly minded reioice when they ſee others renued according to the image of God like to themſelues.

Vſe.
Such as cannot abide thē that fear God but hate them and reproach them are farre from the minds & Spirit of Gods children.
Pſal. 15. 1. 4.

This being ſo, it a cleare caſe on the contrary that ſuch are grieued and pine at them that feare God, and cannot abide them (as the faſhion of ſome is in this wicked age) ſuch as ſpare not to breake out and to loade them with ſcornefull, and opprobrious termes, thoſe are farre of from the minde and ſpirit of Gods children; yea, they ſhew themſelues to beare the image of wicked *Kain* who ſlew his brother, and why? becauſe ſaith *Iohn*, 1. Epiſtle 3. 12. his owne workes were euill and his brothers good; yea, they beare the expreſſe image of the Deuill himſelfe, who no ſooner ſaw the image of God imprinted in man, but he ſought to deface it, It is made a note of him that ſhall dwell in the Lords tabernacle and reſt in his holy mountaine, that he honoureth them that feare the Lord: and on the contrary, it muſt needes fall heauy on ſuch as hate them, and repine at them, that is a ſigne they ſhall neuer dwell in the Lords tabernacle, but ſhall bee caſt out from his preſence for euer, and this ought to ſtir vs vp to be glad and reioyce, yea to take much delight in ſeeing others religious and fearing God, and to honour them, and to make much of them, it is a ſure ſigne that grace is truly wrought in our own harts, when we from the hart delight to ſee the image of it in others; The particular things the Apoſtle ſaw with ioy among the Coloſſians are expreſſed in the laſt words, *your order* and ſtedfaſt faith in Chriſt, by the word Order we are to vnderſtand the manner of gouernement Eccleſiaſticall, that was amongeſt the Coloſſians, the good order they held and kept in the regiment of their Church, together with the vigilancy, care and diligence of all men in their ſeuerall orders and degrees amongeſt them, that all and euery one was carefull to doe his duety in his place, and calling, that I gather from the contrary expreſſed by the Apoſtle, 2. *Theſſalonians* 3. 11. there are ſome which walke among you (ἀτάκτως) inordinately, contrary to εὔταξις or εὐταξία good order, and the Apoſtle explanes himſelfe in the wordes following, they worke not at all, they are negligent, idle, and buſie bodies, medling in matters that concerne them not, as the Apoſtle ſaith of idle huſ-wiues, they goe about from houſe to houſe, yea they are not onely idle, but alſo pratlers and buſie-bodies, &c. 1. *Timothy* 5. 13. this then is the very meaning of the Apoſtle, that hee in ſpirit ſaw the good gouernement of their Church, and the vigilancie care and diligence of euery one in his owne place and calling.

Interpretation.

Doct. 6.

Church gouernment being ſeen to be defectiue ought to affect the godly minded with greefe and ſorrow, but it is no ſufficient cauſe of ſeparation.

Firſt, let it bee heere obſerued, that the Apoſtle looking on the Eccleſiaſticall order, and Church gouernment that was amongſt the Coloſſians, and ſeeing that to be good he reioyced.

Hence we may gather by implication on the contrary. That the behoulding of bad Church gouernment, or of ſome defect in it, is to worke in ſuch as are godly minded a greefe, and ſorrow of heart, a mourning for that want, for that there is warrant, both by rule and example in the worde of God, I might ſhew it more at large but for that very cauſe, becauſe there bee defects in the gouernment

ment of the Church, to make ſeparation from the church, I ſee no ſufficient ground for that, this is the caſe of the ſeparatiſts at this day, who becauſe they conceaue ſome defects in the gouernement of our Church, therfore rend themſelues of, and make ſeparation from vs.

Vſe. Confutation of the ſeparatiſts of our time.

Obiection.

I know they alleadge that our Church is Antichriſtian, and therefore they ought not to communicate with vs, but to come out from among vs, according to the rule of the Apoſtle, 2. Cor. 6. 17. but indeede it is more then they are able to prooue, if they hold our Church to bee Antichriſtian, then muſt it needs be ſuch a Church as makes ſhew of profeſſing Chriſt, and yet is an enemy to Chriſt, in fundamental poynts of religion, for ſo doth Antichriſt, & all his adherents; Now this they are neuer able to proue; it is a thing to bee conſidered, that our Church hath the ſame gouernment, and holdeth the ſame fundamentall points of religion, that the Church did in the time of king *Edward* the ſixt, and many that then liued afterward ſuffered in Queen *Maries* time, and are accounted Martyrs by the ſeparatiſts themſelues, now no member of an Antichriſtian Church can truly be called a martyr, for a martyr is a witneſſe to the truth, and therefore doubtleſſe our Church is a true Church of God, I could wiſh that this might bee duely conſidered by the ſeparatiſts, and ſuch as incline to ſeparation.

Anſw.

Let it bee further obſerued, that one particular thing ſeene by the Apoſtle among the Coloſſians that gaue him contentment, and that hee ſaw with much delight and with reioycing, was the care and diligence of all orders, and degrees amongſt them, that euery man walked orderly and diligently in his place and calling.

Doct. 7. Diligence & orderly walking in our particular calling is pleaſing to God, and to al good men.

Hence it is cleere that diligence and orderly walking in a mans place and calling, is a thing both pleaſing to God (for it is agreeable to his commandement) and a thing alſo pleaſing and delightſome to good men, it doth miniſter vnto them matter of ioy and reioyſing, they delight to ſee it, we may obſerue that *Dauid* Pſalm 122. reioyced not onely to ſee that God had accompliſhed his promiſe, and placed his Arke in Sion, but that there was good order in the city of Ieruſalem, there was carefull and conſcionable execution of Iuſtice, and iudgement, verſe 5. there were thrones ſet for iudgement, euen the thrones of the houſe of *Dauid*, it did glad *Dauids* heart to ſee thrones of iuſtice erected, and iudges and other officers carefully executing their office and function, the reaſons of it are theſe.

Reaſon 1.

Firſt good men, ſuch as feare God, they know that God hath ſet a comely order of the ſocieties of mankind, both in Church and common wealth, that euery one ſhould be ſeruiceable to others, which order is preſerued and vpheld by carefull and diligent performance of duties in the ſeuerall places and callings of men, and is interrupted and broken by the contrary, by ſloath and negligence, therfore they much reioyce to ſee men diligent and painefull in their places and callings.

Reaſon 2.

Againe good men know that careful walking in a mans place and calling, in conſcience to Gods commandement, is a certaine marke of the feare of God, for the fear of God workes in men obedience to the word, and the worde teacheth euery man to walke carefully in his place and calling, therefore they reioyce to ſee men ſo walking, and ſo expreſſing the feare of God in their liues, wee ſee then the trueth of this, that diligent and orderly walking in a mans place and calling, is a thing that drawes from good men good liking, and doth miniſter vnto them matter of reioycing.

Vſe. 1. If wee would gain the good liking & approbation of good men we muſt walk diligently & orderly in our ſeuerall callings.

Would we then by good meanes gaine the good liking and approbation of good men, which is a thing to bee thought on, as the Apoſtle teacheth, *Philip*.4.8. a good name is much to be ſought after *Pro*.22.1. and that indeed is a good name when men heare well, for good things and of good men, it is no true honour to bee magnified of a multitude, and applauded of neuer ſo many wicked men would we by good meanes haue the good liking of good men,and doe that which may miniſter vnto them matter of ioy. Let vs then looke that we walke diligently, and orderly in our ſeuerall places,and callings.

Ob. Happily ſome will ſay this is a needleſſe and vnſeaſonable exhortation, we are well ordered in this reſpect,we are ſuch as walke painefully in our places and callings,indeed *Anſ.* it cannot be denied, but that ſome are diligent and painefull in their places, they riſe earely, and eatē the breade of carefulneſſe, I hope in conſcience to Gods commaundement, but be there none that liue inordinately ? I wiſh it were ſo,but I may not iuſtifie the wicked, I muſt needs tell you,there be many that cannot waſh their hands & cleare themſelues of this ſinne of inordinate walking, are there not many that ſpend many daies from morning to night in the tauerne, on the Ale-bench, is the number ſmall of ſuch as are common gadders to ſtage-playes ? doe not troopes and multitudes flocke vnder thoſe banners diſplayed by the Deuill? and if this be not to bee diſordered, and to liue inordinately, I know not what it is, and ſince I haue begunne to diſcouer this ſinne of running to ſtage-playes; let me a little further in compaſſion to ſuch as are guilty of this ſinne,make knowne the greatneſſe and danger of it, and to this purpoſe conſider wee theſe three things.

The danger of that ſin of going to ſtage-playes.

1 Firſt,diligent and orderly walking in a mans place, (as we haue heard) makes the heart of good men reioyce,and on the contrary to ſee men walking inordinately muſt needs greeue the hearts,and vexe the ſoules of good men, and that is a thing not lightly to bee regarded, it was no ſmall matter when the Lord told *Zenacherib* that Sion deſpiſed him, and laughed him to ſcorne Iſay 37. 22. ſo it is no light matter when the godly minded are iuſtly greeued marke what the Apoſtle ſaith, 1. *Pet.* 4. 14. if ſuch as belong to Chriſt be railed on, that rayling reacheth euen to the ſpirit of glory that reſteth on them, ſo if men by diſorder

grieue the godly minded, they grieue not them alone, but the ſpirit that is in them, for they are not greeued, but as they are ſanctified by the ſpirit of God.

2 Againe, ſuch as runne to theſe vngodly ſpectacles, are not only diſordered perſons themſelues, and ſo a griefe to the godly, but as farre as in them is, they maintaine diſorder and inordinate perſons, ſuch are players, who are not ranged into any lawfull calling, and ſo partake with them in their ſinne, as if they had not ſinnes more of their owne.

3. Laſt of all let them remember what the wiſe man ſaith Prouerbs 12. 11. hee that followeth the idle is deſtitute of vnderſtanding, and where doe men more aſſociate themſelues with idle and vaine perſons, then at ſtage-playes, they there ioyne with idle and wicked company, and ſuch as by their oathes and blaſphemies haue made the land to mourne, as ſaith the Prophet, Ieremie 23.10. there commonly they linke to euill company, and euill company corrupts them with ill behauiour, and ill company and ill behauiour brings them into a miſerable condition, it ſtrips them not onely of wealth, but of all good vnderſtanding, and that being gone, they goe on in a ſenceleſſe hardneſſe, and ſee not the iudgements of God ouer their heads.

If then wee would not iuſtly grieue the godly minded, & in them the ſpirit of God, if we will not make our ſelues guilty of other mens ſins, beſides many of our owne, if wee would not iuſtly be ſtripped of all good vnderſtanding, & ſo goe on in a ſenceleſſe ſecurity, to our vtter deſtruction, let as many as are guilty of this ſinne, repent and reforme themſelues, and let vs all in the feare of God, bee admoniſhed to keepe our feet from running to ſuch vngodly, yea dangerous and damnable exerciſes.

Come wee to the next thing which the Apoſtle ſaw among the Coloſſians (namely their ſtedfaſt faith in Chriſt, the wordes are in the originall, the Solidneſſe, or Stedfaſtneſſe of your Faith.

Obſerue we heere that the Apoſtle ioynes theſe two together, their good order, & their ſoundnes of faith, though faith be firſt in nature, yet good order in life is firſt ſeene, and by that did the Apoſtle gather the ſoundneſſe of their faith; hence we may conclude.

Doct. 8.
Sound faith & well ordered life euer go together.

That ſound faith and well ordered life euer goe together, howſoeuer good order, and holineſſe of life, be not (as the Papiſts teach) the forme of faith, nor concurring as a cauſe in the act of iuſtification in Gods ſight, yet is there a neceſſary concurrence, and coniunction of faith, & good life in the perſon iuſtified, the Apoſtle ſaith, Gal. 5. 6. true faith is euer fruitfull, and working by dueties of loue in a mans place and calling, indeed, holineſſe of life may bee disioyned from popiſh (catholike) faith, that being but a bare aſſent to the hiſtory of the goſpell, ſuch as is in diuells who beleeue and tremble, but ſound and ſolide faith in Chriſt for remiſſion of ſinnes, and all other bleſſings, temporall and eternall, cannot chooſe but ſhew it ſelfe in duties of loue, and many good fruits woorthy amendment of life.

Vſe.
It is a deceit of the fleſh to thinke that true faith and diſordered life may meet together.

It is therefore a ſophiſme, and a deceit of the fleſh, helped forward by the ſubtilty of the Deuill, to thinke that true faith, and diſordered life may meete together in one and the ſame ſubiect; to think (as the moſt do) that though they be ſwaggerers, ſwearers, &c. yet they haue true faith in Chriſt; but can true faith in Chriſt for remiſſion of ſins, and many ſinnes dwell together? it is not poſſible, they that ſo think, neuer felt the power of Gods grace and mercy in Chriſt, and I dare be bold to tell them, they are yet in their ſinnes, whoſe hearts are poſſeſſed with ſuch deceauing thoughts, and know it for a trueth, wee finde it in the worde of trueth, 2. Peter. 1. 9. hee that doth not ioyne to his faith, vertue, and with vertue, knowledge: &c. is blind and cannot ſee farre off, and hath forgotten that hee was purged from his olde ſinnes, he doth not remember,

nor

not thinke on the power of the bloud of Chriſt, that that is able to waſh away the guilt and puniſhment of his ſinnes and to purge out the corruption of ſinne, hee that is not purged from the corruption of ſinne is not waſhed from the guiltineſſe of ſinne.

We are further to mark that the Apoſtle ſaith not barely (beholding your faith) but with this addition (your ſtedfaſt) or as indeed the words are (the ſolidnes, ſoundnes and firmament of your faith.) Hence we may take vp this concluſion.

Doctr.9. True faith in Chriſt is no windy vanity nor empty ſhew but hath a true ſound & ſolid being.

That true faith in Chriſt is no windy vanity; no empty, vaſt, hollow, or hypocriticall ſemblance or ſhew, but in what heart ſoeuer it is wrought, it hath a true, ſound, and ſolid being, it is as a ſolid body, without rottennes, or concauity, without hollownes, or deceit, Hebr. 11. 1. it is ſaide to bee the ὑπόστασις (that is) the ſubſtance or ground of things hoped for, Heb. 3. 14. the beginning or foundation wherewith we are vpholden, Hab. 2. 4. this point is made moſt cleare, by the oppoſition there made by the Prophet betweene the faith of the iuſt, and the infidelity of the vniuſt, the vnbeleefe of the vniuſt is compared to a ſwelling bubble, for the words are, hee that ſwelleth as a bubble, or the vniuſt that lifteth vp himſelfe as a bubble, ſo as hee ſeemes as a mighty mountaine, and yet is but as a windy bladder or bubble, his minde is not ſound or vpright in him, but the iuſt ſhall liue by his faith, his faith beeing no vaine nor empty thing ſhall vphold him, and miniſter patience, and true comfort vnto him, which is a pregnant proofe of this, that true faith is no empty ſhew, but a ſound and ſolid thing.

Reaſon.

The reaſon of this is plaine, becauſe true Faith in Chriſt is a ſpeciall worke of the ſpirit of God, and therefore it is ſolide and ſound, for all the workes of the ſpirit are truely, ſoundly, and ſubſtantially wrought; Satan can thruſt vpon men the counterfeite, the ſhew and ſeeming face of vertue and grace, but not the ſubſtance and trueth of any

Note.

grace, if grace bee truely wrought in any, it is ſound and ſolide.

Queſt. Happily ſome, who do not well conceaue the meaning of this concluſion, will deſire to be reſolued what I meane by a ſolid faith.

Anſw. This to ſome may ſeeme harſh, and hard to bee vnderſtood, for their ſatisfaction, let them know that then faith in Chriſt is ſaide to be found ſound and ſolid, when thoſe things that are eſſentiall to faith, and of the nature of faith, as knowledge of Chriſt, and of his benefites, and apprehenſion and application of the ſame, concurre and meete cloſe together, that is properly ſaide to bee a ſolide body, whoſe parts are not looſe and ſcattering, as it is in a wooll, or the like, but are neerely conioyned, cloſe and compact together as we ſee in marble, gold, or ſuch like hard things; ſo faith in Chriſt is then indeed a ſolid faith, when the parts of it, namely knowledge of Chriſt & of his benefits, and apprehenſion and application of them, are conioyned, & as it were compact together, when a man doth truly know Chriſt and his benefites, as he is reuealed vnto him in the word and Sacraments, and doth truly apprehend and apply the ſame to his owne Soule, to his iuſtification, then is his faith a ſolid faith, & whereſoeuer faith is truly wrought in this ſence, it is ſound and ſolid.

Obiect. It may bee ſome will ſay, there bee many doubtings in the minds euen of them that truely beleeue, therefore true faith, though truly wrought by the ſpirit of God, hath in it a hollowneſſe, and is not ſound and ſolid.

Anſw. To this I anſwere that doubtings indeede are in the mindes of true beleeuers, and they are and ſhall be euer troubled with them, but wee muſt know that doubtings are not of the nature of faith, they ariſe from our corruption and infirmity, and doe aſſault and ſet vpon faith, but they are not in the nature of it, they doe many times much weaken faith, yet notwithſtanding faith may bee ſtill a true, ſound, and ſolide faith, for wee muſt learne

to

Note.

to marke a diffetence betweene hollow hypocriticall faith and a weake faith, theſe two are not both one, a weake faith, a faith much leſſened in the meaſure by diffidence and doubtings may be formal, that a ſound and ſolid faith, it being (as ye haue heard) then ſolid, when there is, thogh weake, yet a true knowledge, and apprehenſion, and application of Chriſt, and of his benefits, and thus wee ſee it made cleare, that whereſoeuer true faith is truly wrought, it hath a ſound and ſolid being, the things eſſential to faith as knowledge, apprehenſion, and application, they meete cloſe together in ſuch a faith.

Vſe. 1.
Diſcouery of Popiſh iuſtifying faith to be no ſound and ſolid faith

This doth firſt diſcouer vnto vs that popiſh iuſtifying faith is no ſound & ſolid faith, the Papiſts make it knowne in their doctrine and writings, that they diſclaime, and renounce particular apprehenſion and application of Chriſt, and of his benefites, they publiſh it to the world that they hold that to be but an impudent fiction, & what is this, but to let the world ſee the vnſoundneſſe, and diſioynted looſeneſſe of their faith, and their faith is no better then a looſe knowledge, or at the moſt, a bare aſſent to the trueth of the articles of our faith, which may bee in very reprobates, yea in the Deuils themſelues; true faith (as I haue prooued) is abſolutely ſound and ſolide, hauing knowledge, apprehenſion, and application concurring and meeting cloſe together. Now they diſioyn theſe, one from the other, yea they cry ſhame vpon particular application of Chriſt, and of his benefits, and therefore there is no ſoundneſſe nor ſauing ſubſtance in popiſh iuſtifying faith.

*Vſe.*2.
Diſcouery of the faith of many in our Church is no true faith.

Againe the doctrine deliuered makes knowne vnto vs, that the faith of many amongeſt vs in our Church is no true faith, becauſe the faith of many wants that ſolide ſoundneſſe that ought to bee in true iuſtifying faith, for why? may that in any wiſe bee called true faith that comes farre ſhort of the faith of very Deuills, who beleeue and tremble? without queſtion it may not, and are there not many amongeſt vs, who neither know that which the Deuill beleeues, nor yet through the hardneſſe of their hearts, can tremble at the iudgements of God, as he can, but (to hold vs to the point) doe not the greateſt number amongſt vs reſt in their bare knowledge of Chriſt and neuer ioyne vnto that knowledge any true apprehenſion, and true application of Chriſt, and of his benefites to themſelues? I know wee are prone to thinke well of our ſelues, our owne corrupt hearts will flatter vs, and tell vs that wee ioyne to our knowledge true apprehenſion and application of Chriſt, and of his benefites, and therefore haue a ſound and ſolid faith, but let vs ioyne iſſue and come to the triall.

Two things diſcouer whether we ioyne to our knowledge of Chriſt and his benefite true apprehenſion and application of them or no.

There bee two ſpecial things by which wee may truely know whether we ioyne to our knowledge of Chriſt, and of his benefits true apprehenſion, and application of them or no.

1. The firſt is the proper fruites euer following a iuſtifying faith; I ſay the proper fruites following it not ſuch as may be common to it with nature, as ciuill life, iuſt dealing, and the like, which may be in naturall men and vnbeleeuers, but the proper fruites of it, as an inward loue of God in his worde of promiſe, a feare of God in his worde of threatening, a ſubiection of the heart and life to the will of God reuealed: and a continuall lifting vp of the heart in prayer, and thankeſgiuing to God, theſe are the proper fruites that euermore ſollow a iuſtifying Faith.

2. The ſecond is the power of iuſtifying faith in the time of temptation, that being then as a ſhield *Epheſians* 6. 16. as a breſt-plate, 1. *Theſſal.* 5. 8, yea as Saint *Iohn* ſaith excellently well, 1. *Iohn* 5. 4. The victory that ouercommeth the world, it being a notable inſtrument of the holy ghoſt, by which wee withſtand the luſts of the fleſh, the corruption of the world, and the temptations of Satan, and ouercome them, or if wee be ouercome by any temp-

tation, yet it is (by reaſon of our faith) with much ſtriuing and reluctation, euen againſt our beſt pleaſing ſinne, by theſe two things we may trie whether we ioyne to the knowledge of Chriſt, and of his benefites true apprehenſion, and application of them, or no, and if many of vs by theſe things duely examine our ſelues, without partiall affection to our ſelues, we ſhall find that wee are farre ſhort of a ſound and ſolide faith, where is that man or that woman, who hath true inward loue to God in his worde of promiſe, and doth truly feare God in his worde of threatning, and hath his heart and life ſubiect to the will of God reuealed, and doth continually lift vp his heart in prayer, and thankſgiuing to God? and where is that man or woman that feeles the power of faith in time of temptation effectuall to withſtand ſinne, yea to ſtriue againſt the beſt pleaſing ſinne, and to carry the heart againſt that ſin, which his heart naturally loueth, liketh, and much affecteth? nay who is it almoſt, that is not carried with the full ſwinge of his owne heart, and with much pleaſure to the committing of his beſt beloued ſinne? it may be there is in a man ſometimes a conflict betweene his conſcience and affection, which indeed may be in natural, and wicked men, but where is he whoſe heart is carried againſt the naturall inclination of it? for that is a fruit of grace, I leaue it to our owne examination, and this my ſpeech to the bleſſing of God, and further to bee thought on by our ſelues, and that wee may bee mooued to ioyne to our knowledge of Chriſt, and of his benefites, not an hollow but a true apprehenſion and application of them, which euer receiues ſtrength from Chriſt, both to accompliſh good, and to reſiſt euill; let vs remember that nothing but a ſound and ſolide faith ſhall ſtand vs in ſteed, at the hower of death, or at the great day of the Lord, let a mans outward and ciuill carriage bee neuer ſo excellent, yea if hee could match the righteouſneſſe of the Scribes and Phariſies, which for outward ſhew was without any exception, yet if hee haue not a righteouſneſſe exceeding that, euen the righteouſneſſe of a ſound and ſolid faith, hee can neuer bee ſaued Mat.5.20.

The next thing we are to marke from the words of the Apoſtle is, that hee ſets out the ſolidneſſe of the faith of the Coloſſians, together with the obiect of it, (namely) Chriſt (your ſtedfaſt faith in Chriſt) which phraſe cannot with any likelihood at all, bee taken, for giuing credit to the things ſpoken by, or of Chriſt, but for iuſtifying faith.

Hence I will but call to minde a point I haue heeretofore handled, it is worthy often to be remembred (namely) this.

Doct. 10. True iuſtifying faith is bounded and ſet on Chriſt Ieſus onely.

That true iuſtifying faith is bounded and ſet on Ieſus Chriſt onely, hee is the proper obiect of it, howſoeuer Faith in a generall ſence and reference reſpecteth the whole worde of God, yet as it is an inſtrument of iuſtification, it beholdeth the ſpeciall mercy of God in Ieſus Chriſt, and doth apprehend and apply Chriſt and his merits.

*Vſe.*1. Faith as a vertue or for the dignity either of it ſelfe or of any action of it doth not iuſtifie.

Hence it is called the Faith of Ieſus, Romanes 3.26. and this is carefully to bee obſerued, becauſe in this reſpect onely is faith ſaide to iuſtifie, faith doth not iuſtifie any thing at all as it is a grace wrought in the heart, or for the dignity and worthineſſe, either of it ſelfe, or any other action of it, but onely by relation to Ieſus Chriſt, becauſe it takes ſtedfaſt hould of Chriſt, and doth truely apprehend and apply his perfect righteouſnes and merits.

The Church of Rome acknowledgeth faith to iuſtifie, but how? forſooth as an excellent vertue bringing forth many gratious motions in the heart, as a feare of hell a loue of God, a conſideration and deſire of life eternall, and ſo making worthy *ex congruo* (as they ſpeake) to receiue grace and iuſtification, which is a doctrine diuelliſh and dangerous, and flat contrary to the trueth of the word of God, Rom. 3.27. 28. the Apoſtle oppoſeth beleeuing, and working, faith, and workes, therefore faith as a worke or vertue doth not iuſtifie, for then the Apoſtles oppoſition were ouerthrowen, then beleeuing and working might ſtand together, which are made oppoſite in the act of iuſtification in Gods ſight.

Vſe. 2. Againſt the rebelling pride of our nature.

Againe, this is to be marked of vs, that faith doth iuſtifie onely by relation to Chriſt, to keepe downe the rebelling pride of our nature, it is the pride of our corrupt nature, to looke for iuſtification, and ſaluation by ſomething in our ſelues, if men liue orderly in ciuill faſhion, hurt none and doe good to many, then they thinke, they cannot chuſe but goe to Heauen, thus doth the Diuell teach them to goe beyond the doctrine of the holy Ghoſt; hee hath taught that good life and conuerſation ſerues as an euidence, and neceſſary proofe of faith in the bloud of Chriſt, by whom wee are iuſtified, and the Diuell hee teacheth to aduance it higher, euen to ſhoulder out Gods grace, and the merits of Chriſt in our iuſtification, wee muſt remember what the Apoſtle hath taught vs, Gal. 5.4. if wee looke to bee iuſtified by any thing in our ſelues, wee are aboliſhed from Chriſt, we muſt therefore in the caſe of iuſtification; caſt from us all confidence in any thing, that is in our ſelues be it faith, or whatſoeuer it is, iudge our ſelues, condemne our ſelues, in regard of any thing in vs, and plead nothing but mercy and forgiueneſſe, we muſt goe out of our ſelues, and fixe our faith vpon Ieſus Chriſt, and be perſwaded in our hearts, that his death is our ranſome, his righteouſneſſe, our righteouſneſſe, make him our perfect Sauiour and Redeemer, and build vpon him as a rock that neuer can be ſhaken.

VER. 6. *As yee haue therefore receiued Chriſt Ieſus the Lord, ſo walke in him. &c.*

This verſe, together with the ſeauenth, as they haue reference to the generall propoſition layd downe verſe 3. that in Chriſt all things needefull to ſaluation are to bee found, they containe an exhortation to cleaue to Chriſt, as the onely way to life, the onely root and foundation of all true happineſſe and comfort, therefore the Apoſtle ſayth, walke in him, rooted and built in him, and ſtabliſhed in the faith as ye haue beene taught, &c. but as this 6. verſe hath more neere connexion with the verſe immediately going before, it is inferred vpon it, as an exhortation to the Coloſſians, to goe on in Chriſt as they had begunne, both in faith and in good life, expreſſed in the words (*walke in him*) together with the manner how they were to walke in him (namely) as they had receiued Chriſt Ieſus, who is further ſet out by his title (Lord) and that with an *emphaſis* with addition of the article (τὸν) the Lord, or that Lord.

Interpretation. Let vs come to examine the words of this verſe (*as yee haue receiued Chriſt*) (that is) as ye haue beleeued in Chriſt, for the Apoſtle hauing ſpoken of the ſound faith of the Coloſſians in the verſe before, he infers vpon it, as ye haue therefore receiued Chriſt Ieſus the Lord, ſo walke in him, and theſe two being thus conioyned by the Apoſtle, wee cannot but vnderſtand by receiuing Chriſt, beleeuing in him. 1. Cor. 15. 12. wee finde the taken promiſcually, in common, as hauing both one ſence and ſignification, in the firſt verſe it is ſayd, the Goſpell which ye haue receiued and verſe the 2. except ye haue beleeued in vaine, the Apoſtle makes them of equall ſence and ſignification (*the Lord*) (that is) the onely true Lord, and perfect Sauiour, by way of diſtinction, to put difference betweene the true Chriſt preached by the Apoſtle, and a falſe counterfet Chriſt taught by falſe teachers, (*ſo walke*) (that is) ſo liue, it is a knowen phraſe of Scripture to put walking for liuing, but with this addition (in him) it implies thus much, that they ſhould goe on in their faith in Chriſt, and lead their liues by faith in him, and by the motion of his ſpirit according to his will, for that is to walk in Chriſt, as to walk in the law and commandements of God, is to frame the life according to the preſcription of his law and commandements; thus then theſe words are to be conceiued, as if the Apoſtle had ſayd.

As yee haue therefore beleeued in Chriſt Ieſus, that only true Lord and perfect Sauiour, ſo goe on in your faith, and liue by your faith in him, by the motion of his ſpirit according to his will.

Now from this ver. in generall, in that the Apoſtle doth exhort the Coloſſians to goe on in faith as they had begunne, is offered to our conſideration this generall concluſion.

Doct. 1. As we haue begunne in any grace ſo are we to goe on in the ſame.

That as we haue begun in any grace, be it faith, the feare of God, humility, or any other, ſo are we to goe on in the ſame as we grow in yeeres, ſo are we to grow in grace, the Pſalmiſt ſaith of ſuch as be planted in the Lords houſe, they ſtill bring forth fruit in their age Pſal. 29. 14. and there is reaſon for it.

Reaſon.

Becauſe where grace is truely wrought, it extends it ſelfe not onely to all the powers of the ſoule, but to all the parts of the life, and this is a maine difference betweene grace truely wrought and the counterfet ſhew of it.

The one holdeth out and encreaſeth, and the other is temporary, and vaniſhing as the morning dew, as the Prophet ſpeakes, Hoſ. 6. 4.

The holy Ghoſt doth often vrge this vpon vs, that wee are to grow in grace, teaching thereby the neceſſity of this duty, therefore let no man think much to heare of it often, for I doe but now remember vnto you that which heretofore I haue handled at large, and the rather I recall it to minde, becauſe many are much wanting in this duety, as

Vſe. Reproofe of ſuch as grow not in grace as they grow in yeeres.

men grow in yeeres, ſo they grow, not in grace, but in loue and affection to the things of this world, who are more ignorant of the things of God, then commonly ſome of great yeeres? who are more couetous then they? who are more auerſe and backeward to euery good duty, and euery good action? it is needfull then we ſhould after bee put in minde of this, that as we grow in yeeres ſo we are to grow in grace, therefore to adde ſomething to that which heertofore hath beene ſayd to this purpoſe, let vs firſt remember what *Solomon* ſayth, Prou. 16. 31. age is a crowne of glory, when it is found in the way of righteouſneſſe, not when it is begunne, but when it is continued in that way, then it is honourable; what is it then, found in the way of ſinne? ſurely, farre from honourable, it is then baſe and contemptible, aged perſons found ignorant and ſinnefull, forfeit and loſe the reuerence and reſpect that ſhould bee giuen them amongſt men.

2.Tim.4.10. Coloſſ.4.14.

Againe, let it bee thought on, that it is a forfeiture and loſſe of Gods fauour, when aged perſons are found in the way of ſinne, what they haue beene in times paſt it skils not, if they haue beene forward in the feare of God heeretofore, and now are wholly fallen away, and with *Demas* embrace this preſent world, if they haue wholly loſt their firſt loue, zeale, &c, the Lord will take them as hee findes them, Mat. 24. 46. that ſeruant is bleſſed whom his maſter at his comming ſhall finde doing his duty, but as it followeth ver. 48. if that euill ſeruant ſhall ſay in his heart, my maſter doth deferre his comming, his maſter will take him as he findes him, all the righteouſneſſe men haue done, ſhall not be remembred, if the Lord finde them doing wickedly, as appeares plainely, Ezek. 18. 24. and indeed it ſhall ſtand vp in iudgement againſt them: if then we would not loſe the honour that of right is due from men to old age, if we would not forfeit the fauour of God, & being found by him in the way of ſin, encreaſe the waight of our iudgment, let vs labour to grow in grace as we grow in yeeres, and as we goe before others in age, ſo let vs exceede them in the graces of Gods ſpirit.

The next thing we are to marke, is the inference of this verſe vpon the former, it depending on the former, as a concluſion, and exhortation grounded vpon it, the Apoſtle ſaith, he ſaw in his Spirit the ſtedfaſt faith of the Coloſſians, and vpon that doth inferre this exhortation, therefore as you haue receiued Chriſt Ieſus the Lord ſo walke in him.

Firſt he ſheweth they were ſound in faith, and then doth wiſh and exhort them to goe on as they had begun.

Hence we may gather.

Doct. 2. Proceeding and going on in religious muſt be vpon a good groũd.

“ That proceeding and going on in religion muſt bee
“ vpon a good ground, and a good beginning, men are not
“ generally to proceed in religion as they haue begun how
“ ſoeuer, but hauing begun well and in the truth, then they
“ are to goe on.

Note.

Vſe. Our ſeparation from the Papiſts iuſtified.

For why ? there may bee a beginning in errour, and to go on in errour being conuinced by euidence of the truth is obſtinacy, & if the error be in the foundation of religion, it is hereſie, and to go on, yea, to run with ſpeed out of the way, it were better to turne backe, euen zeale it ſelfe, earneſt loue of religion, and of ſuch as are religious, it muſt be bounded and kept within a right compaſſe, it muſt be ſquared by the rule of the Apoſtle Gal. 4. 18. it is a good thing to loue earneſtly alwayes in a good thing &c. this beeing ſo, the Papiſts haue no reaſon to open their mouths, and to cry out againſt vs for our ſeparation from them, becauſe wee walke not in that religion our forefathers receiued of them, and becauſe we hold not communion with them in their idolatry and ſuperſtition for that were to goe on in a wrong way, I know they brand vs with the marke of Heretickes, in forſaking (as they ſay) the Catholicke ſociety, but they are eaſily anſwered, that wee haue ſeparated our ſelues not from the Catholique Church of Chriſt, but from the malignant Antichriſtian ſynagogue

gogue of Rome, and haue gone out of Babylon, as the holy Ghoſt hath commanded Reuel. 18.4 that wee ſhould not communicate with her in her ſinnes, and ſo bee partakers of her plagues.

Ob. But (ſay they) do you think all that communicate with the Church of Rome, being (as you ſay) Babylon, are liable to the plagues of Babylon? what ſay you then to your own forefathers who liued & died in the time of popery? will yet ſay they were all caſt away and condemned? ſee the cunning of theſe men to bleare the eyes of the world, and at this doe many weake and ſimple Chriſtians ſtumble.

Anſ. I anſwer them no, we are not ſo to thinke, that were to ſtep vp into Gods iudgement ſeat, and to limit the power, and goodneſſe of our moſt powerfull and gracious God, we are to perſwade our ſelues, that at one time or other, & by one way or other, the Lord gaue light, and an holy departure in his truth, to as many as did belong in his election, euen in the middeſt of the darkneſſe of popery, we find it in the booke of God, *Melchiſedecke*, *Naaman* the Aſſyrian, *Cornelius* and others, hauing (for any thing we know) ſmall or no means of true knowledge, yet by the working Spirit of a gracious God, were mercifully pulled out of ignorance, and worſhipped the true God, therefore wee are comfortably to hope of our forefathers liuing in time of ignorance that they found mercy with the Lord, & to this purpoſe we haue an excellent place, Reuel. 9.4. where it is ſayd, it was commanded to the Locuſts riſing out of the ſmoke of the pit, that they ſhould not hurt the graſſe of the earth, neither any greene thing, neither any tree: but only thoſe men which haue not the ſeale of God in their foreheads. A ſweet teſtimony of the power and mercy of our moſt gracious God, who can, and no doubt did, euen when Antichriſt was at his height, and in the middeſt of his Romiſh Locuſts, preſerue his choſen from hurt by thē, to their deſtruction. We ſee then how we may with comfort ſort anſwer the cauilling queſtiō of the popiſh ſort touching the ſtate of our forefathers, we ſee alſo our ſeparation from their heretiall ſynagogue iuſtified.

Heere againe we are to marke the phraſe of the Apoſtle, he ſayth not, as ye haue beleeued, but as as ye haue receiued, thus he ſets out the nature of trge faith.

Doct. 3.
True faith is a receiuing of Christ with al his benefits.

That true faith it a receiuing of Chriſt with all his benefits, and this is confirmed by that Ioh. 1. 12. As many as receiued him, to them he gaue power to bee the ſonnes of God, euen to them that beleeue in his name, where we ſee beleeuing and receiuing Chriſt are made both one; and this is a matter of great comfort to all that truely beleeue in Chriſt, they by faith doe really receiue Chriſt, they doe it not (as the Papiſts cauill) in meere imagination, but really they receiue him, and ſo ſtand truely and really iuſt in Gods ſight by Chriſt his righteouſneſſe, being imputed vnto them, and receiued by them, now this comfort the Papiſts labour to wreſt from vs, and againſt it they reaſon thus.

Vſe.
Comfort to all that truely beleeue in Chriſt.

Obiection.

If a beeleeuer bee truely and really iuſt by Chriſt his righteouſneſſe imputed and receiued, then was Chriſt truly and really a ſinner by our ſinnes layd on him, for you will not ſay, he was a ſinner by infuſion of ſinne, but by ſin imputed to him, now (ſay they) that cannot be, that hee was truely a ſinner by ſinne imputed vnto him, for hee is not truely a ſinner that payes the debt of ſinne, an innocent and iuſt man may doe that, but he is truely a ſinner, that either hath ſinne truely in him, or is ſo by imputation ſtrucken, that the ſinnes are made his owne really, and he in all reſpects to bee dealt withall, as if he had ſinned himſelfe, but to ſay that Chriſt was ſo a ſinner, is to ſay, he was auerted from God, the ſlaue of the Diuell, & ſonne of perdition, which is blaſphemy.

Anſw.

I anſwer, he is truely a debtour that vndertakes the debt of another, and of his owne accord bindes himſelfe to pay the debt, and thus did Chriſt, he willingly vndertook the debt of Gods choſen, and ſo become truely a debtour for them.

Againe it is no blaſphemy to ſay that Chriſt hauing our ſinnes on him, was in that reſpect to God for vs, as euery one of vs is in himſelfe to God, they are the words of the Apoſtle Gal. 3. 13, that hee became a curſe for vs &c. and ſo redeemed vs from the curſe of the Law, therefore let not the Papiſts thinke to wring this ground of comfort from vs, that Chriſt willingly vndertaking to ſatisfie for our ſinnes, became truly a ſinner, by our ſinnes laid vpon him, and wee againe became truely righteous by his righteouſneſſe receiued by true faith, the comfort of this will neuer faile vs.

The next thing we are to marke in this verſe is, that the Apoſtle ſayth, the Coloſſians receiued Chriſt Ieſus (the Lord) adding theſe words (the Lord) by way of diſtinction, to put a difference betweene the true and falſe Chriſt, for falſe teachers preached Chriſt Ieſus, onely as the ſonne of *Dauid*, and ioyned *Moſes* vnto him, and made a mixture of the Law and the Goſpell, and vrged circumciſion as neceſſary to ſaluation, but the true Apoſtle taught Chriſt Ieſus as the onely true Lord and Sauiour, and ſo the Coloſſians receiued him, hence I gather.

Doct. 4.
Chriſt muſt be taught and receiued as the only Lord of life and as a perfect Sauior

That Chriſt muſt be taught, and muſt be receiued with due reſpect of his glory, as the onely Lord of life, and as a perfect Sauiour, or elſe he is not taught, nor receiued, as he ought to be, wee finde Act. 3. 14. 15. Saint *Peter* in his ſermon giues him theſe titles, the holy one, and the iuſt, the Lord of life whom God hath raiſed from the dead &c. and that iuſtly, he being properly, and by nature holy and iuſt, and making all his members ſo, and he being the authour and giuer of life and glory, and ſo is he to bee taught and ſo to be receiued; Saint *Iude* in his Epiſtle verſe the 4. ſaith that certaine intruding deceiuers did deny Chriſt Ieſus, and marke how hee deſcribes him, that onely ruler who is God and our Lord Ieſus Chriſt, for ſo the words are to be read.

Now this I note to let vs ſee that the Papiſts are in this regard blame woorthy, and iuſtly to bee taxed, they teach and profeſſe Chriſt to bee a Sauiour, yet not a perfect Sauiour in himſelfe by merit, but a Sauiour in vs, and indeede onely an inſtrument of Saluation, giuing vs grace to merit, our owne Saluation, for they teach that through his merits, God doth poure into euery true Chriſtian a particular iuſtice or righteouſneſſe, whereby he is ſanctified and made able to doe good workes, and to merit eternall life; they be their owne words; and ſo they derogate & detract much from the glory of Chriſt, yet they are not or at the leaſt ſeem not ſo perſwaded, they would make the world beleeue they honor Chriſt, much more by their doctrine then we do by ours, though we teach that Chriſt is a perfect Sauiour in himſelfe, in regard of merit, and that only our faith doth apprehend and apply his perfect righteouſneſſe & merit, they plead thus for themſelues.

Vſe. Confutation of the Papiſts.

Obiect.

Say they, power giuen to vs throgh the merits of Chriſt to merit our owne ſaluation, it is a greater gift then faith to lay hold on his merits to our iuſtification, it is a greater gift to make vs able to merit our own ſaluation, then to giue vs faith to apprehend the merit of Chriſt to our iuſtification and ſaluation, and ſo it doth more magnifie the merit of Chriſt, for the greater the gift is, the greater is the glory of the giuer, therefore (ſay they) our doctrine doth more honour Chriſt then yours, to this I anſwer. Firſt, they muſt prooue out of the word of God, that ſuch power is giuen thẽ, which they are neuer able to do, before they make cõpariſon betweene that power & faith. Againe I anſwer thẽ, it is a greater gift of God to vouchſafe vs eternall life without any deſert of ours thẽ to make vs able to deſerue it, it is more for the glory of God, and it doth more magnifie Gods grace and Chriſt his merits, that wee ſhould haue euerlaſting life of the free gift of God, through the merits of Chriſt apprehended & applied by faith, then of our deſeruing by his gift, therefore it is a meere cauill and ſhift

Anſw.

of the Papiſts, thus to plead for defence of their doctrine and we are to renounce it, as much derogating and detracting from the glory of our onely Lord and perfect Sauiour Chriſt Ieſus.

Come we to the laſt words of this verſe (*ſo walke in him*) In that the Apoſtle doth teſtifie of the Coloſſians in the verſe before, that they had ſtedfaſt faith in Chriſt, and in this verſe, that they had receiued and truly beleeued Chriſt and vpon this doth exhort them to walke on by their faith we are taught.

Doct. 5. True beleeuers muſt not only beleeue in Chriſt but muſt alſo liue in Chriſt by faith and by the motiue of the Spirit.

That a good Chriſtian muſt not only beleeue in Chriſt, & by his faith receiue Chriſt, & his benefits, for remiſſion of his ſinnes, & to his iuſtification, but his whole life muſt bee a walking and going on in that faith ; a true Chriſtian muſt not onely beleeue in Chriſt, but he muſt alſo liue in Chriſt by faith and by the motion of his Spirit, wee haue this further prooued vnto vs by the example of our Apoſtle Gal. 2. 20. he ſayth, that Chriſt liued in him (that is) by his ſpirit and in that, that he liued in the fleſh, hee liued by faith in the ſonne of God, Gal. 3. 11. hee makes it generall citing the words of the Prophet, that the iuſt ſhall liue by faith, and Rom. the 8. 1. hee ſayth, ſuch as are in Chriſt, walke not after the fleſh but after the ſpirit, and indeede as many as beleeue in Chriſt to their iuſtification, muſt alſo liue in him by faith, and finde him powerfull in them by Spirit, to their ſanctification.

How wee are to liue by faith in Chriſt in our generall calling as Chriſtians, & in our particular places and callings.

The poynt no doubt is cleere, for the truth of it; yet happily ſome may deſire to bee more particularly enformed touching this duty, and may demand how they are to liue by their faith in Chriſt, the generall being not ſo eaſie to be vnderſtood ; know therefore for our better and more ſpeciall inſtruction in this poynt, that our faith in Chriſt, muſt ſhew it ſelfe powerfull, not onely in our iuſtification in the ſight of God, and in our inward renouation, faith purifying the heart Act. 15. 9. which things are not ſo ſenſible and eaſie to bee diſcerned, but wee are to walke by our faith in

Chriſt, our faith is to bee working in our outward actions both of religion, and generall calling, as we are Chriſtians, and in the outward actions of our particular places and callings.

Queſt.

How is that may ſome ſay?

Anſw.

I anſwer, when faith makes vs doe the workes of our callings in hearty and ſincere obedience to Gods commandements, with diligence and with prayer in quietnes and contentment, referring the ſucceſſe of our labours to the Lord, when we labour in our callings therein to obey the commandements of God & do our office with diligence, calling on God for a bleſſing on our labour, and for the iſſue of our labours we reſt our ſelues vpon the promiſe of the Lord, Heb. 13. 5. I will not faile thee, neither forſake thee, then we walke by faith in the outward workes of our particular callings.

How faith muſt be powerfull in our outward croſſes & afflictions.

Againe, our faith is to ſhewe it ſelfe powerfull in our outward croſſes and afflictions that befall vs in our bodies or goods, wee are then by faith to rely vpon that promiſe of God, 1. Cor. 10. 12. that the Lord will either giue ſtrength to beare them, or deliuerance out of them, and though temporary things faile vs, yet we are by faith to retaine hope of mercy and of life eternall, and to wait on the good pleaſure of the Lord for our deliuerance, the Prophet ſayth, Iſa. 28. 16. he that beleeueth ſhall not make haſte; thus we ſee in ſome part how we are to liue by our faith in Chriſt, in regard of our outward actions, both of religion and of our particular callings, and in the outward afflictions of this life.

Vſe.

Reprofe of them who liue not by faith in Chriſt

And theſe things I rather inſiſt in, which are things more ſenſible and familiar, that heereby wee may trie our ſelues whether wee walke in Chriſt, and liue by faith in him or no, and if by theſe things wee try our ſelues, we ſhall finde that many of vs come ſhort of this duty, for why? doe not moſt amongſt vs ſpend their dayes in the cares of this world? they care not onely to doe the workes of their callings, which is commendable, but they care for the iſſue of their labors, which belongs only to God, and theſe cares, ſo take vp their hearts, that no good thing can enter into thē, & do not many ſeem to truſt in God ſo long as it pleaſeth him to vouchſafe vnto thē the means of life, & maintenance but if theſe be taken away then they are confounded in themſelues, as if there were no God to care for them ; is this a life of faith ? no, no, this is to liue by ſence, like bruit beaſts, this is not to truſt God vppon his word and promiſe, but vpon his pawne, like the diſtruſtfull vſurer, who will not truſt a man without ſome ſpecialty, or ſome pawne, ſo if the Lord pleaſe to lay downe his pawne as mony, goods, lands &c. and leaue them in our hands, wee truſt him ; but if theſe bee taken from vs, wee doubt of his prouidence and goodneſſe, and breake out into diſtemperd ſpeeches, yea, ſome are ſo diſtruſtfull of the prouidence of God, that they think when they haue plenty of outward things, if they ſhould bee ſomewhat liberall towards good vſes, then they and theirs might happily be brought to want, ſee how cunning our owne corruption is to deceiue vs, what is this but to prooue againſt our ſelues, that we are not the children of God, for wee know wicked men are tender ouer their owne children, euen beares and lyons prouide for their yoong, ſhall then the God of all goodneſſe withdraw his hand from helping his ſonnes & daughters, and making ſupply with intereſt of that they giue to a good vſe, it is not poſſible, let vs then be better aduiſed ; & that we may be ſtird vp to this duty now deliuered, know wee this for a truth, if our faith bee not in ſome meaſure powerfull in all actions and paſſions of our liues wee yet beleeue not in Chriſt to our iuſtification, but wee are yet in our ſinnes, and our caſe as yet is damnable for without queſtion, as many as haue receiued Chriſt Ieſus by faith to their iuſtification, cannot but feel the power of that faith to their renouation, and in the whole courſe of their liues; let them as many as hold themſelues intereſſed in the bloud of Ieſus Chriſt, labour to feele the power of their faith in ſuch things as they may beſt iudge of it, as in the outward actions of religion, and of their particular places & callings & in the outward afflictions that befall thẽ.

When all things in this world, friends and meanes, yea, health and ſtrength faile vs, yet let vs then by faith reſt on the promiſe of God, and certainely hope for mercy and life eternall, that ſo we may liue by faith, and may alſo die by faith, and both in life and death finde comfort in this, that we are truly iuſtified, and within the compaſſe of Gods ſpeciall loue aod fauour in Ieſus Chriſt.

VER. 7. *Rooted and built in him, and ſtabliſhed in the faith, as ye haue beene taught, abounding therin with thankeſgiuing.*

This verſe contains an amplification of the maner how the Coloſſians were to walk in Chriſt (namely) not only as they had receiued him, but in reſpect of themſelues that they ſhould goe on in him with conſtancy, and with a ſettled courſe, expreſſed firſt in thoſe metaphoricell termes (*rooted and built in him*) and then more plainely, (*ſtabliſhed in the faith*) and the Apoſtle hauing made mention of faith which is a word comprehending many ſorts vnder it, ſubioynes an explication of it, what faith he meant, (namely) that faith of Chriſt, which they had beene truely taught, (*as ye haue beene taught.*)

And againe, that they ſhould bee ſo farre from beeing deficient and failing in the fruites of that faith that they ſhould on the contrary, abound in them, and that with alacrity and cheerefulneſſe of minde, ſet out by the effect of it, (namely) thankeſgiuing (*abounding therin with thankſgiuing*) Thus we haue the connexion of this ver. with the former, & the generall matter contained in it; come wee to the word of it, and firſt of the words, *Rooted and built in him.* Theſe words are metaphoricall and borrowed one from

Interpretation.

from trees and plants, that as trees and plants not onely grow vpon their roots, but are ſtrong and able to endure the force of windes and weather, according as they are rooted, ſo the Apoſtle would haue the Coloſſians, and all true beleeuers, being engrafted into Chriſt by faith, and growing vp as branches frō him, as a root that cānot be looſened to be conſtant and ſtrong in their faith. The ſecond metaphor is taken from houſes & buildings, and in ſubſtance doth ſignifie as much as the firſt, that as houſes ſet vpon a ſtrong foundation, are firme, and ſtand without falling in the greateſt violence of winde or water, ſo the Apoſtle would haue true beleeuers being built on Chriſt the foundation of his Church: or rather in Chriſt as the Apoſtle ſayth heere, and Epheſ. 2. the laſt ver. (to put a difference betweene earthly and ſpirituall buildings) a foundation that neuer can be ſhaken, to be firme and ſtedfaſt in Chriſt and the meaning of the Apoſtle is this.

That they ſhould walke and grow ſtrongly and firmely in Chriſt, ſo as no temptation or affliction ſhould be able to remooue them from him; euen as trees well and deepely rooted, and as houſes ſet vpon ſure, firme and immoueable foundations, which neither winde nor weather can ouerturne and throw downe.

Now here paſſing by that doctrine of conſtancy in faith of which I ſhall haue more fit occaſion to ſpeake when I come to handle the next words, the firſt thing wee are to marke is, that the Apoſtle was not content to exhort the Coloſſians to walke on in Chriſt, but he addes further *rooted and built in him,* that they ſhould walk in Chriſt, as thoſe that are rooted and built in him, hence the Apoſtle by implication doth giue vs to vnderſtand.

Doct. 1. Some ſeeme to walke in Chriſt and yet are not rooted and built in him.

That ſome men ſeeme to walke in Chriſt, & yet indeed are not rooted and built in him, miſtake mee not, I ſay not that ſome doe truely walke in Chriſt, and yet are not rooted and built in him, for certainely as many as truly walke and liue by their faith in Chriſt, are rooted and built in him, but I ſay ſome ſeeme to walke in Chriſt, and yet they are not rooted and built in him, thus much the continuance of the Apoſtles exhortation in theſe words doth imply, he adding to his exhortation (walke in Chriſt) rooted and built in him, doth thereby intend the good of the Coloſſians, that they ſhould walke in Chriſt, as thoſe that were rooted and built in him, and withall doth intimate vnto vs, that men may ſeeme to walke in Chriſt, and yet not bee rooted and built in him, nor bee able to ſtand without falling in time of triall, when they ſhall be tried either by cunning deceuers, or open & violent perſecutors, ſome ſeeme to walke in Chriſt, & yet they are not able to ſtand in time of ſuch triall, & this is further prooued vnto vs by the ſecond ſort of hearers in the Parable, ſome heare the word, and incontinently receiue it with ioy, and yet haue no root in themſelues, & dure but a ſeaſon, for as ſoon as tribulation or perſecution cōmeth, becauſe of the word, by & by they are offended, yea, temporary beleeuers there ſpoken of, not only know the word, aſſent to the truth of it, profeſſe it & reioyce in in it, yea, in the ſauing promiſe without effectuall application, but being pricked forward with deſire of praiſe, profit or ſome other ſiniſter reſpect, bring forth ſome kind of ſeeming fruits, yet ſaith our Sauiour they haue no root in themſelues, and dure but a ſeaſon, they are like corne growing on the houſe top, and as ſoone as tribulation or perſecution commeth, becauſe of the word, they are offended and ſtart aſide.

Mat.13.20.21

This being ſo, it concerneth as many as perſwade our ſelues that we walke in Chriſt, and liue by faith in him, to looke that our faith bee not a temporary faith, but ſuch a faith as is well rooted and built in Chriſt, and ſuch as will ſtand ſtrong and ſtedfaſt in time of triall.

Vſe.
Such as perſwade themſelues they liue by faith in Chriſt muſt looke that their faith bee ſo rooted and built in Chriſt as in time of triall it will not fail them.

Some may ſay, how ſhall we know that, how ſhall wee now (before triall and trouble come vpon vs) know that our faith is ſo rooted and built in Chriſt, that in time of triall it will ſtand faſt and not faile vs.

Anſw. I anſwere, wee ſhall know it by this, if ſo bee wee finde our ſelues now able by grace, and by the ſtrength of faith, to withſtand ſtrong temptations to ſinne, euen ſuch as doe moſt fit our naturall inclinations, if wee now beeing out of triall, by outward trouble, doe finde our faith a ſhield as the Apoſtle calles it, Epheſ. 6. 15. to quench all the fiery darts of the wicked, euen ſudden, ſtrong and dangerous temptations, then doubtleſſe our owne faith is well rooted, and in time of triall by outward trouble we may bee ſure it will not faile vs, but wee ſhall bee able to ſtand out, if now in time of outward proſperity wee bee ledde away to vanity, to pride, to ſelfe conceipt, or to any other ſinne, when triall comes, certainly wee ſhall fall away, and this is to bee thought on and conſidered. I am perſwaded if men did daily examine themſelues, I meane ſuch as haue bin tried by ſeducement of impoſters, and cunning deceiuers, and haue yeelded & fallen away to Browniſme, or Papiſme, *if they ſhould call* Note. *themſelues to account, they ſhould find that* they were neuer able by the ſtrength of faith to ouercome ſome known ſin, as of pride, of ſelfe conceit, or the like, and ſo by the iuſt iudgement of God haue bin left to themſelues, and being ſo left, haue fallen, and made it manifeſt, and cleare to the world, that though they ſeemed to walke in Chriſt, and haply with great forwardnes, yet (indeede) their faith was neuer rooted and built in him, if then we would be aſſured that our faith is ſo rooted in Chriſt, that in time of triall, either by ſeducement, or open perſecution, it will not faile vs, let vs before ſuch trial, labour to find and feele our faith ſtrong to withſtand temptation to known ſins, if we finde our faith ſtedfaſt, and able to ſtand againſt the aſſaults of Satan in time of proſperity, then doubtleſſe we ſhalll find it ſtrong and neuer failing in time of triall by outward trouble or any aduerſity whatſoeuer.

The next thing wee are to obſerue from theſe words is that Chriſt is compared to a roote and a foundation in reſpect of his members,in that the Apoſtle ſaith,they muſt be rooted and built in him,hence we may conclude.

Doctr.2. Christ giues both ſap and ſafety to al his members.

That Chriſt giues both ſap and ſafety to all his members, there is no danger of any hurt to them that grow by faith in Ieſus Chriſt,the root of the talleſt cedar, or ſtrongeſt oake cannot defend the branches, or the body from hurt,the wind may breake off the branches, the axe may cut downe the body without reſiſtance; but Chriſt the root of al his members,being all-ſufficient,& omnipotent doth miniſter vnto them as much ſafety,as ſap, ſo that no ſtorme nor tempeſt,no force nor weapon,can ſeparate the leaſt of his members from him,nor any way hurt them.

Reaſon.

Conſider wee the reaſons of it, which are chiefly theſe two.

1. Firſt,Chriſt doth remoue from his members that which is the cauſe of all hurt,and danger,(namely)ſinne,he takes away the guiltineſſe, and puniſhment of ſinne, by his ſuffering Rom.8.1. and the power of it by his grace, therfore what hurt may they feare.

2. Againe, as many as haue Chriſt for their roote, haue God his Father for their dreſſer and keeper, Iohn 15,1.2. therefore if any thing bee hurtfull in them, hee takes it away; if any thing wanting hee ſupplies it, if violence bee offered them, hee withſtands it, and euen thus the Lord ſpeakes of himſelfe, Iſay 27. 3. ſing (ſaith hee)of the vineyard of redde wine, I the Lord doe keepe it, I will water it euery moment leaſt any aſſayle it, I will keepe it night and day. What then canſt thou hurt the Lords vine or any branch of it.

Ob. *Some may ſay, none are more ſubiect to miſeries*, troubles,and dangers,then they that be the members of Chriſt, daily experience ſhewes it.

Anſ. Though they bee ſo,yet thoſe miſeries that befall them bee not hurtfull vnto them; death it ſelfe hath loſt his ſting thorough Chriſt, and therefore not any other miſery can hurt or moleſt them that belong to Chriſt; the troubles that befall them are teſtimonies of Gods loue; and not of his anger; would wee then haue our harts at liberty, free from dread of all hurt that may befall vs, eſpecially in the time of ſome common calamity.

Vſe.
Wee muſt draw our ſafety from the ſame root frõ whence we deriue our ſaluation.

We muſt then draw all our ſafety from whence we deriue our ſaluation, euen from the Lord Ieſus our Sauiour, from our being in him and growing in him, and our communion with him, without this, all the means in the world will not ſecure vs from hurt, and deliuer vs from plagues, and iudgements, no; Gods owne hand will not comfort vs without reſpect had to this, that wee are members of Chriſt, ſuch as bee out of Chriſt, and vnbeleeuers, haue the wrath of God, his threatnings, his oath, and his hand againſt them, and what hand or ſtrength can defend them, on the contrary, true beleeuers are ſo free from danger of any hurt, that though Satan, and his inſtruments, would yet they can do nothing, that may hurt them, yea I may be bold to ſay (if I be rightly vnderſtood) that God himſelfe can do nothing to their hurt, becauſe he will not, and ſo vnderſtand my ſpeech of his actuall power, for his will and actuall power, are of equall extent, the one goeth not further then the other, and ſo I ſay God himſelfe can doe nothing that may hurt them; which is a great comfort to all true beleeuers; let vs therefore labour to draw ſafely from the ſame root from whence we deriue our ſaluation, euen from Ieſus Chriſt our Sauiour, by being ingrafted into him, and rooted in him by faith, and then we ſhall bee ſafe, and free from danger of hurt, in the greateſt calamities that can be ſent amongſt vs.

Obſerue wee further that the Apoſtle ſaith, (rooted in Chriſt, and built in him) and not on Chriſt, which is a phraſe not vſuall in building, giuing vs to vnderſtand that true beleeuers are as *Peter* calls them, 1. Peter 2.5. liuing ſtones, liuing and growing in the foundation: hence I gather.

That all the members of Chriſt are fruitfull branches, &

as liuing ſtones receauing life; and grace from Chriſt,their roote and foundation, and therefore it is falſe which the Papiſts affirme,that hypocrites and ill liuers may be members of Chriſt, wicked men may be members of the viſible Church for a time,and of Chriſt ſacramentally,but not indeed,as many as are indeed, and truth,members of Chriſt receiue ſap from him,and bring forth fruits anſwerable to ſuch a roote.

*Doctr.*3. The true members of Chriſt are fruitful branches,and as liuing ſtones receiue grace and life from him.

Vſe. Hypocrites & ill liuers cannot be true members of Chriſt.

Come wee to thoſe wordes wherein the Apoſtle doth plainely expreſſe the meaning of his continued exhortation that the Coloſſians ſhould go on in faith,with conſtancy as they had begunne,hauing ſet it downe in words metaphoricall,wherof we haue ſpoken,he further propounds it in theſe plaine termes *ſtabliſhed* in the faith,together with an explanation what faith hee meanes (namely) that faith which they had beene taught, as ye haue beene taught)the word (ſtabliſhed) is not heere metaphoricall, as in cap. 1. 13. in the originall wee find two different words, the word heere is to be taken in the proper ſignification of it,and is as much as if the Apoſtle had ſaid,confirmed in the faith, ſo it is tranſlated 1.Cor.1.6. as the teſtimony of Ieſus Chriſt hath beene confirmed in you, the Apoſtles meaning then is briefly this, confirmed in the faith of Chriſt, or of the Goſpell,all is one in ſubſtance,as ye haue bene truly taught by the true teachers of the Goſpell.

Interpretation.

The firſt thing that is offered from theſe wordes to bee conſidered, is the conſtancy and ſtability of faith, in that the Apoſtle truely ſaith (ſtabliſhed in the Faith) the point is this.

That we are to be ſetled and confirmed in our knowledge, and faith of the Goſpell, wee are not to ſtand in a mammering, not knowing whether our faith be right, or wrong, but we are to be perſwaded in our hearts, it is the true faith of Ieſus Chriſt, we hold and profeſſe, and to be reſolued rather to forgo our liues, then to forſake it, and this is that which the Apoſtle doth inforce vpon the Corinthians

*Doctrin.*4. We are to bee perſwaded in our harts that the faith of Ieſus Chriſt wee hold and profeſſe is the true faith.

Epheſ.4.12.

rinthians: 1.Cor.16.13. ſaith he, ſtand faſt in the faith, &c. and againe Epheſ.4.12. he ſaith, it is one ſpeciall vſe of the miniſtery of the Goſpell, that Chriſt aſcending vp on high gaue gifts vnto men, ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, & ſome paſtors, and teachers for the gathering together of the Saints, for the worke of the miniſtery, & for the edification of the body of Chriſt, &c. that we hence-forth ſhould bee no more like children toſſed vp and downe altogether in vncertainty, but that we ſhould be ſetled in all points of religion, we profeſſe, and haue our hearts ſtabliſhed with grace, as we haue it Hebr. 13.9. the reaſon and ground of this that our knowledge and faith ſhould be thus ſetled and ſtabliſhed, is, becauſe it is knowledge and faith of the Goſpell, the eternall and vnchangeable word of God, and therefore it muſt be anſwerable to ſuch an obiect in ſome meaſure of conſtant and ſetled ſtability, farre be it then from vs (we now by Gods mercy profeſſing the true faith of Ieſus Chriſt) that wee ſhould be ſo vnſetled (as ſome are) in the principall points of religion, that euery cauill of any ſeducer ſhould driue vs from our hold, and make vs doubt whether we go right or wrong, let this be farre from vs to bee ſo light and wandering.

Reaſon.

Vſe. We are not to be vnſetled in the principall points of religion as ſome bee.

Queſtion.

Happily ſome may ſay how is it poſſible, how ſhould we be ſetled in that we hold, and beleeue, amidſt the multiplicity of opinions, and differences of iudgements, ſome are Papiſts, ſome Proteſtants, ſome hold one thing, and ſome another, how then can we be reſolued, it is the truth of God which we in our Church hold and profeſſe?

Anſwere:

I anſwer, wouldſt thou (indeed amidſt the diuerſity of opinions, be reſolued thou art in the right way, and that the Faith which thou doſt hould and profeſſe beeing the faith of this Church is the true faith of Ieſus Chriſt? looke thou that thine heart be vpright in the feare of God, that thou with an honeſt and good heart, heare, read, and meditate in the worde of God, and endeuour to practiſe that which thou knoweſt, and then thou ſhalt not bee left to ſhift for thy ſelfe, and to roule vp and downe in doubtfulnes, and vncertainty, for want of direction, but thou ſhalt then haue a faithfull guide and directer, within thine own breaſt, thine eares ſhall heare a voyce behind thee (as ſaith the Prophet Iſay, 30.21. euen the voyce of the ſpirit of God who is alwaies in them that are vpright and true hearted Chriſtians, ſaying this is the way, walke in it, for marke what the Lord promiſeth to them that faithfully ſerue him, Pſalme.25.12. What man is hee that feareth the Lorde? him will hee teach the way that hee ſhall chooſe.

Againe, conſider that excellent ſpeech of our Sauiour to this purpoſe Iohn 7. 17. if any man do the will of my Father, he ſhal know of the doctrine whether it be of God or whether I ſpeake of my ſelfe; he that is a doer of the will of God in true and ſincere obedience, he ſhall not be left in doubt, but ſhall be taught the truth by the Spirit of God, and fully reſolued of the ſame, and indeed if men bee left wauering and doubting whether they be in the right way or no, it is becauſe they are laden with ſins, and carried away with their owne luſts, and are vtterly void of the feare of God, therefore labour thou to feare God, and to obey his will, according to the meaſure of knowledge, and thou ſhalt be guided by the ſpirit of God, to know the truth, to loue and imbrace the trueth, yea thou ſhalt haue thine heart ſo ſtabliſhed by grace, as that thou ſhalt bee ſetled, and fully reſolued to liue and die in the trueth held and profeſſed.

Note.

And that we may be ſtirred vp to this duty, conſider we that the ende of the doctrine of the Goſpell is to confirme vs, and to make vs certaine of Gods grace in Ieſus Chriſt to make vs reioyce in Gods preſence in this world, euen to ſpeake to God in prayer, and to meet him with comfort in his word and Sacraments, and at the day of iudgement, to ſtand with boldneſſe before the throne of glory. Now this cannot be done ſo long as we are wauering, and floating vp and downe in vncertainty, Iohn ſaith, 2. epiſt. 9. whoſoeuer abideth not conſtant in the doctrine of Chriſt, he hath not God to be his gratious Father, if then wee would not diſappoint our ſelues of the chiefe comfort of the Goſpell, let vs neuer reſt till wee be ſo ſetled, and confirmed in our true knowledge and faith of the Goſpell, that no blaſt of falſe doctrine, or breath of any ſeducer, can be able to remoue vs.

Doct. 5. True faith hath relation to the worde preached.

The next thing we are to marke from theſe wordes is; that the Apoſtle doth limit, and referre the faith wherein he would haue the Coloſſians ſtabliſhed, to the doctrine of the Goſpell that had beene taught amongſt them, (*ſtabliſhed in the faith as ye haue beene taught &c.*) Hence wee may take vp this known concluſion.

That true faith hath relation to the word preached, true faith is conceiued and wrought by the publike miniſtry, and teaching of the word, call to mind for proofe of this, onely that knowne gradation of the Apoſtle, Rom. 10. 14. How ſhal they beleeue in him of whom they haue not herd and how ſhall they heare without a preacher, and the inference vpon that, verſe 17. is this, then faith is by hearing, and hearing by the word of God. Now this makes it cleare that the faith of ſome, I meane of ſuch as build on viſions, and apparitions, and priuate illumination of the Spirit, is but a fancy, a meere dotage, and deuice of the deuill 2. Cor. 3. 8. the Apoſtle calls his preaching the miniſtration of the Spirit, giuing vs to vnderſtand that the word and ſpirit are ſo neerely conioyned, that they muſt alwaies go together, the Spirit ſhineth vnto vs in the word, and the word is powerfull by the Spirit, and wee muſt bee taught of God, but it muſt be by the word, and by the miniſtery of man, our Sauiour Chriſt, Iohn 14. 26. promiſeth that his Spirit ſhall ſuggeſt, and bring all things to the minds of his Apoſtles, and followers, which he had taught them, and not any new doctrines or reuelations; therefore

Vſe. 1. Faith built on viſions & apparitions and priuate illumination of the ſpirit is a meere fancy.

fore they who reſt vpon any reuelations in the matter of Faith, beſides the worde, moſt falſly pretend the Spirit of God.

Vſe.2. The faith of many perſons diſcouered to be but a meer imagination.

Againe, let this concluſion bee thought on to further vſe, it doth diſcouer vnto vs, that the faith of many perſons is but a meere imagination, for why? doe not many ſay they beleeue their ſaluation by Chriſt, and yet liue in continuall neglect, or contempt of the publike miniſtery of the word, they either come not to the publike exerciſes of the word, or care not to profit by them. Let ſuch perſons know that their faith is indeed but a fancy, and as it is not conceaued by the teaching of the worde, nor built on the word, ſo in time of triall, it will miniſter vnto them no comfort from the word, the ſtorehouſe of all ſound and ſauing comfort.

One thing more may bee gathered from theſe wordes, In that the Apoſtle would haue the Coloſſians to be ſtabliſhed in that faith they had beene taught, wee may conclude.

Doctrin.6. We are to be as fully perſwaded of the truth of Gods worde & promiſe taught by man lawfully called, as if God himſelfe ſhould ſpeake vnto vs from heauen.

That wee are to bee as fully perſwaded of the trueth of the worde and promiſe of God taught by man lawfully called, as if God himſelfe ſhould ſpeake vnto vs from heauen, for why? God hath ſo ordained, it is the ordinance of God that the promiſes of the Goſpell ſhould bee preached and applied to our ſoules by the miniſtery of man, and by vertue of Gods ordinance, the worde and promiſe truly taught, and applied by a lawfull miniſter, is as certaine and infallible, as if the Lord ſhould immediately ſpeake from heauen himſelfe, and for this very cauſe ſaith the Apoſtle, 1.Theſſ.2.13. thanke wee God without ceaſing, that when ye receiued of vs the worde of the preaching of God, ye receiued it, not as the word of men, but as it is indeed the worde of God, which alſo worketh in you that beleeue, a plaine & pregnant proofe of the point deliuered

And this (for the vſe of it) may ſerue to ſtrengthen vs in

Vſe. Strength to our faith and comfort vnto vs in time of trouble and temptation.

in faith, it may comfort and cheere vs vp in time of trouble, or temptation, when wee are conflicting with Satan, and wreſtling againſt deſpaire, if then it pleaſe the Lorde either to bring to our remembrance, the ſweet promiſes of the Goſpell, we haue heard deliuered, and applied in the publike miniſtery, we are to apprehend and to take holde of them, and to be fully perſwaded of the truth of them to our comfort, or if it pleaſe the Lord at ſuch a time to ſend vnto vs his miniſter, to declare vnto vs our righteouſnes, as *Iob* ſaith cap. 33. 23. and to ſay vnto vs out of the word of God, beleeue, and repent, and Gods mercy belongs vnto thee, we are then to be as verily perſwaded of the truth of that promiſe, as if God himſelfe ſhould ſpeake vnto vs with his owne immediate voyce from heauen, and ſo to be comforted and ſtrengthened in our faith, and full aſſurance of Gods mercy: when *Nathan* came to *Dauid* being caſt downe to the mouth of hell, (yet his faith not altogether fayling, and told him in the word of a Prophet, as we read 2. Sam. 12, 13. the Lord hath put away thy ſinne, no doubt *Dauids* hart was much cheered, and comforted, and his ſoule much ſtrengthned in the aſſurance of Gods mercy, yea doubtleſſe more comforted by *Nathans* ſpeech, then if all the men in his kingdome, beeing not prophets ſhould haue ſaid as much vnto him, becauſe the promiſe and bleſſing belongs properly to the miniſter in the diſcharge of his function, when therefore in the like caſe the miniſter ſhall ſay vnto vs, beleeue and repent, and mercy belongs vnto thee; wee are then to be as thoroughly perſwaded it is true, as if God himſelfe ſhould cal vs by name and ſay beleeue thou, and repent, and mercy belongs to thee, or ſay vnto vs; I am thy Father, and thou art my child if thou beleeue and repent.

It followeth, abounding therein with thankſgiuing.

In theſe words the Apoſtle makes knowne to the Coloſſians, that he would haue them ſo farre from being deficient in faith, as that they ſhould abound and increaſe and grow to greater meaſure, and that with cheerefulneſſe. For that is briefly the meaning of the words, *abounding* in that faith ye haue beene taught, with cheerefulneſſe, for concluding of the firſt point hence offered, wee are to marke that the Apoſtle doth not ſay *abounding* in faith generally, and ſo vrging vppon the Coloſſians, the generall propoſition, that they ſhould continually grow in grace, in faith, &c. but hee doth limitte his ſpeech to that faith, they had beene taught, and ſaith *abounding* therein.

Interpretation.

Doctrin.7. To the doctrine of faith or any other grace taught amongſt vs wee are to adde an increaſe in reſpect of our ſelues in particular.

Hence wee may gather that to the doctrine of faith, hope, loue, or any vertue taught amongſt vs, wee are to adde a meaſure, and a further increaſe in reſpect of our ſelues, wee are not to content our ſelues with that doctrine of faith, hope, loue, or other grace that is deliuered, and taught, but wee are to adde vnto it, and further to abound in it, in regard of our owne particular meaſure, and vſe of that grace.

Note.

“ Vnderſtanding aright, we are not to adde vnto it any
“ different thing, that were to adde to the word of God, but
“ after the hearing of the doctrine of faith, or any other
“ grace, wee are to gather more vnto our ſelues in particu-
“ lar, touching both particular knowledge, and particu-
“ lar vſe of the ſame, then that wee haue heard deliuered vnto vs; for proofe of this read Matthew 13. 23. hee that receiueth the ſeede of the worde in good ground &c. that I obſerue from thence, fitting the point in hand, is this.

That good hearers muſt be like good ground, and good ground (as we know) brings foorth more in harueſt, then was caſt into it, in ſeed time, ſo good hearers receiuing the ſeede of the worde into honeſt and good hearts, muſt ſend foorth the ſame ſeed, but with ſome increaſe in reſpect of themſelues, they muſt adde a meaſure to that they haue receiued. Thus did *Dauid*, hee did not content himſelfe with that hee had receiued of his teachers, but did dayly increaſe in his particular knowledge, and vſe of the things taught, in ſomuch as hee became wiſer, and had more vnderſtanding then all his teachers, Pſalm. 119. 99. thus muſt wee doe, wee muſt daily adde to that we are taught a particular knowledge, and vſe of it to our ſelues.

Reaſon.

The reaſon of it is this, if it pleaſe God to open our eies, to ſee our ſpirituall eſtate, we are beſt acquainted with our owne condition, and can better, and more particularly apply things taught, for the increaſe of our knowledge, and the vſe of them, then our teachers do, or can do, we muſt not therfore reſt in that we are taught, but adde a meaſure, and increaſe vnto it, in reſpect of our ſelues, now before I come to vrge this duety, I hold it needfull to ſhew ſome ſpeciall meanes, helping forward to the performance of it, which may iuſtly bee expected, for it may bee ſaide, wee ſee it indeede made manifeſt vnto vs, that wee are to adde a meaſure and increaſe to that wee haue beene taught, but how is that to be done? I anſwere, the meanes helping to that purpoſe are many, but eſpecially theſe two.

Meanes helping vs to ad an increaſe to that wee haue beene taught are two.

1. The firſt is a ſerious & carefull meditation vpon things heard, a reuiewing and thinking againe vpon the doctrine of any grace taught and made knowne vnto vs, for as Satan doth put into the heads of wicked men (they ſetting their wits to deuiſe miſchiefe) ſuch platformes and deuiſes as otherwiſe were wonderfull to come vnto, witnes that of the gunpowder treaſon. So the ſpirit of God doth communicate to them that ſet themſelues to meditate on good things heard, with care to profite by them, more heauenly things then they can poſſibly reach, either by hearing, or reading. Hence it is that *Dauid* ſaith, hee had more vnderſtanding then all his teachers, becauſe the teſtimonies of the Lord were his daily meditation.

2. The ſecond meanes helping to the attainement of

more particular knowledge, and vſe of things heard, and of the doctrine of any grace deliuered in the publike miniſtery, is an expreſſing of that in our liues, which is made knowne by teaching, and an exerciſing of that grace wee are taught by the word, as occaſion is offered, for by expreſſing, and by exerciſe of faith, loue, patience, and other graces, we ſhall come to more particular knowledge and vſe of thoſe graces, then by the doctrine of the beſt teacher in the worlde, yea by exerciſe it comes to paſſe many times, that priuate men are able to ſpeake of faith, and of other graces, with better knowledge and conſcience then ſome preacher, Hebrewes 5. 8. it is ſaide that our Sauiour himſelfe learned obedience, by the things which hee ſuffered, hee exerciſing obedience in ſuffering, hee learned obedience, and Romanes 5. 4. it is ſaide that the exerciſe of patience brings forth experience (marke it) by exerciſing patience vnder the croſſe, we come to ſuch a a particular and experimentall knowledge of our owne weakeneſſe by nature, and of our ſtrength by grace, and by the aſſiſtance of Gods ſpirit, as we cannot poſſibly haue by the doctrine of patience.

We ſee then that by ſerious meditation on things taught & by exerciſing that grace that is made known vnto vs by the miniſtry of the word, we may adde a further meaſure in regard of our particular knowledge, and vſe of the ſame and this duety is worthy to be thought vpon, the moſt of vs are defectiue in it, we are ſo farre from adding any meaſure, and abounding in faith or other grace, as that wee retaine not things receiued, but let them ſlippe and runne out of our mindes, yea it may bee wee neuer thought this to be our duety, to adde any thing to that wee are taught, indeede (as I ſaid) we are not to adde any new thing vnto it of our ſelues, but yet wee are by good meanes to goe on to a further increaſe of our particular knowledge, and vſe of things taught, and to helpe vs forward in this, conſider we theſe two things.

Vſe.
Reproofe of ſuch as are defectiue in this duty.

Two motiues to ſtirre vs vp to this duty.

Firſt, all the grace, and all the faith wee haue, or can reach vnto, is little enough in time of temptation, when there comes a triall of our faith, patience, meekeneſſe, humility, or any other grace that is in vs, we ſhall find, that all we haue is little enough, euen holy Iob, though he had a great meaſure of patience, yet he found it too little in time of his greateſt triall.

Againe conſider we, that if we reſt in that we heare and learne by teaching, and labour not to adde vnto it a particular knowledge and vſe, ſurely our knowledge may end in ignorance and prophannes, for ſuch knowledge is either conceiued by the ſtrength of naturall vnderſtanding, or at the moſt, it is but a generall illumination, and common to vs with the reprobate, & if we go no further, it muſt needs faile in the end, & by the iuſt hand of God fall either into ignorance or prophanenes, our Sauiour ſaith Math. 13.12. whoſoeuer hath not (that is) as appeares by the circumſtance of the place, hath not more then a generall illumination, from him ſhal be taken away, euen that hee hath, euen his gifts of nature, as vnderſtanding, dexterity of wit, and the like; let it therefore be thought on, that the greateſt meaſure of grace is little enough in the time of triall, and if we reſt in that we learn by teaching, our knowledge in the end may fall into ignorance or prophanneſſe.

Yea wee may bee left not onely deſtitute of heauenly graces, but by the iuſt hand of God, bee ſtripped and depriued of the good gifts of nature. Let vs therefore be ſtirred vp to labour, both by ſerious meditation on things taught, and by exerciſe of that grace that is made knowne by the word, to gather more particular knowledge, and vſe of faith, or any other grace, then poſſibly we can come vnto, by hearing the beſt teachers.

The next thing hence offered to our conſideration, is from the word heere vſed (*abounding or exceeding*) for the word ſignifies not, that there can bee any exceſſe of faith, or any other grace, as the Papiſts writing on Acts. 17.22.

fooliſhly define ſuperſtition, to bee an exceſſe of religion, but that we are not to content our ſelues with a ſmall meaſure or mediocrity of faith, but to labor for a plerophory, for ſtore and plenty of Faith?

Doct. 7.
We may lawfully, and wee ought to vſe al good meanes to increaſe in faith and inward graces of Gods ſpirit 1.Cor.15 58.

Hence then we ſee, what is a lawfull deſire and ſeeking of aboundance (namely this,) wee may lawfully labour and vſe all good meanes to abound, but wherein? not in wealth and outward things, wee are not to ſeeke for ſuch things more then neceſſary for nature and perſon, but we may lawfully vſe all good meanes to increaſe in faith, and inward graces of Gods ſpirit, yea it is our duty ſo to doe, as the Apoſtle exhorts, 1.Cor.15.laſt verſe, therefore my beloued brethren, be ye ſtedfaſt, vnmoueable, aboundant alway in the worke of the Lord, foraſmuch as ye know that your labour is not in vaine in the Lord; the reaſon is plaine (namely) this.

Reaſon.

Becauſe the greateſt meaſure of grace wee can reach in this life, is not more then neceſſary to ſaluation, as the leaſt meaſure truly wrought may be ſufficient, ſo the greateſt meaſure is not more then ſufficient, therefore wee may lawfully, and it is our duty to vſe all good meanes to increaſe in faith, and in the feare of God, and in other graces a duety neuer more needfull to be vrged then in theſe daies.

Vſe.
Reproofe of ſuch as greedily hunt after the things of this life and haue little or no care to ſeek after ſpirituall good things.

Now moſt men haue their deſires and affections ſet on the world, and greedily hunt after aboundance of riches, and honours, ſuch as haue plenty are neuer ſatisfied; ſuch as are poore, eſteeme them that haue plenty moſt happy, and ſo euery one almoſt labours to gather riches to himſelfe, but not to bee rich in God as our Sauiour ſpeakes, Luke the 12.21. to heape vp, if poſſibly hee can, though by vnlawfull meanes aboundance of wealth, and riches, but few or none ſeeke after the true riches and treaſures, after aboundance of ſpirituall gifts and graces which indeed ought to be ſought for aboue all the wealth in the world, & to this end we are to diſburden our ſelues of care and greedy ſeeking after the things of this life; the thorny cares of this world choake the ſeed of the word, and make it vnfruitfull, Matthew 13. 22. yea ſuch as haue aboundance of riches and outward good things, ought to ſpend more time, more care and labor in ſeeking after grace and ſpirituall things, then they who are in pouerty, and want things needfull,

Note.

Thus much the Apoſtle teacheth vs, 1. Cor. 7. 21. when he ſaith to the ſeruant, if thou maiſt bee free, vſe it rather, *ſuch as haue plenty of wealth, haue* or may haue more freedome to attend on holy exerciſes, therefore they are to giue more time to attend on the meanes, effectuall for the working and increaſe of grace in them, and if thou beeſt poore, yet ſeeke for aboundance of grace, if thou attaine that, thou art richer then the richeſt in the world, wanting grace, and to ſtirre vp euery one to labour after plenty of grace, if thou beeſt rich, conſider that thy life ſtandeth not in thy aboundance, as Chriſt himſelfe ſaith, Luk. 12. 15. if thou haſt no more care to bee rich in grace, as thou art rich in outward things, thy iudgement and condemnation ſhall be the greater in regard of thy riches, if thou bee poore, and haſt no care to ſeeke after grace, (of which ſort there be too many) thy pouerty is then a curſe vnto thee, and but a beginning of a further woe and miſery, and the Lord hath begun to ſit in iudgement againſt thee already.

Two motiues to ſtir vs vp to labor after plenty of grace.

1

2

Againe, let vs all, both rich and poore, conſider that this one thing (namely) ſeeking after grace, is abſolutely neceſſary, *Maries* part Luke 10. 42. though the entertaining of Chriſt was as neceſſary as any outward buſineſſe, yet it was not neceſſary in compariſon of that one thing, for without this a man cannot be ſaued, which hee may without any thing elſe hauing this. Let vs therefore in the feare of God bee ſtirred vppe, not ſo greedily to hunt after the things of this life, but to labour and ſeeke after this one thing, ſo abſolutely neceſſary to our owne ſaluation. Let vs neuer reſt till by the vſe of good meanes, we attaine to a plentifull meaſure of grace, and by the ſpirit of grace bee transformed into the image of Ieſus Chriſt.

Come we to the laſt words (with thankſgiuing) the doctrine offered vnto vs, hence is this.

Doct. 8.
As many as abound in faith they abound alſo in thankſgiuing to God.

That as wee abound in faith, ſo are wee to abound in thankeſgiuing to God, or (to deliuer it poſitiuely) the propoſition may bee this (the wordes will beare it) as many as abound in faith, they alſo abound in thankeſgiuing to God, it is not poſſible that any ſhould haue much faith and little thankefulneſſe to God for his mercy, the woman in the Goſpell beeing aſſured of much mercy in the forgiueneſſe of many ſinnes, returned much loue to Chriſt Luke 7 47. and certainely, if there bee in the heart abundance of faith, a plerophory, and full perſwaſion of Gods mercy, it will ſet the head on worke, and make a man ſay with *Dauid*, what ſhall I render vnto the Lord for all his benefits towards mee, yea it will make him keepe a continuall remembrance, with a ſerious acknowledgement of Gods mercy towards him, and to dedicate and conſecrate his body and ſoule, and all that hee hath, to the honour and ſeruice of almighty God, for that is true thankeſgiuing to God. Let no man then deceiue himſelfe, but take it for an infallible rule, that according to the meaſure of our faith, wil euer be the meaſure of thankſgiuing.

*Vſe.*1.
We are to examine our ſelues touching the meaſure of our thankſgiuing to God. Pſ.100.16.11.

*Vſe.*2.
According to the meaſure of our thankſgiuing to God for his mercy in Chriſt ſo is the meaſure of our faith.

Note.

And againe, according to the meaſure of our thankſgiuing to God for his mercy in Chriſt, ſo is the meaſure of our faith, and remember withall that if our thankeſgiuing to God bee not greater for his mercy in Chriſt, then it is for other bleſſings vouchſafed, wee haue no faith at all, happily wee can open our mouthes and bleſſe God for our health, our wealth, and other outward good things, (which is commendable indeed) but if we haue not our hearts more inlarged, if wee cannot more bleſſe God for the worke of faith in our hearts, by the miniſtry of his worde, and for his mercy apprehended in Ieſus

Chriſt our hearts are not right within vs, for that is the greateſt bleſſing of God that can bee vouchſafed in this life, and if wee be more thankfull for other bleſſings then for that, we haue as yet no apprehenſion of Gods mercy in Chriſt at all.

Examine thy ſelfe therefore whoſoeuer thou art, haſt thou no thankſgiuing to God for that excellent gift of faith apprehending the mercy of God in Chriſt, or leſſe thankſgiuing for that, then for other inferior gifts? certainly then thou haſt no faith at all.

And againe, haſt thou thine heart enlarged, is the very ioy of thine heart, and canſt thou more delight to bleſſe God for his mercy apprehended by faith in Chriſt, then for any other good thing that is a ſure argument of a ſound faith, yea, that is a greate argument that faith doth inwardly abound in thine heart, and then thou maiſt iuſtly reioyce and ſay, bleſſed bee God my faith increaſeth, and I ſhall certainly goe on daily to a clearer ſight of Gods mercy in Ieſus Chriſt, and in the end bee made truely conformable to my head and Sauiour the Lorde Ieſus.

VER. 8. *Beware leaſt there be any man that ſpoyle you through Philoſophy, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Chriſt.*

In this verſe the Apoſtle returnes againe to that generall propoſition.

That all things out of Chriſt in the matter of ſaluation are meere deceit and vanity; and here he comes to a more particular handling of it, laying before the Coloſſians the ſpeciall meanes vſed by ſeducers to deceiue them, and to draw them from Chriſt, and to thruſt vpon them other things beſides Chriſt, that is the generall matter contained in this verſe.

Now this matter is expreſſed & laid out in theſe particulars. Firſt in a caueat and premonition forewarning to take heede of ſeducement; which ſeducement is ſet foorth by the nature aed force of it, where it takes place, that it is of a corrupting and ſpoyling nature, iu theſe words *beware leaſt there be any that ſpoyle you.*

Secondly, in a ſpeciall mention of ſome particular means wherby ſeducers vſe to deceiue (namely) theſe three.

Firſt, philoſophy which is further by way of explication, ſayd to be vaine deceit.

Secondly the traditions of men.

Thirdly the rudiments of the world.

Then in the laſt words of the verſe, the Apoſtle doth oppoſe to all theſe corruptions, a generall refutation, that theſe things muſt needs be falſe, deceitful and of a ſpoiling nature, becauſe they draw men from Chriſt, and from ſeeking happineſſe and ſaluation by Chriſt alone, this is implied in thoſe laſt words *(and not after Chriſt.)*

Come we to ſpeake of the Apoſtles caueat and premonition, together with the firſt particular meanes of ſeducement, vſed by ſeducers, in theſe words), *Beware leaſt there be any man that ſpoyle you through philoſophy, and vaine deceit. Beware,* the original word ſignifieth ſee, or look, it is a word proper to the eyes of the body, but heere transferd to the minde; and the meaning of the Apoſtle is, let there bee in you a vigilant care and diligent heedefulneſſe; *(ſpoyle you)* this word is metaphoricall, borrowed from theeues and robbers, who come vpon a fold of ſheepe, take and binde the ſheepe, and carry them away as a prey, and the meaning is, beware leaſt there bee any that ceaſe vppon you by impoſture and ſeducement, and binde you, and carry you away from the true faith of Chriſt, as a ſpoyle, as a prey, and a booty; *(philoſophie)* this word properly ſignifieth loue or ſtudy of wiſedome, but it is heere put to ſignifie doctrine fetched from Heathen wiſe men and from their bookes and writings containing the knowledge and ſcience of naturall and morall vertues, and leaſt the Apoſtle ſhould ſeeme generally to condemne all ſuch knowledge, both morall and naturall, hee addes further as a reſtraint *(and vaine deceit)* (that is) ſuch doctrine fetched from Philoſophers and Heathen wiſe men, as is a vaine and pernicious ſeduction, and drawing out of the way, for ſo the word tranſlated (deceit) ſignifies euen a drawing out of the way from Chriſt, & his true doctrine into errors, and in the end to deſtruction, thus then are theſe wordes to bee conceiued, as if the Apoſtle had ſayd.

> *Let there be in you a vigilant care and watchfulneſſe, leaſt there bee any that by impoſture do ceaſe vpon you, and carry you away as a prey, or a booty, and that by meanes of ſome corrupt doctrine deriued and taken from Philoſophers, & Heathen wiſe men, which may ſeeme to carry a ſhew of wiſdom, but indeed is a vain & pernicious drawing out of the way from Chriſt, to errour, and to deſtruction.*

Doctr. 1. We are to take heed of ſeducers who ſeeke to corrupt our faith and religion and to draw vs into errour.

Now from the firſt word of this verſe *(beware)* wee are taught that heed and circumſpection, is needfull, in reſpect of deceiuers and ſeducers, wee are to take heed of ſuch as goe about to corrupt our faith, and our religion, and to draw vs into errour, yea, though wee bee ſuch as are well grounded in the trueth, yet are wee to take heede of ſeducement and drawing away, the Apoſtle witneſſeth of the Coloſſians verſe 5. that they were ſtedfaſt in the faith, yet hee thought it meete to giue them this caueat, *beware leaſt there bee any that ſpoyle you, &c.* Hence it is that hee ſayth, Phillip. 3. 1. it greeued not him to write to them of that Church the ſame things, for he knew it to bee a ſure thing, euen a thing tending to their cōfirmation & ſtrēgthning

ning againſt ſeducers, and then he ſubioynes a tripled premonition, *Beware of dogs, beware of euill workers, beware of the conciſion*: giuing vs thereby to vnderſtand, how needfull it is euen for ſuch as are well inſtructed, hauing been often taught the ſame things, to looke about them, to take heed of the deceit of falſe teachers, for indeed the Lord who hath the ordering, and doth euer order the malice of Satan, for the good of his Church, doth ſuffer Seducers in the Church, for the exerciſe of the faith and patience of his choſen, and for the manifeſtation of ſuch as be ſound in the truth. 1. *Cor.* 11. 19. Therefore they that be moſt ſound in the truth, are to bee wary and to take heed of ſeducement.

Queſtion. It were eaſie further to ſhew the neceſſitie of this duty, but the queſtion may be, how this is to be done, and how we ſhall take heed of ſuch as ſeeke to draw vs to error.

Anſw. To this I anſwere, that firſt we muſt learne to diſcerne and know them.

Queſt. Alas may ſome ſay, how ſhall we that are illiterate and vnlearned know them? they can transforme themſelues into the likeneſſe of true teachers, as Satan can change his colour, and transforme himſelfe into an angell of light, ſo can his miniſters, 2. *Cor.* 11. 14. 15. how then ſhall wee know them?

Anſ. *Anſ.* I haue heretofore ſhewed, in a word therefore to recall it, wee ſhall know them by their proper fruites, I meane by their fruits not as they are Chriſtians, but as they are teachers, that is, by their doctrine, if their doctrine be conſonant and agreeable to the written word of God, and grounded on Ieſus Chriſt incarnate, with due reſpect of his glory, and ſet before vs ſpirituall worſhip of God, agreeable to his nature and will, then is the teacher a true teacher: but if the doctrine either diſſent from the word of God, or any thing derogate from the glory of Chriſt, or vrge vpon vs an outward worſhip, ſtanding in outward rites and ceremonies, then is the teacher a falſe teacher, and hauing found him out ſo to be, and diſcouered him, we are in the ſecond place to auoyd him Rom. 16. 17. I beſeech you marke them diligently, which cauſe diuiſion and offences, contrary to the doctrine ye haue lear- and auoyd them, yea, a falſe teacher being knowen to vs we are to auoyd the very breath of him, we are to giue him no entertainment, nor receiue him to houſe nor bid him good ſpeede Ioh. 2. Epiſt. 10. wee are to admit no conference, nor ſpeech with him, as ſome fooliſhly do, preſume on their owne ſtrength; for if wee ſo doe, wee breake the commandement of God, who hath ſayd, receiue not ſuch a man to houſe, admit no familiar conference with him, & tanſgreſſing the commandement of God, can we haue any aſſurance of preſeruation, that we ſhall bee kept from hurt by ſuch an one? no certainely, wee paſſe the bounds God hath ſet about vs, we are out of the waye, God hath appoynted vs to walke in, and wee can haue no aſſurance of his protection; let vs therefore labour to diſcerne and know ſeducers, and when we know them, let vs bee carefull to auoid the very breath of them, let vs not ſuffer them to come neere vs, leaſt ſo doing we not only confirme them in their ſinne but bring our ſelues within danger of infection by them: yea, as the Apoſtle ſayth, to be made a prey or a ſpoyle vnto them, & conſequently a prey to the teeth of the Lyon, euen that roaring lyon the Diuell, who walketh about ſeeking whom he may deuoure.

Vſe. We are to auoyd the very breath of falſe teachers.

The next thing we haue heere to obſerue, is the nature and force of ſeducement, where it takes place, that it is of a ſpoyling nature, therefore the Apoſtle ſayth not *(Beware leaſt any ſeduce you)* but leaſt any ſpoile you; the poynt of inſtruction hence offered, is this.

Doct. 2. Where falſe teachers faſten vpon any perſon or people they ſpoil them.

That where deceiuers, teachers of errour, faſten vpon any perſon or people, they ſpoile them, they carry them away from the truth, as the beare, wolfe or lyon carry away their prey which is not able to reſiſt them, 2. Cor. 11. The Apoſtle painting out the manners of falſe teachers, and by way of exprobration, reprouing the Corinthians for ſuffering them amongſt them, ſayth thus ; yee ſuffer euen if a man bring you into bondage, if a man deuoure

Whence it is cleere that where teachers of errour are ſuffered, they bring men into bondage, they ſpoyle and deuoure them. Act. 20.30. the Apoſtle ſayth to the elders of Epheſus, of your owne ſelues, ſhall men ariſe ſpeaking peruerſe things, to draw diſciples after them ; the wordes carry this ſence, that falſe teachers riſing vppe amongeſt them, and ſpeaking peruerſe things, ſhould ſo far preuaile with ſome, as they ſhould make them (as it were, ſweare vnto their opinions, thus indeede did the Arrians the Donatiſts and other heretickes in ſucceeding times, as might be ſhewed at large.

Vſe.1. We are not to maruell ſome perſons that are drawen to error become of obſtinate in their error.

Firſt, therfore this may ſerue to make vs ceaſe from maruelling that ſome perſons who are ſeduced by deceiuers, & drawen away to papiſme to browniſm or the like, become wilfull & obſtinate in their errours ; heere is the reaſon of it, falſe teachers haue ſpoiled them, & made a prey of them & hold them ſo faſt, that a good ſhepheard may happily take out of the mouth of the lyon, two legs, a peece of an eare, as the Prophet ſpeakes, Amos 3. 12. but the greateſt part they will hold without reſcue or recouery, yea, lamentable experience ſhews, that where deceiuing Ieſuits & popiſh prieſts faſten vpon poor ſilly ſouls, they ceaſe not only on their minds, in corrupting them with error, but vpon their very willes, ſo that, talke with them, & you ſhall find thogh they ſeem willing to be reſolu'd, & to learn the truth yet they will not, but when they hear a reaſon, which they cānot anſwer, inſteed of yeelding, they ſay, were ſuch and ſuch heere they could anſwer you, in this caſe, they doe as *Pharaoh* did, Exod. 7. 11. who when himſelfe could not tell what to ſay, to ſo manifeſt a ſigne as was wrought by *Moſes* and *Aaron*, yet he perſwaded himſelfe his wiſe men & his enchanters could, and ſend for them hee will, to ſee what they can ſay, rather then yeeld to the worke of God, and thus doe many ſeduced perſons, when they know not what to anſwer themſelues, yet they thinke that ſuch and ſuch can, and ſo they continue willfully blinded and hardened in their errours: Let vs not therefore maruell when we ſee perſons ſeduced, by popiſh enchanters, hauing beene dealt withall, by ſuch as are able to conuince them, ſtill wilfull and obſtinate in their errours, and hating to bee reclaimed, deceiuers haue taken them, and carried them away as a booty, and hold them faſt vnder their power, and by their iugglings, haue not onely ſhut vppe their eyes, that they cannot ſee the truth, but by the iuſt iudgement of God, haue bound vp the power of their willes, ſo as they will not be made to ſee it when they doe ſee it.

Vſe. 2. We muſt not onely auoyd ſeducers but affect the truth and receiue it in loue of it.

Againe it being ſo, that where deceiuers faſten on any people or perſon, they ſpoile them; let this teach vs not onely to auoyd ſeducers, but to affect the truth, and to receiue the truth in loue of the truth, for indeed becauſe men receiue not the loue of the truth hence it is as the Apoſtle hath taught vs, 2. Theſſ. 2. 11. that God ſends them ſtrong deluſions to beleeue lies, euen ſuch deluſions as ſtrongly deceiue them, and ſtrongly hold them, beeing deceiued, for ſo much the words doe import ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει. That the Lord ſends vpon them ſuch errours as not onely preuaile with them, but are powerfull and ſtrong to hold them, hauing erred, ſo as they haue neither power nor will to winde themſelues out, but thinke themſelues in happy caſe and right, when they are moſt wrong, and ſo goe on ſtiffe and ſtubborne againſt the truth, and againſt their owne good, till they periſh and be damned in hell, let this be thought on, and let it ſtirre vs vp to receiue the truth in loue of the truth, and to teſtifie our loue to the truth.

1. Meanes.

Let vs hate and deteſt all contrary errour, as *David* ſaith he did Pſal. 119. 104. hauing gotten vnderſtanding of the truth, he hated alwayes of falſhood.

Come we to the firſt particular meanes heere ſet downe whereby ſeducers vſe to prey vppon poore Chriſtians (namely) philoſophy and vaine deceit, the Papiſts in their notes on this place, charge vs to be ſuch as aduance philoſophy aboue the due place, and ſay wee haue no other argument againſt the reall preſence in the Sacrament of the Lords ſupper, but ſuch as are borrowed from philoſophie, concerning quantity, place, poſition, dimenſions, ſight, taſte and other ſtraites of reaſon, which indeed is a meere cauill and ſlanderous imputation, for we haue many other arguments againſt that carnall preſence both out of Scripture and out of ancient Diuines, and againe, we bring no arguments out of philoſophy, but ſuch as haue ground in Scripture, the Scripture teaching that Chriſt was truely incarnate, and had a true body like vnto ours, had all the eſſentiall properties of a true body, we hence conclude according to the rules of philoſophy, that his body is viſible, circumſcribed, locally and preſent only in on place at one time the ground of our argument is from Scripture and nor from philoſophy thus far we conſent with our aduerſaries, that a doctrin grounded on philoſophy is a means of ſeduction & drawing out of the way from the truth of religion, that is cleare from theſe words of the Apoſtle, & the reaſon of it is manifeſt.

Doct. 3. **A doctrine grounded on philoſophy is a meanes of drawing out of the way from the truth of religion.** *Reaſon.*

Becauſe the wiſedome of man is blinde in matters of religion, as the Apoſtle ſaith *Rom.* 1. 22. when the Philoſophers, and wiſe men among the heathen profeſſed themſelues to be wiſe in matters of faith and religion, they became fooles; therefore a doctrine grounded on their writings muſt needes be a meanes of ſeduction and drawing away from the truth into error. And this we may eaſily retort and turne backe vpon the head of our aduerſaries eſpecially the ſchole Diuines amongſt them, who ground many doctrines on Philoſophy as iuſtification by inherent righteouſneſſe, freedome of will and diuers others.

Let the vſe of this bee thus much vnto vs, let it teach vs to looke to the ground of euery doctrine tendred vnto vs that it be grounded on the written word of God the foundation of all true faith and learne we to ſuſpect ſpeeches cloathed in philoſophicall habit, vnder them many times lies hid much corruption. Let vs not then receiue things offered vnto vs in that manner hand ouer head but with examination. I deny not all vſe of philoſophy, there may be good vſe of it in diuinity.

And I will now briefely ſhew how farre foorth philoſophie is pernicious and hurtfull to religion, and how farre foorth it is not.

Firſt therefore know that philoſophy & the learning of the heathen is hurtfull to religion, in that it puts downe ſome things vtterly falſe and againſt the word of God as the eternity of this world, that chiefe happineſſe is found in ciuill vertue, that vertue is nothing elſe but a mediocrity or moderation of naturall affection without renouation or change of them by grace and ſuch like.

Secondly, it is pernicious to religion, in that ſuch things as haue their truth in philoſophy and nature are abuſed to ouerturne or corrupt ſome truth in religion, for example, that of nothing, nothing is made ; it is true in nature and reaſon, but it is falſe in diuinity and religion, that teaching vs that God made all things of nothing, that from a priuation to an habit there is no returne, hath ſome truth in philoſophy, but in religion it holds not true, becauſe from death to life there is a returne, and there ſhall be a reſurrection of the body ; that the iuſtice and righteouſneſſe by which a man is iuſt and righteous is formall inherent in himſelfe not in another, as wiſedome or learning is in him that is wiſe or learned is true in philoſophy, but falſe in diuinity, becauſe the iuſtice and righteouſneſſe by which we are iuſt and righteous in the ſight of God, is not inherent in vs, but it is the righteouſneſſe of Chriſt imputed vnto vs, many other inſtances might be giuen, but theſe may ſufficiently cleere it, that philoſophy is dangerous to religion in that ſuch things as haue truth in philoſophie are abuſed to ouerturne or to corrupt ſome trueth in religion.

How philoſophy is not hurtfull but rather helpfull to religion.

Now on the other ſide, philoſophie and the ſcience of naturall things and morall vertues deliuered by Heathen men is not hurtfull to religion in things there truely deliuered and vſed as a ſeruant vnto diuinity, and ſo as it may be a meanes to further vs in the knowledge of God, and of heauenly things, for certainely the knowledge of naturall things and morall vertues may help in the knowledge of things heauenly & diuine, the Scripture it ſelfe doth ſomtimes ſend vs to the teaching of nature, and of naturall things, 1.Cor.11.14. ſaith the Apoſtle, doth not nature it ſelfe teach you, that if a man haue long haire, it is a ſhame vnto him, Chriſt himſelfe ſends his followers to the foules of the aire, & to the lillies of the field to learne that excellent point of the prouidence of God, in the preſeruation of them; the booke of *Iob* is full of arguments from things natural to manifeſt and make knowen the infinite wiſdom & power of God, & there is no doubt, but that *Moſes* and *Daniel* being inſtructed in the wiſdome of the Ægyptians and Caldeans they made good vſe of that knowledge, let no man then ſimply condemne philoſophy & all liberall arts & ſciences as ſome fooliſhly do but ſo far forth as philoſophy puts down things vtterly falſe, or as the rules of it are abuſed to ouerthrow or corrupt ſome truth in religion.

We are to profit by our knowledge of natural things

Let vs learne to profit by our knowledge of any naturall thing, let our knowledge of a thing naturall, ſerue as a ſtep to aſcend by, to the knowledge and conſideration of ſome things heauenly and ſpirituall; for example we know that the eye hath a faculty and power of ſeeing. Let vs thereby be led forward to conſider that heere is an eye in heauen that ſees more.

That in God the creator & maker of the eye, there is a power of ſeeing all things. Thus did *Dauid* reaſon, Pſ.94.9. he that formed the eye ſhall he not ſee, he riſeth vp from a conſideration of ſight giuen to the eye, to conſider the all-ſeeing eye of Gods prouidence ; we knowing that there is in man a conſcience that doth checke him for notorious knowen ſinnes (as it doth if it be not hardened and caſt aſleepe by cuſtome of ſin.) This ought to lead vs a long to conſider of a iudgement to come, that there ſhall be a time when God will bring all to iudgement. Euen our meate, drink & apparell, are to put vs in mind of the neceſſitie of the foode of our ſoules, and the inward hablements and cloathing of the ſoule, yea, the graſſe of the field, and the flowers of our gardens flouriſhing for a time, and then fading away, are to put vs in minde of the ſhort continuance and fading ſtate of our liues, thus doing wee ſhall walke in earthly things and haue heauenly mindes, and make a right vſe of our philoſophy, euen of our contemplation & knowledge of naturall things.

Obſerue with mee one thing further from theſe words (namely) this, that the Apoſtle cals philoſophy, the beſt learning of heathen, thruſt vpon men in reſpect of true cōfort & ſaluation, not only a deceit, but vaine deceit, a vaine thing, ſuch as hath not in it that ſoundnes of comfort that is happily expected by it, hence we are taught.

Doctr. 4. The greateſt knowledge in humane learning will diſappoynt a man if hee looke for true comfort by it.

That the greateſt knowledge a man can reach vnto in humane learning if he reſt in it, & look for true comfort by it, it will diſappoynt him, if a man think himſelfe happy & lift vp himſelfe in regard of his excellent knowledge gotten by his natural wit, & by ſtudy of the beſt humane learning he deceiues himſelfe, he ſhal vaniſh away in his own ſpeculation, for why? true ſauing & laſting comfort is not there to be found, it is only found in the knowledge of the word of God, which is therfore called, and that by way of excluſion ſhutting out true comfort from any other word, the word of comfort, & the word of life. Hence it is, that the Saints of God haue euer found ſuch delight and ſweetnes in the word of God, as they haue preferred it before the ſweeteſt things, & made it the very ioy of their hearts.

The knowledge that men of the beſt wits, and by the greateſt ſtudy come to by human learning cannot miniſter to them any true comfort in time of their outward preſſures and in time of their troubles, that lie on their bodies, it can only tell them this or that trouble is to be born with patience, becauſe there is a neceſſity of the bearing of it, being layd vpon them, there is no remedy but they muſt beare it, or it may be, it can go thus far, as to tell them that God will haue it ſo, but their knowledge they haue by humane learning cannot ſhew them in that trouble, the good and holy will of God, and the loue of God euen in that trouble & that God is ſtill the ſame good God vnto them in afflicting of them that he was before he layd that affliction on them, thus far it cannot go, in regard of outward trouble, much leſſe can it yeeld true comfort in anguiſh of ſoule or perplexity of minde and conſcience.

Vſe.1. Such as take delight in reading humane hiſtories muſt moderate their delight.

Now then this beeing ſo, that the greateſt knowledge a man can attaine by humane learning will diſappoynt him, if he looke for true comfort from it in time of need, let them as many as take delight (I will not ſay in reading of vaine aud friuolous tales, but in reading true humane hyſtories of this Kingdome or any other (which I ſpeake not againſt, it is a commendable thing to read them) but this I ſay, let ſuch as take pleaſure and delight in reading of them, learne to moderate their delight, and let them take heed they be not carried away with too much delight in reading of them, it is the corruption of our nature, to be too much tickled with delight, & to place a felicity in reading ſuch hyſtories, and ſo to ſpend all the time wee haue to ſpare in reading of them, but let vs learne thus to thinke with our ſelues, will the knowledge I get by reading thoſe ſtories ſtay mee in the day of my trouble? will it comfort me in the houre of my death? then it is a ſure thing, then is it comfortable indeede, but if vpon due conſideration wee find it to be vaine and empty of all ſuch comfort, and that if we reſt vpon it, we wait vpon a lying vanity and forſake our owne mercy as the Prophet ſpeakes Ionah 2.1. Then let vs take leſſe delight in turning ouer ſuch bookes & ſeeking after ſuch knowledge, and let vs labour to haue our hearts poſſeſſed with greater delight in reading of Gods book which is the volume of true comfort, & will furniſh vs with ſuch comfort as wil ſtand by vs in all times of trouble & diſtreſſe either of body or mind both in life & death

Vſe. 2. There is no true comfort to be found in naturall knowledge.

Againe, it being ſo, that the greateſt knowledge a man of excellent wit & with great ſtudy hath gotten out of humane writers, euen out of morall philoſophy which ſeems to teach the way to true happines is not able to yeeld him any dram of true comfort in time of trouble, what comfort then can ſuch perſons finde as reſt in their naturall knowledge I meane in that knowledge they haue only by their mother wit, ſome perſons will freely confeſſe they are not book-learned, and indeed they haue not any iot either of humane or diuine knowledge which they ought to haue, & might haue had by the means long continued amongſt them they know not the diſtinction of the perſons in the trinity, or atleaſt cannot diſtinctly tell what any of them hath done for them, they are not acquainted with the properties of God nor with his actions, they know not his truth, his iuſtice, his power, his mercy, & other his attributes as they are made known in his word, happily they know them as they may be known by the light of reaſon, & ſo did the Heathen, as the Apoſtle witneſſeth, but alaſſe that is a comfortles knowledge ſeruing only to leaue them without excuſe, let ſuch as bleſſe themſelues in their naturall knowledge, ſuch as content themſelues to know God & the things of God as they may be knowen by a naturall man, let them conſider that when trouble comes vppon them, they ſhall be left deſtitute & voyd of comfort eſpecially when trouble of minde comes, they ſhall then haue nothing to oppoſe to the accuſatiō of a guilty conſcience, nothing to the burning wrath and fearefull diſpleaſure of God, but ſhall ly open to feare, trembling & deſparation to voluntary death, yea, to lay violent hands vpon themſelues.

Let theſe things bee thought on, and let them ſtirre vs vp not to reſt in ſuch knowledge of God and the things of God, as we haue by the light of nature, which is comfortleſſe, and will then diſappoynt vs of comfort, when wee haue moſt neede of it, but let vs labour for that knoweledge which is offered and may bee had from the word of God, which will be ſure to affoord vs true and ſound comfort, euen in the greateſt conflict of minde and conſcience that can befall vs.

2. Meanes.

Come we to the ſecond meanes vſed by ſeducers to deceiue (n) the traditions of men, *through philoſophy and vaine deceit through the traditions of men, by traditions, &c.* The Apoſtle in this place meanes ſuch doctrine, rules or precepts as were meerely deuiſed by men either contrary or beſide the written word of God, in the caſe of religion, we may find Mat. 15. 9. that traditions are called mens precepts or rules, meerly inuented by men, & ver. 3. ſuch as croſſe & thwart the commandements of God, ſuch as be contrary, or at leſt beſides the written word of God, hence then doth the Apoſtle giue vs this concluſion.

Interpretation.

Doct. 5. Doctrines meerly inuented by men ſpoyle ſuch as embrace thẽ.

That ſuch doctrines in the caſe of religion are as meere inuentions of men hauing no ground in the written word of God, they ſpoyle ſuch as embrace them, and drawe them away from the truth into errour, the reaſon is plaine. becauſe

Reaſon.

The written word of God is a perfect rule both of faith & maners, & contains all things needfull to be known, beleeued or practiſed, it is ſufficiently able to make vs wiſe to ſaluation, theſe things are written, that ye might beleeue that Ieſus is the Chriſt the ſon of God, & that in beleeuing yee might haue life through his name, and the Apoſtle ſaith, whatſoeuer things were written aforetime were written for our learning, that we through patience & comfort of the Scriptures might haue hope: therefore any doctrin

Ioh. 20. 31.

Rom. 15. 4.

added to the doctrine of the word, it being ſo abſolute in it ſelfe, muſt needes bee a drawing away from the trueth into errour, now ſuch are the vnwritten traditions of the Papiſts, their doctrine touching their maſſes, trentalles, dirges, halfe communions, inuocation of Saints, adoration of images, hallowing of bread, water, oyle, croſſings, ceremonies & many more of that ſtamp, they are all meer inuentions of men, and ſuch as embrace them, are drawen from the truth to errour; but the Papiſts plead and ſay, theſe things are not ſo to bee taxed as meere inuentions of men.

Vſe. Confutation of popiſh vnwritten traditions.

Ob.

Becauſe (ſay they) they were not ordained by meere humane power, but by Chriſt his warrant and authority, by ſuch as are placed ouer his Church, of whom he ſayth, hee that heareth you heareth mee, and hee that deſpiſeth you deſpiſeth mee, they are appointed by the holy Ghoſt ioyning with their Paſtors in the regiment of the Church this is their colour they ſet vpon them, but to take from them this ſhift.

Anſ.

Firſt, they are neuer able to prooue that their teachers haue Apoſtolicall power and authority, the ſame that the Apoſtles had, and that they are ſimply to be beleeued in that they teach, that is a priueledge & prerogatiue belonging only to the Apoſtles, the planters and founders of the Church of the new Teſtament.

Againe, it is true indeede, Chriſt ſaith, he that heareth you heareth mee &c. but how? ſo long as they teach nothing but that Chriſt hath taught; hee doth not aſſure vs, whoſoeuer heareth man being called to teach, heareth him ſimply whatſoeuer he teach, but ſo long as man preacheth Gods word and that appeares Ioh. 14. 26. the comforter which is the holy Ghoſt, whom the father will ſend in my name hee ſhall teach you all things, and bring all things to your remembrance, which I haue told you Chriſt there promiſeth that his ſpirit ſhall ſuggeſt to the minds of his diſciples all things, which he had taught them, and not any new doctrines, therefore the Church of Rome cannot free their vnwritten verities from being found meere humane inuentions, and we are to auoyd them as things that will ſpoyle and draw vs away from the truth into error, & embrace only ſuch doctrines, as are grounded on the written word of God, which is perfectly able to make vs wiſe to ſaluation.

Now to the third meanes vſed by ſeducers to deceiue (namely) the rudiments of the world, according to the *rudiments of the world, and not after Chriſt.* 3. *Meanes.*

Theſe words if they be conſidered with the former they haue reſpect vnto them on this manner, that the traditions of men were according to the rudiments of the world according to the rites of the ceremoniall law ſo indeed were the traditions and rules of Phariſies touching waſhing of cups and platters and the like, but theſe words beſides the relation do imply that the rudimēts of the world are hurtfull, and ſo I make them a third meanes vſed by ſeducers to deceiue.

Now the word tranſlated *Rudiments* doth properly ſignifie elements, and by rudiments or elements, wee are to vnderſtand the legall doctrine of *Moſes* in the old Teſtament, the rules and precepts giuen by *Moſes* touching circumciſion Iewiſh ſacrifices, and concerning many rites & ceremonies among the Iewes as the eating of certain meats and abſtaining from other, the obſeruation of daies and times, wearing of this or that kinde of garment. Now theſe legall precepts and rules are called by the Apoſtle, rudiments or elements by way of ſimilitude, either alluding to the foure elements of the world, fire, aire, earth & water, whereof all perfect bodies vnder the heauens are compounded or rather indeed, to the firſt elements of the inſtruction of children to the letters the A. B. C. or primar, wherein little children are firſt inſtructed and thence led forward to the exerciſe and ſtudy of more excellent learning ſuch were the legall precepts touching circumciſion *Interpretation.*

ſion, Iewiſh ſacrifices and the rites among the Iewes they were but as the A. B. C. the firſt letters wherein the Iewes were trained vp as children for a time till the comming of Chriſt. At which time was reuealed both to them and the whole world a more excellent doctrin, and that this is the alluſion of the Apoſtle appeares plainely, Gal 4. 3. where ſpeaking of himſelfe and all the Iewes vnder the law, hee ſayth, when we were children, we were in bondage vnder the rudiments of the world.

Againe theſe legall precepts are ſayd to be rudiments or elements of the world, becauſe they were concerning outward and viſible things. Thus then are wee to conceiue theſe words of the Apoſtle, *According to the rudiments of the world*, as if hee had ſayd, according to the precepts and rules giuen by *Moſes* touching circumciſion, Iewiſh ſacrificies, and many outward rites among the Iewes which were but as a Pædagogie or an A. B. C. to inſtruct the Iews only for a time, till the cõming of Chriſt at which time was reuealed a full and more plentifull doctrine.

Doct. 6. The law of ceremonies giuen by Moſes is in ſome caſe pernicious to Gods people.

Now heere firſt let it bee conſidered of vs, that theſe wordes of the Apoſtle doe implie that the legall rules and precepts giuen by *Moſes* teaching circumciſion, Iewiſh ſacrifices and and ſeruices vnder the Law may be a means to ſpoyle people or perſons, and to drawe them from the truth of religion and from Chriſt to perdition, therefore the Apoſtle giues warning to the Coloſſians to beware leaſt any ſpoile them, not onely by the rules of philoſophy and traditions of men, but through the rudiments of the world, through the pædagogie and childiſh elements of the ceremoniall law theſe being as pernicious and dangerous as the other.

Queſtion.

Now it may bee demanded how the rule, and precepts, and the Lawe and ceremonies giuen by *Moſes* being part of the written word of God ſhould bee dangerous.

Anſw.

I anſwere, when things there preſcribed are thruſt vpon men as things of neceſſary vſe and obſeruation as needfull to bee obſerued, together with faith in Chriſt, and that appeares both by the context and diſcourſe of this place, and by other places of Scripture, Galat. 5.2. ſaith the Apoſtle; behold, I *Paul* ſay vnto you, that if yee bee circumciſed, Chriſt ſhall profit ye nothing. It is a ſpeech full of power, wherein the Apoſtle ſets his authority giuen him by Ieſus Chriſt, againſt the authority of all that teach the contrary, whoſoeuer they be. Behold I *Paul* who am an Apoſtle, and haue authority to publiſh the Goſpell, ſay vnto you, whoſoeuer ſayth to the contrary, if ye bee circumciſed, if yee thinke circumciſion of neceſſary vſe with faith in Chriſt, in the matter of iuſtification, (for that is the argument there handled by the Apoſtle) I tell you Chriſt ſhall profit you nothing, you ſhall haue no benefit nor comforte by his death, paſſion, reſurrection or any thing he hath done; a plaine proofe of this, that the Law of ceremonies giuen by *Moſes*, is hurtfull and pernicious, when things there preſcribed are vrged, as things of neceſſary vſe to ſaluation together with faith in Chriſt.

Reaſon.

And the reaſon of this is, becauſe things there commanded are abrogated and taken away by the comming of Chriſt, not in reſpect of ſignification and Scripture, for they may ſtill inſtruct vs concerning Chriſt, but in regard of vſe and obſeruation, therefore to hold and vſe them as things of neceſſary vſe, together with faith in Chriſt, is a meanes to make Chriſt vnprofitable vnto vs, yea to draw vs from Chriſt to perdition. The knowledge of this point may thus profit, not onely to let vs ſee that wee are free from the obſeruation of Iewiſh ceremonies, and that there is an abrogation of them, but it may further ſerue to diſcouer vnto vs that the holy things of God, ſuch things as haue full ground in the worde of God, yea things of diuine inſtitution, beeing extended beyond their right vſe, they become pernitious and hurtfull,

Vſe.
Holy things of God euen things of diuine inſtitution beeing extended beyond their right vſe become pernicious.

full, yea meanes to carry vs away, as a pray from Chriſt to euerlaſting deſtruction; thus the Sacraments which God hath ordained to be ſignes and ſeales of his couenant of grace, if they be reached out as they are by the Papiſts to further vſe as to bee Phyſicall cauſes of grace to bee things that containe and giue grace to the receiuers by the very act and work of receiuing they become dangerous things, and in ſtead of miniſtring comfort they become meanes to make Chriſt the fountaine of all comfort vnprofitable vnto vs.

I might yet further inſiſt in the fruits and works of the ſpirit, as prayer, Almeſ-deedes and ſuch like, yea faith it ſelfe extended further then to bee an inſtrument apprehending Gods mercy, and the merit of Chriſt to iuſtification, to be a meritorious and deſeruing cauſe of iuſtification and ſaluation becomes dangerous and deadly, and this is carefully to be obſerued of vs, for it is a ſubtilty of the Deuill, when hee cannot make men lightly to eſteeme the holy things of God, and to vſe them for faſhion or cuſtome, then to bee tempering with them on the other hand to make them to extend them to further vſe then God hath appointed, thus he dealt with Chriſt our head in his temptations, as appeares Matth. 4. by conference of the third and ſixth verſes, when hee could not weaken his faith in the prouidence of God, and make him diſtruſt, then he laboured with him to extend his truſt in the act of it too farre, euen to preſume on the prouidence of God, and to neglect the meanes, thus no doubt hee will bee dealing with the members of Chriſt, wee muſt therefore labour to know and diſcerne the right vſe of all holy things of God and to take heede that the Deuill or his inſtruments preuaile not with vs to extend them beyond the ſame for ſo doing we do not only abuſe the holy things themſelues, and make them vnprofitable vnto vs, but they become meanes to ſpoyle vs, to draw vs from Chriſt and make his death and bloudſhedding, his reſurrection, his victory o-

Note.

uer ſinne, death, and the Deuill, vtterly void vnto vs, and yeelding no profit nor comfort vnto vs at all. We are further to marke, that the Apoſtle calls the legall doctrine of *Moſes rudiments or elements*, or the a b c, of the law, and that in reſpect of the more full and perfect doctrine afterward reuealed in time of the Goſpell, hence we may take out this concluſion.

Doctr. 7. The teaching vnder the law was nothing ſo excellent as the teaching vnder the Goſpell.

That the teaching vnder the Law was nothing ſo excellent as the teaching vnder the Goſpell, they that liued in time of the Law were but as young ſchollers in ſome petty ſchoole, we that now liue vnder the new teſtament, are as ſtudents of ſome famous vniuerſity, wee by the teaching of the Goſpell are led forward to more excellent learning, and more is reuealed to vs, then to them that liued in time of the old teſtament, and this is cleare by many places of Scripture, wee finde it to bee one maine difference betweene the Law and the Goſpell, that the Goſpell is a farre more excellent and glorious light then the Law, 2. Corinth. 3. from the ſixth verſe to the end, the Apoſtle doth preferre the excellency of the teaching of the Goſpell, before the doctrine of the Law in many reſpects.

Obiect.

But happily ſome wil obiect and ſay this ſeems not true for *Abraham* and the Prophets had more reuealed vnto them, then the beſt of vs, yea then the beſt that haue liued ſince the comming of Chriſt in the fleſh, excepting the Apoſtles who were immediately taught by Chriſt, therefore they were not abcedaries or young ſchollers in reſpect of vs?

Anſw.

To this I anſwer it is true indeed, if wee compare perſon with perſon, as *Abraham* with ſome one now or heeretofore liuing ſince the comming of Chriſt. *Abraham* is not a child in reſpect of ſuch an one, but if we compare church with Church, the Chriſtian Church vnder the new teſtament with the Church of the Iewes vnder the Law, wee ſhall find that the Chriſtian Church doth farre exceed the

Iewes in reſpect of reuelation and excellent knowledge, hence it is that our Sauiour ſaith, Luke 10.24. that many kings and Prophets deſired to ſee the things manifeſted by his comming and ſaw them not, and the Apoſtle, 1.Pet,1. 11.12. ſaith, that the Prophets enquired and ſearched, when or what time the ſpirite which teſtified before of Chriſt, which was in them ſhould declare the ſufferings that ſhould come vnto Chriſt, and the glory that ſhould follow, vnto whom it was reuealed, that not vnto, &c.

Vſe. Our knowledge of the myſteries of the Goſpell muſt exceede theirs that liued in time of the old teſtament.

This then remaines a true concluſion, that the teaching vnder the Law was not ſo excellent as the teaching vnder the Goſpell, they that liued in time of the law were but as petties and young Schollers in reſpect of vs that liue vnder the Goſpell. Now then is the teaching vnder the Goſpell more excellent then the teaching vnder the Law? is more now reuealed to vs by the Goſpell then to the fathers of the olde teſtament in time of the Law? then certainely our knowledge muſt be anſwerable, we muſt exceed them in the knowledge of the myſteries of Ieſus Chriſt, the rule is generall, to whome much is committed, of him much ſhal be required according to the means vouchſafed, ſo ſhal be our account returned, ignorance now in the cleare light of the Goſpell is a moſt heauy and fearefull ſinne, it might in ſome ſort excuſe them that liued vnder the Law, but now it is inexcuſable, now it leaues men voyde of excuſe, ignorant perſons haue now nothing to pleade for themſelues, and that the vgly ſhape of this ſinne may further appeare vnto vs, conſider wee that ignorance now in time of the Goſpell, it is an argument of hardneſſe of heart, we know that a thing that is often expoſed, and ſet before the bright ſhining of the ſunne, and neither changed nor mollified is of a ſtony nature, ſo ſurely ſuch as liue in the bright beames of the Goſpell; and are neither bettered nor mollified by them, are of a moſt ſtony temper, yea ignorance now doth not onely argue this hardneſſe, but it is more then a probable ſigne of euerlaſting perdition, ſo ſaith the Apoſtle, 2. Corinth. 4. 3. If the Goſpell be hidde if the glorious light of the Goſpell doe not enlighten vs, but wee continue ignorant of it, it ſeales vp a fearefull concluſion againſt vs, that we are ſuch as are appointed to euerlaſting deſtruction, eſpecially if wee bee wilfully ignorant as many are, who in reſpect of time and meanes might haue beene teachers as the author to the Hebrewes ſaith, cap. 5. 12. and yet had need to bee taught the firſt principles of chriſtian religion, they are behind the Iewes they know not their letters the rudiments and firſt principles of the worde of God, and can they looke to be ſaued? certainely no, continuing in that ſtate they cannot, their ſtate is worſe then theirs of Sodome and Gomorrha, it is the ſentence of Chriſt himſelfe, Matthew 10. 15. Let it then ſtirre them vp to vſe all good meanes to come out of their blindnes and ignorance, yea let ſuch of vs as haue the greateſt meaſure of knowledge learne in reſpect of the cleare light of the Goſpell to bewaile the remnants of ignorance that be in vs and be carefull daily more and more to increaſe in knowledge, that we may bee anſwerable to our meanes and condition.

Come wee to the laſt words of this verſe (and not after Chriſt.)

Theſe words are appoſed to the three meanes of ſeducement before ſpecified as a generall refutation of them all, and the meaning is briefly this.

That they are not according to the doctrine of Chriſt in the Goſpell, the point of inſtruction that ariſeth hence is this.

Doct. 8. This ought to preuaile with vs to renoũce euery corruption both of life & doctrin that is not according to the doctrine of the Goſpel.

That it ought euer to bee a probable and ſufficient reaſon to ſway with vs againſt any corruption either of life or doctrine, that it is not after Chriſt, and that it is not according to the doctrine of the Goſpell, Eph. 4. 20. the Apoſtle doth vſe this as a ſpeciall argument againſt the corruptions and manners of the Gentiles to diſſwade the Epheſians now conuerted not to follow their faſhions he ſaith that they had not ſo learned Chriſt meaning that ſuch things were not ſutable to the doctrine of Chriſt,and therefore to be auoyded, and this manner of reaſoning we are to vſe.

Vſe. When Satan tempteth vs to any corruption and ſinne we are to vſe this kind of reaſoning.

When wee are aſſaulted by Satan and tempted to any corruption and ſinne, wee are to thinke and ſay with our ſelues,ſurely this is not according to Chriſt,and if we haue truely learned Chriſt,it will be a notable meanes to auoid it,and eſpecially this manner of reaſoning is to bee vſed in time of ſome grieuous conflict of conſcience, when the conſcience wreſtleth with deſpaire,when the law accuſeth, terrifieth and threatneth the wrath of God, then will the Deuill ſet Chriſt before vs as an angry iudge, ſaying vnto vs on this manner, this thou oughteſt to haue done,and thou haſt not done it, know therfore that I will take vengeance on thee, wee are then to remember that this is not according to the doctrine of the Goſpell. Chriſt dooth not ſpeake there on this manner to poore afflicted conſciences, hee addes not affliction to the afflicted, hee breakes not a bruiſed reede, but vnto poore afflicted conſciences, labouring vnder the burden of ſinne, and Chriſt himſelfe in the Goſpell ſpeakes moſt louingly and comfortably, and ſaith, Come vnto mee all yee that are weary and laden, and I will eaſe you, Matthew 11.28. Bee of good comfort my ſonne, thy ſinnes bee forgiuen thee. Matthew 9.2. bee not afraide, I haue ouercome the world;Iohn 16.33. we are therefore thus to reaſon in time of conflict of conſcience,and if we be able thus to doe, it will bee a notable comfort and refreſhing vnto vs in the greateſt conflict that can be.

VER. 9. *For in him dwelleth all the fulneſſe of the Godhead bodily.*

This verſe dependeth on the former as a reaſon to proue that Philoſophy, the traditions of men, the rudiments of the world, and all other things are meere deceipt and vanity, and altogether needleſſe in the matter of ſaluation, and that all things needfull to ſaluation are to be found in Chriſt, the reaſon is taken from the ſufficiency and perfection of Chriſt, that in him is all perfection and ſufficiency to ſaluation to bee found, therefore all other things are needleſſe, now this ſufficiency and perfection found in Chriſt is propounded in this verſe, and applied to the Coloſſians in the next, and it is not barely propounded in this verſe, but laide downe in the proofe of it, and that from the condition of the perſon of Chriſt, that Chriſt is both perfect God and perfect man, vnited into one perſon, and therefore moſt perfect and all ſufficient to ſaluation, that is the reſpect that theſe wordes haue to the former and the ſumme of them (*in him*) that is, in Chriſt (*the Godhead*) (that is) the very diuine eſſence and nature, not onely the grace of God, but the very God of grace himſelfe, the Apoſtle addes further the fulneſſe of the godhead, thereby ſignifying the full and perfect Godhead, the perfect ſubſtance, nature, and eſſence of the godhead, and yet further he ſaith (*all*) his meaning in that enlargement is this, that the whole perfect eſſence of the Godhead is in Chriſt not onely perfect wiſedome, perfect power, perfect iuſtice, perfect mercy, &c. but that the perfection and fulneſſe of all theſe together, and of euery eſſentiall property of the godhead is in him, yea that the ſame whole glory and maieſty of the godhead that is in God the Father is in Ieſus Chriſt his ſonne (*dwelleth*) (that is) abideth and continueth vnited for euer, the Apoſtle ſpeaking in the preſent time ſignifieth a continuall reſidence and abode

Interpretation.

bode (bodily) this worde bodily is heere vſed after the Greeke phraſe, the phraſe of the Grecians, who vſe to put σωμα that ſignifieth a body, to ſignifie not onely a thing that hath a true being, as a body hath but a perſon, & wee in our Engliſh tongue vſe the word (body) for a perſon, as ſome body, or no body, we vſe to ſay for ſome perſon, or no perſon; the meaning then of the Apoſtle in ſaying (bodily is eſſentially and perſonally vnited to his manhood, that there is a true vnion of the godhead and manhood in Chriſt, that they are made one perſon, and ſo the eſſence of the Godhead in Chriſt, being in it ſelfe incorporeall, is after a ſort by perſonall vnion become corporate, they are the wordes of the holy Ghoſt, Iohn 1.14. the worde was made fleſh, the eternall word the ſonne of God, the ſecond perſon in Trinity was incarnate and made man, thus then are we to vnderſtand this ſentence of the Apoſtle, as if hee had ſaid.

For in Chriſt the whole moſt perfect eſſence and ſubſtance of the Godhead abideth for euer, vnited truely and perſonally to his man-hood, ſo as God and man in Chriſt make one perſon.

In this verſe thus laid open and conceaued are found moſt excellent poynts of doctrine, and before I come to ſpeake of the particular things contained in it, wee are briefly to obſerue and marke the argument of the Apoſtle, whereby he proues that al ſufficiency to ſaluation is found in Chriſt, and no where elſe taken from the fulneſſe of the Godhead dwelling in him, for thus reaſoneth the Apoſtle, Chriſt is true and perfect God as well as man, and therefore a perfect mediatour, and all ſufficiency to ſaluation is found in him onely. Hence wee may gather this point of doctrine.

Doct.2. The ground of al ſufficiency in Chriſt is his godhead.

That the ground of all ſufficiency in Chriſt, is his godhead, the godhead of Chriſt is that which makes him a moſt ſufficient redeemer and Sauiour, for indeed, hence it is that his bloud is ſo precious, that the ſhedding of it is ſatisfactory and meritorious, able by the merit of it to purge, cleanſe, and waſh vs from ſinne as Saint *Iohn* ſaith, 1.*Iohn*.1.7. the bloud of Ieſus Chriſt his ſonne cleanſeth vs from all ſinne; wee are to marke his ſpeech, hee ſaith, the bloud of Ieſus Chriſt the ſonne of God is that which clenſeth vs from all ſinne, and hence it is euen from the Godhead that the fleſh of Chriſt though it profit nothing in it ſelſe, yet by vertue which it receaueth from the Godhead to which it is ioyned by perſonal vnion it is the bread of life, and a quickning fleſh, *Iohn* 6.58. yea hence it is that Chriſt his righteouſneſſe, his perfect fulfilling of the Law is auaileable for righteouſneſſe, to euery true beleeuer, becauſe hee is God as well as man, and ſo not bound to fulfill the Law for himſelfe, but of his owne accord hee became the end and perfection of the Law, and fulfilled it for righteouſneſſe to euery one that beleeueth. *Rom*.10.4. this doctrine is to be thought vpon.

Vſe.
Strength againſt the reaſoning of the fleſh touching the ſufficiency of the death and ſuffering of Chriſt.

And for the vſe of it, it may ſerue to anſwere & ſilence the reaſoning of the fleſh againſt the ſufficiency of Chriſt, his death and ſuffering, for our owne corrupt reaſon will teach vs to argue againſt the ſufficiency of Chriſt, his death after this manner; Chriſt his ſuffering was but for a time, and we by our ſinnes deſerue eternall death and puniſhment in hell for euer, how then can Chriſt his temporary ſuffering anſwer and ſatisfie for our deſerued eternall puniſhment, between that which is finite, in reſpect of time and that which is infinite in continuance, between temporary and endleſſe, there is no proportion? for anſwering of this cauill of the fleſh; the doctrine now deliuered may helpe vs, and we are to remember it, in the hower of temptation, we may haue need to remember it, therefore let vs thinke on it now before the triall come, that the ground of all ſufficiency in Chriſt is his Godhead, & therefore we are not eſteeme the merit of his death by the time of his ſufferingsbut by the perſon who ſuffered, that Chriſt who ſuffered was both God & man, vnited in one perſon, & by vertue of his godhead gaue power to his death to be meritorious, and of infinite price & value, and hence the Church is ſaid to be purchaſed with the bloud of God. *Act*. 20. 28. & 1. *Cor*. 2 8. that the Lord of glory was crucified; the meaning of thoſe places is not, that God ſuffered or ſhed bloud he being impaſſible, and hauing no bloud to ſhed, but they doe note out vnto vs the infinite merit and ſufficiency of Chriſt his death in reſpect of his godhead, that the perſon ſuffering beeing not a meere man but God and man, his death was made infinitely ſufficient and effectuall by vertue of his Godhead perſonally vnited to his manhood, and ſo was a ſufficient ſatisfaction for the ſinnes of the whole world, and ſo I come to the particular things offered vnto vs in this verſe, and firſt we are hence to take knowledge of the perfect deity and godhead of Chriſt, in that the Apoſtle ſaith, all fulneſſe of the godhead dwells in him.

Doctr. 2. Chriſt is true God of the ſame moſt glorious eſſence and ſubſtance with the Father, & he is God of himſelfe.

Wee are taught that Chriſt is true God, yea of the ſame moſt glorous eternall eſſence and ſubſtance with the Father, and hee is God of himſelfe, equall to his Father, and this is cleare by many places of Scripture, that one is an excellent place to this purpoſe, *Philippians* 2. 6. Where the Apoſtle ſaith that Chriſt Ieſus being in the forme of God, thought it no robbery to be equall with God: that is being in the glory and maieſty of God, before his incarnation, he knew it to be no violence, iniury or vſurpation to bee equall with God, for he was (in deed and truth) God of himſelfe and of equall maieſty and glory with his Father from all eternity. I might further proue this by many reaſons as by the propheticall predictions of Gods Prophets, ſpoken only of the Lord of hoſts, and applied by the Apoſtles to Chriſt; by the works of God truly imputed to Chriſt, as to make the world, to forgiue ſinnes, to know the hearts of men and the like; by his miracles and many moe reaſons might be brought to proue the eternal Godhead of Chriſt,

Reaſon.

that he is true God of himſelfe, equall to his Father, if it were needfull; but come we to make vſe of this point, and firſt this beeing a truth grounded on the word of God, it may not onely ſettle vs againſt many erroneous opinions which I will not now remember; but it may ſerue to cleare the doctrine of our Church, from a moſt vile and ſlanderous imputation caſt vpon it by the Papiſts, they ſticke not to charge the doctrine of our Church to bee faulty in no leſſe then the higheſt degree of Atheiſme, becauſe wee teach this very point.

Vſe.
The doctrine of our church cleered from an imputation which the papiſts caſt vpon it.

That Chriſt is God of himſelfe, and that he receaued not his Godhead from his Father. Againſt this, one in a popiſh pamphlet cries out & ſaith, vpon this poſition it followeth that there is neither father nor ſon in the godhead, & why ſo? marke his reaſon, for ſaith he, according to the common ſence (ſee) common ſence is the ground hee builds vpon in ſo high a myſtery, he onely is a true naturall ſon, that by generation doth receiue his nature and ſubſtance from his Father, if therefore the ſecond perſon in Trinity did not receiue the godhead from the firſt, but had it of himſelfe as the Proteſtants do affirme, than certainely he is no true ſon of the firſt, and conſequently the firſt perſon is no true Father, and thus ſaith he, they ouerthrow both Father and Son in the Trinity, and are found faulty in the higheſt degree of Atheiſme; a foule fault indeed, if it were iuſtly charged vpon vs, but to cleare vs from this blot and to anſwere him. Firſt, it ſeemes this cauilling Sophiſter cannot or will not diſtinguiſh between Chriſts god-head & his perſõ, for we teach that Chriſt his godhead is of it ſelfe, *that Chriſt in regard of his god-head is of himſelfe*, as well as the Father, but that his perſon or ſonſhip (as I may ſo ſpeake) is from the Father as Chriſt is the ſecond perſon in trinity, and the eternall ſonne, ſo is he from the Father, that is our doctrine, and ſo the popiſh argument is not to the purpoſe.

Note.

Againe, this cauillers argument ſtands onely on ſence, and reaſon, not on the word of God, and I anſwere further vnto him, that the ſtrict vrging of the naturall generation of man, as a pattern of the ſpirituall & vnſpeakable generation of the ſon of God is moſt abſurd, for it will make the ſon a diſtinct God from the father, yea, it will make Chriſt an inferior God to God his father, becauſe the father ſhall haue his Godhead of himſelfe, and the ſon not of himſelfe but of his father, which things are in no wiſe to be granted we are to renounce them as vtterly falſe, and to hold it for a truth grounded on the word of God, that Chriſt is true God, yea, God of himſelfe equall to his father.

Vſe.2. A ground of ſweet comfort to all true beleeuers.

For a ſecond vſe of this poynt, wee are to build vp our ſelues in the comfort of truth, it is a truth full of ſweet comfort to as many as truely beleeue in Chriſt.

And the conſideration of this is, that Chriſt is true God may miniſter to them, not only this comfort, that they are made one with him by faith, who is the euer ſpringing fountaine of all comfort, who is able to ſaue and deliuer them from death & damnation, from the Diuell and all the enemies of their ſaluation, which is a great comfort but it may raiſe vp their harts with further comfort as (namely) this that they are one with him, who is moſt willing to ſaue them, yea, that will be ſure to confer and beſtow vpon them righteouſnes and life euerlaſting, for why? they are one with him who is true God, in whom is all fulnes and perfection not only of power, but of mercy and goodnes, fauour & louing kindnes; who is not only moſt powerfull but moſt gracious & ready to do them good, & will neuer ſuffer them to periſh, & this is Chriſt his own argument of comfort and of aſſurance that none of his ſhall periſh, nor the power of hell euer preuaile againſt them, that hee and his father are one. In the two verſes before he ſaith, I will giue vnto them eternall life, &c. then followeth the groũd of all, ver. 30. I and my father are one, as if he had ſayd; I and my father are one in ſubſtance, will, power &c. therfore none ſhall pluck my ſheep out of my hand, none ſhall be able to take them out of my fathers hand.

Ioh.10.30. 28. ver.

A ground

in him, and need not any thing out of him, as a complement of their iuſtification and ſaluation.

For why, they are perfectly iuſtified by Chriſt, they haue full and perfect remiſſion of their ſinnes, ſo as there is no condemnation to them, Rom. 8. 1. and they are made the righteouſneſſe of God in him, 2 Corin. 5.21. therefore they neede nothing out of Chriſt to their iuſtification.

Againe, all the works of meditation wrought by Chriſt are moſt abſolute and perfect, and neede nothing to bee added and adioyned, as a ſupplement vnto them to make them perfect, for Chriſt being God and man is a moſt perfect Sauiour, and therefore he doth perfectly iuſtifie and ſaue all that truely beleeue in him, the holy Ghoſt ſayth, Heb. 7.25. he is able perfectly to ſaue them that come vnto God by him, ſeeing hee euer liueth to make interciſſion for them.

Vſe. Confutation of humane merits and ſatisfactions.

Where then is any place for humane merits and ſatisfactions, ſurely, there is no place left vnto them, wee truely beleeuing Chriſt need not to ſeeke ſatisfaction and remiſſion of ſinnes, any where but in Chriſt. in him wee haue full and perfect remiſſion; the maſſes, pilgrimages and other workes of pennance which the Papiſts hold able to ſatisfie, doe mightiy derogate from the one full, perfect and ſufficient ſacrifice of Chriſt once offered vppon the croſſe, Heb. 10. 14. with one offering hath he conſecrated or (as the word is) perfected for euer them that are ſanctified that ſentence is worthy to bee duely conſidered our meditations are to dwell vpon it; with one offring hath he conſecrated, and that for euer; no need then is there of any thing at any time out of Chriſt, and againe conſider that the perfect ſatisfaction made by one offering of Chriſt belongs to them that are ſanctified, that is alſo to bee conſidered and marked of vs to keepe vs from abuſing this doctrine, that true beleeuers need nothing to their iuſtification and ſaluation out of Chriſt for our

How we may be kept from abuſing that doctrine that in Chriſt we haue perfect iuſtification and ſaluation.

corruption will be ready to abuſe this doctrine and teach vs to thinke thus with our ſelues, is nothing needefull to our iuſtification and ſaluation out of Chriſt, then a ſanctified holy life is needleſſe, we muſt take knowledge from this worthy ſentence of the holy Ghoſt; that this is a fooliſh and deceiuing kinde of reaſoning, it is all one as if thus wee ſhould reaſon, nothing is needefull to iuſtification and ſaluation out of Chriſt, and therefore wee will not haue Chriſt himſelfe, for ſuch as are not ſanctified, haue not Chriſt, they haue no part in the merit of his death and paſſion.

Note. And further take we knowledge of this, that howſoeuer a ſanctified life is not needfull to ſaluation in reſpect of any merit, yet is is needfull in reſpect of aſſurance of ſaluation, and in regard of the degree of glory in heauen: the greater our ſanctification is, the greater ſhall bee our glory in heauen, therefore learne we to hold the truth of the doctrine now deliuered with the right vſe of it, let vs content our ſelues with Chriſt alone, with his obedience, as moſt ſufficient to our iuſtification and ſaluation, euen deſpiſing in reſpect of him all other merits and ſatisfactions whatſoeuer, yet ſo as we euer remember to whom the merit of his death and perfect obedience belongs (namely) to them that are ſanctified, and that ſanctified life is needfull in reſpect of aſſurance of ſaluation, and regard of the degree of glory in heauen.

The next thing wee are to marke is this, the Apoſtle ſayth, *ye are compleat in him*, hee ſayth not, yee are made compleat or made perfect from him, but in him; hence ariſeth this concluſion.

Doctr. 2. The perfection of true beleeuers in this life is in Chriſt.

That the perfection of true beleeuers in this life is in Chriſt, it is not wrought by Chriſt in themſelues, the perfection by which we are perfectly iuſt in this life, is out of our ſelues in Chriſt, it is not any perfection infuſed and powred into vs, but a perfection in Chriſt, euen his perfect righteouſneſſe inherent and abiding in him, and not powred

red into vs, is our perfection in the ſight of God in this life, 2. Cor. 5. 21. the Apoſtle ſayth directly, we are made the righteouſneſſe of God in Chriſt, Eph. 1. 6. hee ſayth, God by his grace made vs accepted or freely beloued, not through any perfection wrought in vs, or righteouſneſſe powred into vs by that grace, but altogether out of our ſelues in his beloued, Phillip. 9. 3. the Apoſtle ſaith, he accounted all things but loſſe and dung, that hee might bee found in him, and then he expounds himſelfe in the words following, not hauing his owne righteouſnes, but that perfect righteouſneſſe of Chriſt apprehended by faith; theſe places make it cleere, that the perfection by which we are perfectly iuſt in this life is out of our ſelues in Chriſt, and the reaſon of it is this.

Reaſon.

Becauſe euen the beſt ſo long as they are in this life haue the corruption of ſinne remaining in them, though it bee not imputed to their condemnation, yet it dwelleth in them, Rom. 7. 20. and defileth all their thoughts, words & actions, ſo as they cannot aſpire to perfection of righteouſneſſe in themſelues, but their perfection is only in Chriſt, and made theirs by the appplication of the ſpirit, and the apprehenſion of faith.

Vſe 1. Strength againſt a falſe poſition of the Papiſts.

This may ſerue firſt to ſtrengthen vs againſt the erroneous and falſe doctrine of the Papiſts, who teach that a certaine limited portion (for ſo they ſpeake) of iuſtice or rigteouſneſſe, is deriued out of Chriſt his infinite righteouſneſſe, and powred into this or that man, and ſo hee is made perfectly iuſt by that righteouſnes inherent in himſelfe; a doctrine directly contrary to the truth now deliuered, and ſuch as hath no ground nor footing in the word of God, they are neuer able to ſhew it out of the word of God, that any portion of Chriſt his infinite iuſtice is infuſed into vs, and inherently made ours, that is a meere deuice of their owne braine.

Vſe. 2. **Comfort to al true beleeuers**

Secondly, this doctrine makes much for the comfort of all true beleeuers, for why? is it ſo that our perfection in this

Note.

this life is not in our ſelues, but out of our ſelues in Chriſt, this then may miniſter ſingular comfort to all ſuch as truly beleeue in Chriſt, if we looke into our ſelues, and be able to ſearch our ſelues, we ſhall finde a world of imperfections in vs, imperfect knowledge, yea, more ignorance then knowledge, imperfect faith mingled wth much vnbeleefe, weake and feeble hope &c. yea, nothing in our ſelues if we be not partiall in our ſelues, but cauſe of doubting, diſtruſt and vtter deſpaire, but on the other ſide, when we remember that perfection is not to be ſought for in our ſelues, but in Chriſt, and if we truely beleeue in Chriſt, that euen in this life amidſt our manifold imperfections, wee haue fulneſſe and perfection of righteouſneſſe in him, and that in him wee are compleat and perfect, it will raiſe vp our hearts with excellent comfort, yea, it will enlarge our hearts with this comfort, further, that our perfection beeing in Chriſt it can neuer bee loſt, wee ſhall bee as ſure as Chriſt is in heauen, to finde perfect righteouſneſſe to our iuſtification and ſaluation, for our perfection is laid vp in Chriſt, who is now in heauen at the right hand of his father, and therefore nothing can take our perfection out of his hands: it is the Apoſtles argument Rom. 8, 34. it is Chriſt which is dead, yea, or rather, which is riſen againe. who is alſo at the right hand of God, and maketh requeſt alſo for vs; who therefore ſhall condemne ſaith the Apoſtle, ſo may euery true beleeuer truely ſay, my perfection is layd vp in Chriſt, who is at the right hand of his father, who therefore ſhall take it from me, not all the power of hell is able to depriue me of it, and that is an excellent comfor, and to be thought on to the comfort of all that truely beleeue in Ieſus Chriſt.

Doctr. 2. Whole Chriſt God & man is Lord ouer the Angels and farre aboue them.

Now from the words following, which is the head, and obſerue we onely this, that we are to conſider Chriſt euen whole Chriſt God and man in reſpect of the Angels as a Lord ouer them and farre aboue them, the Apoſtle ſpeaking of the aduancement of Chriſt, Epheſ. 1, 21. ſayth, God raiſed him from the dead, & ſet him at his right hand in the heauenly places farre aboue all principality, and power, and might, and domination, and euery name that is named, not in this world onely, but alſo in that, that is to come, Heb. 1. 4. the holy Ghoſt ſaith, Chriſt made is much more excellent then the Angels, inaſmuch as hee hath obtained a more excellent name then they.

Vſe. 1. We are to be ſtricken with due admiration of the Maieſty and glory of Chriſt.

And firſt in this reſpect, wee are to bee ſtricken with due admiration of the Maieſty and glory of Ieſus Chriſt for indeede, admiration and magnifying of the Angels, hath beene the cauſe of giuing too much vnto them, euen diuine worſhip and adoration : of that poynt wee ſhall ſpeake heereafter, but in that Chriſt is Lord and Gouernour of the Angels, it may be matter of great comfort to all that truely beleeue in him, and of terrour to all vnbeleeuing perſons.

Vſe. 2. It is matter of comfort to the godly and of terror to the wicked that Chriſt is Lord of the Angels.

Comfort.

Of comfort to all true beleeuers, becauſe Chriſt their head is alſo head of the good Angels, and will bee ſure to ſend them out to miniſter vnto them for their good, for their protection and comfort at all times, as wee haue it Heb. 1. 14. they are miniſtring ſpirits, ſent foorth to miniſter for their ſakes, which ſhall be heires of ſaluation, yea, they haue a charge layd on them by Chriſt, to watch ouer thee, and to keepe thee in all thy wayes if thou belong to him, yea, to keepe and protect thee (if it bee good for thee) from common dangers and calamities that bee in the world, a matter of great comfort to all true beleeuers, on the contrary, it may ſtrike vnbeleeuers with terror that Chriſt is the Lord of the good Angels, and hath them at command to execute vengeance vpon them, we read in the Scripture, that the Angels deſtroied Sodome, plagued the Ægyptians, and ſlue in one night, an hundred foure-ſcore and fiue thouſand in *Senacheribs* hoaſt, 2. King. 19. 35. how then ought men to tremble and to ſtand in awe of Ieſus Chriſt the Lord of theſe glorious and powerfull creatures and as the Pſalmiſt ſayth, Pſal. 2. 12. kiſſe the ſon leaſt he be

Terrour.

angry, and ſo they periſh and be vtterly deſtroyed, for certainly, if men doe not in time make peace with this great Lord of Angels, he will one day, as the Apoſtle ſayth, 2. Theſſ. 1. 7. ſhew himſelfe from heauen with his mighty Angels in flaming fire, rendring vengeance vnto them that doe not know God, and obey not his Goſpell, let this bee thought on by all hard hearted and vnrepentant ſinners.

VER. 11. *In whom alſo ye are circumciſed with circumciſion made without hands, by putting off the ſinnefull body of the fleſh, through the circumciſion of Chriſt.*

This verſe is an anticipation or preuention of a ſecret obiection. For the Colſſioans might ſay, you tell vs that wee are compleate in Chriſt, but there bee ſome teachers that ſay, wee Gentiles wanting circumciſion are vncleane, and therefore not perfect in Chriſt, this the Apoſtle meetes withall in this verſe, and ſaith, that in Chriſt they alſo were circumciſed : and in this verſe the Apoſtle beginnes to reaſon againſt the third meanes of corruption vſed by ſeducers ſpoken of verſe the 6. (namely) the rudiments of the world, the legall doctrine touching circumciſion ſacrifices and ceremonies among the Iewes, and he beginnes in particular to deale againſt circumciſion ſhewing that the beleeuing Coloſſians needed not to be outwardly circumciſed in the fleſh, as a complement or meanes to adde any thing to their perfection in Chriſt ; his reaſon is this.

You are by the power of Chriſt inwardly circumciſed, therefore you need not outward circumciſion in the fleſh.

That is the ſumme and ſubſtance of this verſe, and ſo ſtands the Apoſtles reaſon againſt outward circumciſion.

Now before I come to ſpeake more particularly of this verſe, a doubt muſt be remooued, ſome may take exception againſt the Apoſtles argument, as inſufficient, and ſay, it is not to the purpoſe and queſtion in hand, and not continuing in the termes of the queſtion.

Ob. For the queſtion betweene the Apoſtle and falſe teachers was, whether circumciſion in the fleſh were neceſſary or no, the Apoſtle ſayth no, it is not neceſſary, his reaſon is, becauſe they were inwardly circumciſed. Now may ſome ſay, this is not to the purpoſe, this prooues not outward circumciſion to be therefore needleſſe, becauſe they were inwardly circumciſed; if this be a ſufficient argument againſt outward circumciſion; then this alſo is a good argument againſt outward baptiſme, that ſuch as are inwardly waſhed by the holy Ghoſt, need not outward baptiſme, but we ſee that to be contrary by the practiſe of *Peter*, who commanded that *Cornelius* his family and others met together, being inwardly baptized by the holy Ghoſt, ſhould be alſo baptized with water in the name of the Lord Ieſus, therefore this ſeemes to be no ſound and ſufficient argument vſed by the Apoſtle.

Ye are inwardly circumciſed, and therefore need not outward circumciſion.

Anſw. For the remouall of this doubt, we muſt conſider a difference & diſtinction of times (namely) of the time vnder the old Teſtament, & the time vnder the new Teſtament, of the time before the comming of Chriſt in the fleſh, & the time after, in the time of the old Teſtament, ſuch an argument as the Apoſtle vſeth, had been weak and inſufficient becauſe then circumciſion was in force, both as a ſigne of the *Meſſiah* to come, & a ſeale of righteouſnes & regeneration, but in the time of the new Teſtament, the *Meſſiah* being come, the Apoſtles argument is ſtrong and ſufficient becauſe then circumciſion with the whole regiment of *Moſes* is aboliſhed, & the inſtance of baptiſme is not to the purpoſe, becauſe there is now this difference between outward circumciſion, and outward baptiſme, the one is aboliſhed and remooued by the comming of Chriſt, and the other ſtandeth in force, by the inſtitution and commandement of Ieſus Chriſt, therefore theſe two reaſons are not alike. Yea are inwardly circumciſed, and therefore neede not outward circumciſion; that is a good argument, and ye are inwardly baptized, and therefore need not outward baptiſme, that is inſufficient, and to come ſome ſhort vſe of this before we paſſe from it; is it ſo that the reaſon of the Apoſtle had been naught, if circumciſion had been in force as it was in time of the old Teſtament, then let vs thinke vpon it in the like caſe, that it is no good argument, and no ſufficient plea, for thee whoſoeuer thou art to ſay, I haue the effect of this or that ſacrament inwardly wrought in me, and the inward fruit of it, therefore I neede not vſe the outward Sacrament, but at my pleaſure when I will my ſelfe; it may bee this is the conceit of ſuch as ſeldome come to the Table of the Lord, happily, once or twice in a yeere, it may bee they thinke thus, I haue that in mee which the Sacrament can ſeale vp vnto me (namely) true faith in the bloud of Chriſt, what need I then often to come to the Lords Table, oh remember whoſoeuer thou art (if this be the thought of thine heart) that this is a deceiuing thought, this is not ſufficient to excuſe thy wilfull withdrawing of thy ſelfe from the Sacrament this will not cleere thee from being found guilty of great contempt of the order, that Ieſus Chriſt hath left in his Church, that euen ſuch as haue the greateſt meaſure of faith ſhould often come, to teſtifie and ſeale vp the ſame by receiuing the outward ſacrament, & if thou bee a contemner of Chriſt his order, thou art then one of thoſe himſelfe ſpeaks of, who will not haue him to raigne ouer thee, and that puniſhment threatned ver. 27. ſhall one day light on thee, thoſe mine enemies which would not that I ſhould raigne ouer them, bring them hether and ſlay them before me, the Lord wil cut thee off, & giue thee thy portion with hypocrites.

Vſe of this anſwer to the obiection.

Luk. 19. 14.

Come we now to ſpeake of this verſe more particularly, we may obſerue it in theſe things layd before vs.

Firſt, that in Chriſt the beleeuing Coloſſians were circumciſed, *In whom alſo ye are circumciſed.*

Secondly, the manner of their circumciſion; with circumciſion made without hands.

Thirdly, what it was (namely) a putting off the ſinfull body of the fleſh.

And laſtly, by what meanes it was wrought and how they were in Chriſt citcumciſed (namely) through his circumciſion; through the circumciſion of Chriſt, of theſe in order. *In whom alſo ye are circumciſed with circumciſion made without hands:* for the right conceiuing of theſe words, we muſt know that circumciſion among the Iewes was a cutting off of the foreskinne of the fleſh as appeares in the inſtitution of it, Gen. 17. 10. 11. and that cutting off the foreskinne was among them a Sacrament anſwerable to our Sacrament of Baptiſme, a ſigne of Gods couenant of grace, as the Lord there ſayth, and a ſeale of righteouſneſſe, as the Apoſtle ſaith now as in our Sacrament of baptiſme, there is the outward waſhing of water, and the inward waſhing of the ſpirit in them that are truely baptiſed, ſo was there among the Iewes an outward circumciſion in the fleſh a cutting off of the foreskin of the fleſh, & an inward circumciſion of the hart, a cutting off of the fore-skin of the hart by the ſpirit of God; thus then we are to vnderſtand the Apoſtle when he ſaith, in whom alſo ye are circūciſed with circumciſion made without hands as if he had thus ſpoken. In Chriſt alſo ye beleeuing Coloſſians haue the foreskinne cut off aſwell as the Iewes, I meane the inward foreskinne of your hearts, which is not cut off by the hand of man, but by the finger of God, euen by the ſpirit of God.

Interpretation.

Rom. 4. 11.

Now firſt in that the Apoſtle ſayth, the beleeuing Coloſſians who were not outwardly circumciſed, were notwithſtanding inwardly circumciſed, & that they in Chriſt had the effect of circumciſion without the outward ſigne of circumciſion: Hence we may gather this concluſion.

Doct. 1. Gods grace is not tied to the outward ſigne of the Sacrament.

That the grace of God is not tied to the outward ſigne and the outward Sacrament, grace ſignified by circumciſion, may bee had without circumciſion in the fleſh-as appeares plainely by theſe words of the Apoſtle, grace is not tyed to the outward ſigne or ſacrament.

Ob.

But to preuent an obiection in the beginning, ſome may ſay indeed, grace ſignified by circumciſion, may now be had without circumciſion, becauſe the outward ſigne is not now in force, but in time of the old Teſtament it could not be had without circumciſion, for the Lord ſayth, Gen. 17. 14, the vncircumciſed manchilde in whoſe fleſh the foreskinne is not circumciſed, euen that perſon ſhall be cut off from his people, &c. & conſequently grace cannot now be had without the outward ſignes of grace: Therefore grace is tyed to the Sacrament.

Anſw.

To this I anſwer, firſt, that euen then when circumciſion was in force, the grace of God was not tied to it; for the Lords owne appoyntment, was that the childe ſhould not be circumciſed till the eighth day, Gen. 17. 11. which hee would not haue done, if grace had beene tied to circumciſion, and 40. yeeres together was circumciſion omitted in the wilderneſſe, Ioſua 5. 6, 7. and yet we are not to ſay, whoſoeuer among them died in that time wanted grace to ſaluation, farre be that from vs.

Againe, for the place alledged; I anſwer, that place is to be vnderſtood of ſuch as were of yeeres and diſcretion, & not of infants, for it is not ſayd, the vncircumciſed perſon being an infant, but indefinitely the vncircumciſed, and there is reaſon ſo to vnderſtand it from the text it ſelfe, for the Lord ſayth in the laſt words of the verſe, becauſe hee hath broken my couenant; now to breake Gods couenant is not incident to infants but to men of yeeres, we ſee then grace to ſaluation, euen in the time of the old Teſtament, when circumciſion was in force, might bee had without that outward ſigne, if there were no wilfull neglect or contempt of it; and conſequently, grace is not tyed, either then or now to the outward ſigne or Sacrament of grace, the words of Dauid after the death of the childe that died before the eight day, 2. Sam. 12.23. are to be conſidered, I ſhall go to it, ſayth Dauid, without queſtion, he meant not that the childe was not in hell, or in any Limbus infantum as the Papiſts dreame, but he comforted himſelfe by conceiued hope it was with the Lord, and thither himſelfe ſhould goe. Remember againe, the theefe on the croſſe that repented and was conuerted, Chriſt ſayth to him, Luk. 23.43. this day ſhalt thou be with me in Paradice, yet he wanted the outward ſacrament of baptiſme.

Vſe.
Comfort againſt feare & doubting of the ſaluation of children dying before they be baptized.

This I deliuer to this purpoſe, euen to ſtrengthen vs againſt feare, and doubting of the ſaluation of children taken away before they can come to baptiſme; there is ſomtimes a ſcruple and doubt ſtriking in the mindes of ſome touching children, that die without the outward ſacrament of baptiſme, wee muſt learne to caſt out that ſcruple and know that God is not worſe to vs vnder the Goſpell, then hee was to them vnder the law, nor leſſe able to ſaue the ſeed of the faithfull, now without baptiſme then hee was then without circumciſion; his grace was not then free and now bound, then great and now little, then ſtrong & now weake, we are not ſo to imagine, it were a wrong, yea, a blaſphemy againſt the infinit mercy of our gracious God and the God of thy ſeed; not adding any condition of baptiſme if it cannot be had as it ought.

Ob.

Oh but there is one ſpeech of Chriſt himſelfe, that happily ſtrikes deepe, and it is obiected by the Papiſts Ioh. 3. 5. to prooue an abſolute neceſſity of outward baptiſme our Sauionr ſayth there, except a man bee borne of water and of the ſpirit, hee cannot enter into the Kingdome of God; behold ſay they, a plaine proofe that outward baptiſme is abſolutely neceſſary to ſaluation.

Anſw.

I anſwer, firſt it can neuer be prooued by ſound reaſon, that, that place is to be vnderſtood of infants, but rather of men of yeeres, for if we marke it, *Nicodemus* his queſtion verſ. 4. was this, how can a man that is old be borne; can he enter into his mothers womb againe, & be borne? our Sauiour anſwereth (holding (no doubt) to the termes of that queſtion) verily, verily, except a man growen in yeers in whom there is either wilfull neglect, or contempt of baptiſme be borne of water and of the ſpirit, he cannot enter &c. And againe, it is no more neceſſary, that by water in this place, we ſhould vnderſtand materiall water, then by the word fire, Mat. 3. 11. we ſhould vnderſtand materiall fire: but rather, by water we are to vnderſtand the office and worke of the holy Ghoſt (namely) ſpirituall waſhing, as if our Sauiour had ſayd, except a man bee borne of the ſpirituall waſhing of the holy Ghoſt, and this is agreeable to that which followeth ver. 6. that which is borne of the ſpirit is ſpirit, and ver. 8. ſo is euery one that is borne of the ſpirit, where wee finde no mention of water; it remaines then notwithſtanding this ſpeech of Chriſt that outward baptiſme is not of abſolute neceſſity to ſaluation, therefore let vs not feare the ſaluation of infants departed this life in regard of the want of outward baptiſme; but looke wee with comfort to the couenant God hath made with the faithfull, that he will be their God, and the God of their ſeed.

Wee are further to marke that the Apoſtle ſets out the inward circumciſion of the Coloſſians, in theſe termes, circumciſion made without hands, hence we may take vp this concluſion.

Doctr. 2. The inward circumciſion of the heart is not a worke of mans hand but of the powerfull hand of God.

That the inward circumciſion of the heart, the cutting of the defiled foreskinne of the heart, and taking away the corruption of it, is not a worke of the hand of man, but it is a worke of the finger of God, and onely wrought by the powerfull hand of God; hence it is that *Moſes* ſayth, Deu. 30. 6. the Lord thy God will circumciſe thine heart, and the heart of thy ſeed, that thou mayſt loue the Lord thy

God with all thine heart, and with all thy ſoule, that thou maiſt liue, the reaſon of this is.

Reaſon.

Becauſe inward circumciſion of the heart, the inward purging of the heart, is a new creation as *Dauid* prayed, Pſal. 51. 10. create in me a cleane heart, O God, and renew a right ſpirit within me; therefore proper only to the hand of God; Now leaſt we ſtumble and bee not able to keepe our ſelues from falling in reſpect of precepts giuen in ſcripture to circumciſe our owne hearts, to change them, and the like, Ierem. 4. 4. be circumciſed to the Lord; we muſt know that all ſuch precepts giuen in Scripture to men ſince the fall of *Adam* and in his corrupt ſtate doe not ſignifie and imply any power in man to performe them, but teach vs our duty, that we are to ſeeke for helpe, where it is to be had euen at the hands of God, and let that be the firſt vſe of this poynt.

Note.

Vſe. 1. We are to ſeek and ſue to the Lord that hee would circumciſe our harts.

That ſeeing circumciſion of the heart, is a worke onely of the hand of God, let vs then euer ſeeke and ſue to him that he would vouchſafe to put his hand into our boſoms, and plucke off the foreskinne of our hearts, and take away the corruption of them.

Vſe. 2. The whole praiſe & glory of our conuerſion muſt be giuen to the Lord.

And againe, if the Lord haue in any meaſure circumciſed our hearts, let vs giue him the whole praiſe and glory of that worke, looke not too much on the outward inſtrument; doe not too much gaze vpon the excellency of the gifts of any that hath beene a meanes of thy conuerſion, leaſt ſo thou giue part of the glory to the inſtrument, but euer haue thine eye vpon the mighty power of the Lord whoſe onely worke it hath beene, remember that *Paul* or *Apollos*, are but the miniſters of God, by whom thou haſt beene brought to beleeue, 1. Cor. 3. 5. bleſſe God for them, but giue him alone all the praiſe, and all the glory of that great worke.

Now come wee to the words following, *By putting off the ſinnefull body of the fleſh through the circumciſion of Christ.*

Wherein the Apoſtle ſets downe what is the inward circumciſion, namely, a putting of the ſinnefull body of the fleſh (*by putting of*) theſe words are often vſed by the Apoſtle in the like matter that is heere handled, as cap. 3. 9. ſeeing ye haue put off the old man with his workes; Epheſ. 4. 22. that ye caſt off concerning the conuerſation in time paſt, the old man which is corrupt through the deceiueable luſts, and they are metphoricall, borrowed and taken from vncloathing of the body, or the ſtripping off of the apparell, and doe ſignifie the manner of taking away, and aboliſhing of the inward corruption of the heart, that it is after the manner of incloathing the body, or rather indeed of putting off the skinne of the body, the heart and inward parts and powers of the ſoule being enwrapped & encompaſſed with corruption as with a filthy garment or leprous skinne (*ſinnefull body*) the word body doth not heere ſignifie any corporeall ſubſtance, conſiſting of fleſh, bloud and bones, but is alſo a word vſed by way of ſimilitude: to ſignifie the maſſie lumpe of corruption, and that lumpe of corruption is expreſſed by this word (*body*) to ſignfie the greatneſſe and extenſion of it, that it is as a body hauiug all dimenſions, height, length, breadth and thickneſſe, and as hauing all the parts of a foule monſtrous and reformed body, in which are found all ſinnes bound vp it were in one body, which breake out as any occaſion is offered, hence it is that the Apoſtle calles diuerſe foule ſinnes breaking out of this body, our member, cap. 3. 5. by ſinnefull body, then vnderſtand we, the ſinnefull maſſe or lumpe of corruption (*of the fleſh*) by the word (*fleſh*) wee are to vnderſtand the corruption of nature, euen of the whole nature of man of all the powers and abilities both of ſoule and body, for it is frequent and vſuall in Scripture to put the word (*fleſh*) for the corruption of nature; and not only to ſignifie the corruption of the inferiour parts of the ſoule, as the affections, appetite and ſences, but alſo of the ſuperiour, euen of the reaſonable ſoule, and of the powers thereof, the minde, will, memory and conſcience, Ro. 8. 7. the

Interpretation.

the wiſedome of the fleſh (that is) the wiſedome of the minde, for that is the ſeat of wiſedome, in the naturall and corrupt ſtate of it is enimity againſt God; and the reaſon why the corruption of the whole nature of man is called fleſh, is this, becauſe it comes by propagation, by naturall and carnall generation, and that that is borne of the fleſh is fleſh. Ioh. 3. 6. ſo then the full ſence and meaning of the Apoſtle in theſe words, by putting off the ſinnefull body of the fleſh, is this.

By taking away and ſtripping off, as it were a leaprous filthy garment or skinne, the ſinnefull maſſe, lumpe aud body of the naturall corruption of the whole man, euen of all the powers and abilities of ſoule and body.

Heere firſt obſerue we that the Apoſtle ſets out the inward circumciſion of the heart in theſe termes, that it is a putting off, an vncloathing or a ſtripping off of the filthy leaprous garment of corruption; hence we are taught.

Doct. 3. Regeneration doth not aboliſh any faculty of the ſoule or any naturall affection of it, but only taketh away the corruption of them.

That the ſpirit of God inwardly circumciſing and regenerating the heart, doth not take away the ſubſtance of the heart, but the corruption of it, regeneration is not an aboliſhing or taking away of any faculty of the ſoule, as vnderſtanding, memory, will, conſcience or any naturall affection of the ſoule, but onely a ſtripping of the filthineſſe and corruption of them; for why, naturall corruption is not a ſubſtantiall thing as ſome haue thought, nor a corruption of the ſubſtance of the ſoule, for then could not the ſoul be immortall, if the ſubſtance of it were corrupted, nor Chriſt haue taken mans nature without ſinne, but it is a corruption cleauing and clinging to the faculties of the ſoule, and to the affections of the heart, and ſuch as may be remoued by the powerfull worke of Gods ſpirit, and hence is it ſayd to be an euill that doth compaſſe vs about Heb. 12. 1. caſt away euery thing that preſſeth downe, and the ſinne that hangeth ſo faſt on, or that doth ſo eaſily compaſſe vs about,ſo the originall word ſignifieth therfore regeneration is not an aboliſhing of any faculty of the ſoule, but a putting off of that filthineſſe, and that corruption that doth enwrappe and compaſſe about euery faculty of it, this I note in a word, it may be vnto vs one ground of triall, whether we be truely regenerate or no ; it may ſerue as one meanes whereby we may know it (for marke) regeneration is not a taking away of any faculty of the ſoule, or of any affection of the heart, but of the corruption of it, heereby then examine thy ſelfe, no doubt thou art or mayſt bee acquainted with the diſpoſition of thine owne heart, (I ſay not with the depth, and all the deuices of it, the heart of man is deceitfull and wicked aboue all things, who can know it ? Ierem. 17. 9. onely the ſearcher of the heart, the Lord he knowes it, but with a little obſeruation thou mayſt be acquainted with the naturall inclination and diſpoſition of thine heart, in regard of the predominant and chiefe ruling affections of it, whether it bee naturally giuen moſt of all to feare, to loue, to ioy, to ſorrow, to anger or the like ; well then, knowing the chiefe ruling affection of thine owne heart,ſee whether that affection ſtill remain in thee in the force & ſtrength of it without the corruption of it, if it do,then thou art truely regenerate, but if it doe not, thou doeſt but flatter and deceiue thy ſelfe, for example, if thou beeſt one giuen to too much ioy, and much reioycing, thou art one of a merry & cheerefull diſpoſition, ſee whether thy ioy and thy reioycing be ſtill as great and ſtrong as euer it was, not in ſinne and in outward carnall things, for that is the ſinnefulneſſe of it, but in God and in good things,if thou find that thou canſt now reioyce, not in filthy carnall pleaſure in drunkenneſſe or good fellowſhip, as it is called, nor ſo much reioyce in the outward bleſſings of this life, but that thou canſt as heartily reioyce as euer thou couldeſt, yea, thou canſt more heartily reioyce in the loue and mercy of God in Ieſus Chriſt, in his ſeruice and obedience to his will, for his

Vſe. Triall of the ſoundneſſe & truth of our regeneration.

his loue and goodneſſe, then in any other thing, that is a ſure marke of a good and regenerate heart, and that the ſpirit of God hath wrought powerfully in thee, and ſtripped off the ſinnefulneſſe and corruption of thy ioy and cheerefulneſſe in thee by nature; So if thou be one of a hot haſty and cholericke nature; if thou find that naturall anger of thine ſtripped off; the ſinnefulneſſe of it (namely) the raſhnes, the eaſines to be prouoked vpon euery trifling occaſion, the exceſſe in the meaſure, making thee to forget duty both to God and man, and the expreſſing of it, for meere priuate cauſes concerning thine owne perſon, and not the cauſe of God; (for theſe are the filthy rags wherewith thy naturall anger is cloathed) if thou finde not that affection it ſelfe aboliſhed, but theſe things taken from it, and that thine anger is now ſtirred vp, vpon waighty and manifeſt offence to God conceiued with deliberation; kindled through deſire to maintaine Gods glory; loue of iuſtice and vertue, and directed againſt ſinn, and not the perſon of the ſinner, but with loue to his perſon, and ſorrow for the ſinne, and with moderation, not making thee vnfit for duties to God and man, then is that affection wrought vpon by the ſpirit of God, then is thine anger a holy, iuſt and ſanctified anger, and thus mayſt thou trye thy ſelfe in other affections, and remember it, that regeneration is not a taking away of any affection of the heart, but a ſtripping off of the corruption of it.

We are in the next plac to marke that the Apoſtle ſaith, inward circumciſion is a putting off, or a taking away of the body of the fleſh, not ſome part, but of the whole body of it; Hence we may take vp this concluſion.

Doct. 4. True regeneration is a remoouall of corruption from all the powers & faculties of the ſoule.

That true regenaration is entire, it is an aboliſhing of the whole maſſe and lumpe of naturall corruption (that is) of naturall corruption in all the powers and faculties of the ſoule, not a remoouing of corruption from the minde alone, or will alone, but from all and euery faculty of the ſoule, hence it is in other termes expreſſed to be a putting

Off the old man, giuing vs to vnderſtanſt that it is an entire worke, euen as the putting out of a perfect man, with all the parts & members of a perfect man, for indeed where the ſpirit of God, doth work vpon any man to the purging & taking away of his naturall corruption, he doth work vpon all the powers of his ſoule, grace is neuer effectuall truely to purge one faculty of the ſoule and not another? if naturall blindneſſe, ignorance and dulneſſe of mind be taken away by ſanctifying grace, the will and affections are alſo wrought vpon in like proportion, and hence is regeneration called a new creation, and a new birth, and therfore it is entire, and of the whole man, it were eaſie to enlarge the proofe of this; but for the vſe of it.

Reaſon.

Vſe.

None ought to think himſelfe truely regenerate vnles he finde himſelfe throughout wrought vpon by the Spirit of God.

Is it ſo, that where the Spirit of God doth effectually worke regeneration; he puts off the whole body of corruption, let no man then deceiue himſelfe, let no man think he is truly regenerat, becauſe happily he is inlightned and hath a generall ffooting knowledge of the Myſteries of the Goſpel, & yet notwithſtanding is carried away with ſome inordinate affection, or ſome corrupt luſt to pride, to couetouſneſſe, to drunkenneſſe, to ſenſuall pleaſure, to ſome one groſſe ſinne or other, if this be true regeneration then *Herod* and *Iudas* were truely regenerate, *Herod* knew much, and did many good things, yet was he a meere carnall man, poſſeſſed with inordinate loue of his brothers wife. *Iudas* a diſciple of Chriſt and no queſtion, Chriſt taught him, and he taught others many good things, yet was he a carnall man, carried away with the inordinate luſt of couetouſneſſe, and therefore deceiue not thy ſelfe think not that the Spirit of God hath wrought on thee to thy regeneration, vnleſſe thou finde that hee hath put off the the whole body of thy corruption, and haue crucified the fleſh withall the inordinate affections and luſts of it, and withall remember, that except thou bee truely regenerate thou haſt no part nor portion in Gods Kingdome, that is, Chriſt his owne ſpeech, Ioh. 3. 5.

Now heere a queſtion may be mooued (namely) this. How farre foorth the whole body of corruption is put off and taken away in them that are truely regenerate? *Queſt.*

Anſw. To this I anſwer, that the body of corruption is put away onely in part in this life, though the Spirit of God doe worke vpon all the powers of the ſoule, and put off the body of corruption in ſuch as are regenerate, yet not wholly and perfectly for the time of this life, therefore the Apoſtle heere ſpeakes in the preſent time, and ſayth, inward circumciſion is a putting off of the ſinnefull body of the fleſh, ſignifying a continuall act neuer perfected in this life the corruption of nature remaines till death, in the moſt regenerate, though not imputed vnto them, the Apoſtle affirmes it of himſelfe, Rom. 7. 3. and hee calles it ſinne in many verſes of that chapter which the Papiſts deny, I will not ſtand to diſpute the queſtion, but I ſay, it remaines in the moſt regenerate not imputed vnto them, and wounded, ſo as the regenerate doe not ſerue it, Rom. 6. 6. nor ſubiect themſelues to the tyranny of it, to obey it in the luſts thereof. as the Apoſtle teacheth, alſo by implication Rom. 6. 12. let not ſinne raigne therefor in your mortall body, that ye ſhould obey it in the luſts thereof, and heerin is a maine difference betweene the regenerate and vnregenerate. In the vnregenerate, the Spirit of God doth only reſtraine and hold backe corruption, or for a time turne the affections of their hearts cleane another way for the good of his children, as hee did the hearts of the Ægyptians Exod. 12. 36. the Lord gaue the people fauour in the ſight of the Ægyptian, and the heart of *Saul* towards *Dauid* for a time, 1. Sam. 24. 17. but ſhortly after his hatred brake out againe, and he purpoſed to kill him, and thus doth the Spirit of God, eithet reſtraine or turne the affections of the heart another way in the vnregenerate onely for a time, but afterwards it breakes out and ſhewes it ſelfe againe, but in the regenerate, the Spirit of God doth take away the power of naturall corruption, ſo as at no time it beares ſway in them, but they hate it, and labor & groane for deliuerance from it, and though ſometimes it giue them a blow and a wound, yet is it with much reluctation and ſtriuing againſt it, as the Apoſtle ſayth of himſelfe Rom. 7. 15. and after that they recouer themſelues by ſpeedy repentance.

Now further in that the Apoſtle doth expreſſe the corruption of nature vnder this word (*body*) ſignifying that it is as a body, hauing as it were all dimenſions of a body, Hence we are taught.

Doct. 5. The corruption of nature is as it were a maſſie & ſubſtantiall body and it hath a reall being, & is exceeding great.

That the corruption of nature is exceeding great, it is no light ſuperficiall thing, no ſhadow, but as it were a maſſie and ſubſtantiall body, it is not as ſome haue taught, only a priuation, an abſence or want of that holineſſe and righteouſneſſe that ought to be in vs, but it is more, euen a poſitiue thing, ſuch a thing as hath a reall being, it is both a guiltineſſe in reſpect of *Adams* ſinne, for in *Adam* all ſinned Rom. 5. 12. and it is an inclination or proneneſſe of all the faculties of the ſoule, to that which is euill and againſt the Law of God, the vnderſtanding is not onely blinde, but carried to errour and vaine imaginations the will is not onely nilling, or not willing that which is good, but auerſe and repugnant, and ſtriuing againſt it, and willing onely that which is euill continually, it is ſayd, Gen. 6. 5. the Lord ſaw that the wickedneſſe of man was great in the earth, & why? all the imaginations of the thoughts of his heart were onely euill continually, and that the greatneſſe of the corruption of nature may yet further appeare, conſider we the diffuſion and ſpreading of it, it is as a leproſie ſpread ouer all the powers of the ſoule, there is not one free ſpot in the ſoule, but all and euery one is defiled with it, hence it is called the old man, giuing to vnderſtand that the naturall man is nothing, but as a man made of corruption, it is euen as the man himſelfe, and do not naturall and carnall men demonſtrate and prooue this, abridge them of their luſts, and they thinke they are no men they had rather dy then be abridged of thē,& hence is it alſo called the law of the members,Rom.7.23.becauſe all the powers of the ſoule and parts of the body are ſubiect to it as to a Law.

Againe, conſider wee the comprehenſion of it, it containes, all ſinnes in it as a root, or as an Ocean ſea, ſending out into euery channell and vaine of the body ſtreams & flouds of ſin, ſo as one ſaith well, if all the hereſies that be were ceaſed in the world, yet if God leaue a man to himſelfe, hee hath in himſelſe ſufficient matter and ſpawne to breed and reuiue all kinde of errours and ſinne, the Apoſtle Gal. 5. 19. 20. hauing reckoned vp many workes of the fleſh, is forced to conclude and ſay. ver. 21. and ſuch like, as being not able to thinke of all the ſinnes, that doe as fire ſparkle out of that furnace.

Laſt of all; the greatneſſe of the corruption of nature may plainely appeare in that it takes occaſion by the commandement of God,to breake out and to ſhew it ſelfe as the Apoſtle ſayth, Rom. 7. 8. ſinne (meaning the corruption of nature) tooke occaſion by the commandement and wrought in me all manner of concupiſcence ; and againe ver. 13. this ſinne that it might appeare ſinne (that is) exceeding great, wrought death in mee by that which is good, that ſinne might be out of meaſure ſinnefull by the commandement ; it is heerein like the gangrene or *elephantiaſis* the leproſie, it is made worſe by that which ſhould be a means to cure it, it breakes out vpon the commandement of God, if then we duely conſider the ſpreading, the comprehenſion and ſwelling of our naturall corruption it breaking out vpon the commandement of God, which is giuen as a remedy againſt it, wee muſt needs confeſſe it to be exceeding great.

Now then this being ſo, that our naturall corruption is ſo exceeding great, it being not onely a want of that holineſſe, that ought to be in vs, but a proneneſſe to all euill ſpread ouer all the powers of the ſoule containing the

Vſe. We are not to thinke it a ſmall matter to be in our naturall conditiō as many fooliſhly doe.

ſeed of all ſinnes, and breaking out vpon the commandement of God: let no man thinke it a ſmall matter to bee a naturall man, and a light and trifling thing to bee in his naturall condition; ſome there be who pleaſe themſelues and hold themſelues in very good caſe, becauſe they are no drunkards, no whoremongers, or the like; they cannot iuſtly be charged with any groſſe offence: yea, ſome ſticke not to bolt out this, or the like fooliſh ſpeech, that Preachers ſhould lay before men onely their open groſſe ſinnes, and deale onely againſt drunkenneſſe, whoredom, and ſuch like ſinnes: a ſpeech taſting of a filthy veſſell whence it comes; yea, ſent out (be it ſpoken with reuerence) from a very dunghill of filthineſſe and corruption: thou that thus ſpeakeſt, whoſoeuer thou art, thou haſt yet a rotten and a filthy ſtinking heart, this argues thou doeſt not know and conceiue the corruption of thine owne nature, nor the ſtaine and danger of it: thou art yet in bondage to thine owne corruption, and a vaſſaile and ſlaue to the Deuill, therefore thinke vpon it; and ſurely, ſuch as thinke they are in a good caſe onely becauſe they are no drunkards, no whooremongers, or the like; they ſee not the inward ſinne of their hearts, and their corruption of nature, for they may be ſo by reſtraining grace, and yet lie wallowing in the puddle of their owne filthineſſe, and for a man to thinke himſelfe in good caſe, onely becauſe hee is free from the act of ſome palpable ſinnes; it is all one as if a Traitor to his Prince, ſhould thinke himſelfe free from danger of Law and execution, becauſe he cannot iuſtly be charged with pettie pilfring or ſtealing, for it is not onely actuall tranſgreſſion of Gods Law, but euen our naturall corruption, and that chiefly: it being the mother ſinne, and the ſeed of all other ſinnes that doth ſeuer vs from Gods fauour, and make vs ſtand ſubiect to Gods curſe and euerlaſting perdition. Let vs then labour to ſee the greatneſſe of our naturall guilt and corruption, and to ſee our ſelues vnder Gods wrath in regard of it, and ſeeing it, bewaile and lament for it aboue all things; yea, whenſoeuer wee make confeſſion to God of any knowne actuall ſinne, we are then to be brought to the ſight of that ſinne, euen to ſee with ſorrow the roote of it, and all our other ſinnes, and to cry out with *Paul*, *Rom.* 7.24. O wretched man that I am, who ſhall deliuer me from the body of this death. And with *David*, *Pſal.* 51.5. Behold I was borne in inquity, and in ſinne hath my mother conceiued mee. For confeſſion of ſome knowne ſinne may be forced out from ſelfe-loue, feare of ſhame, puniſhment, or ſuch like; and vnleſſe by that ſinne wee bee brought downe to the roote of all our ſinnes, and to haue ſenſe and ſorrow for that alſo, we ſhall neuer finde eaſe or reliefe by Chriſt, hee came not to call the righteous but ſinners to repentance, *Matth.* 9.13. and not euery ſinner, but that ſinner that condemnes ſinne in himſelfe, and eſpecially the mother ſinne, and is weary and laden and groanes vnder the burden of it. *Mat.* 11.28.

Note.

Doctrin. 6. The corruption of nature comes by propagation.

In that the Apoſtle calles the corruption of the whole nature of man, and of all the powers of the ſoule (*Fleſh*) he would haue vs to know that the corruption of nature comes by propagation, it comes not as *Pelagius* & his followers taught by imitation, children haue not a want of holineſſe that ought to be in them, and a proneneſſe to ſinne in all the powers of their ſoules by imitation, but it is conuaid vnto them from their parents by naturall generation, as we are plainely taught, *Gen.* 5.3. It is there ſaid, that *Adam* after his fall begat *Sheth* in his owne likeneſſe (that is) corrupted like to himſelfe. For as *Iob* ſpeaks Chap. 14.1. Who can bring a cleane thing out of filthineſſe, it is not poſſible. Hence we are ſaid to be children of wrath by nature, or natiuity, euen ſo borne, *Epheſ.* 2.3. And moſt plainely ſpeakes *David* to this purpoſe *Pſalm.* 51.5. I was borne in iniquity, and in ſinne hath my mother conceiued me; and if we deſire further euidence and proofe of this, conſider we but this one thing, that many times ſome par-

Note.

ticular and inward euill quality of the parents is found in the childe in his infancy before he can learne it by imitation, and therefore it is conuaid and tranſmitted from the parent to the child by generation, I ſay many times, not alwaies, for it pleaſeth God ſometimes of his goodneſſe to ſtay the courſe of a particular euill quality and diſpoſition, that it paſſe not from the Parent to the childe, as he did in the birth of *Hezekiah* the ſonne of a moſt wicked Father King *Ahaz*, and of *Ioſiah* ſonne of wicked *Amon*: but originall corruption common to the ſtocke, and common to mankind, is euer conuaid from the parents to the child by the propagation of it, is perpetuall by naturall generation.

Vſe. 1
We muſt take heede of pride and ſwelling in reſpect of parentage.

And this muſt teach vs to take heede of Pride and ſwelling in regard of birth and parentage, men commonly looke at the worthineſſe of their parents, and boaſt much of the dignity and eminency of their anceſtours in reſpect of their bloud, riches, honour, and ſuch like; but if they looke as they ought, they ſhould finde matter enough to humble them, they ſhall finde that their father was an *Amorite, &c.* as the Prophet ſpeakes *Ezek.* 16. 3. and that they are in the common condition of all men, polluted in their bloud; and though they receiue from their parents outward glory and honour, yet withall they receiue ſuch an hereditary common corruption and diſeaſe, yea it may be, together with that, ſuch particular infection as makes them odious in the ſight of God; and if the courſe of it bee not ſtaied, it will poiſon their bodies and ſoules more and more, till at length both body and ſoule like a rotten poiſoned thing drop downe into hell.

Vſe. 2.
Parents muſt labour to eſtate their children in ſomething that may bee for the good of their ſoules

Againe, is it ſo that naturall corruption comes by propagation, then let this ſtirre vp all parents to labour to eſtate and intitle their children in ſomething, that may be for the good of their ſoules that their children deſcending of them, may be intituled to ſome thing that may bee for their good.

How is that to be done may ſome ſay?

Queſt.

Anſw. Let them labour to bring themſelues within the couenant of grace and to become true beleeuing members of Chriſt, and then though they cannot deriue their faith and holineſſe vnto them, becauſe they begette them not as good men and beleeuers, but as men ſimply by the power and ſtrength of nature, yet by vertue of the couenant, God will bee good and gracious to their children, *Gen.* 26. We read many bleſſings promiſed to *Iſaac* and why? Verſ. 5. Becauſe ***Abraham*** his father obeied the voice of the Lord, and kept his Ordinances and Commandements, his Statutes and Lawes. Teaching plainely that the holineſſe of parents ſeales vp the Lords fauour not onely to themſelues, but to their children alſo: this cannot raking and ſcraping together of wealth doe; men vſe to ſay, happy is the childe whoſe father goeth to the Deuill, a wicked ſaying; it is rather a comfort to children when they can remember their parents, are, or haue been godly and in the fauour of God, for he louing the ſtocke will not diſregard the branches; they may ſay as *Iacob* ſaid, *Gen.* 32. 9. Thou haſt beene, or art, the God of my Father, good and gratious to him, ſhew then mercy to me his ſeede, according to thy ſweete promiſe. Yea, God is good euen to wicked children of good parents. *Gen.* 36. 7. *Eſau* had riches and outward good things. 1. *King.* 11. 32. When the Lord rent the Kingdome from *Solomon* for his ſinne, yet one Tribe was left for *Dauids* ſake. A notable inducement to make Parents to become godly; and if we deſire that God ſhould be good to our children after vs, let vs labor to bring our ſelues within the couenant, and we ſhall finde that an effectuall meanes to moue God to mercy towards our children for many generations.

Come we to the laſt words (***through the circumciſion of Chriſt***) in theſe words is expreſſed the meanes how the beleeuing *Coloſſians* were in Chriſt circumciſed (*viz.*)

through, or by the circumciſion of Chriſt, in this place wee are not to vnderſtand the paſſiue circumciſion, that whereby Chriſt himſelfe was circumciſed, but the actiue, that whereby we in him are circumciſed and regenerated by his ſpirit, and we may note and obſerue a difference between Iuſtification & Regeneration or Sanctification, the Apoſtle ſpeaking of iuſtification in the Verſe before, ſaith, We haue perfection of righteouſneſſe in Chriſt, in him we are complete, not adding any thing further, that that perfection is wrought in vs by Chriſt: but here ſpeaking of regeneration and ſanctification, hee ſaith that in Chriſt alſo wee are regenerate, and he expounds his owne meaning, how (namely) through the circumciſion of Chriſt, through the working of his ſpirit in vs, whence we ſee a manifeſt and plaine difference betweene iuſtification, and ſanctification. The Papiſts confound theſe two, in teaching iuſtification by holineſſe inherent: and I note this to teach vs to take heede of ſo confounding of them; and know we that iuſtification is by righteouſneſſe inherent in Chriſt apprehended by faith, and regeneration and ſanctification is wrought in vs by the ſpirit of Chriſt in this life, but in part, and ſhall bee made perfect in the life to come.

Doctr. 7. There is a manifeſt differēce between iuſtification and ſanctification.

Vſe. We muſt take heed we confound them not.

VER. 12. *In that yee are buried with him through Baptiſme, in whom yee are alſo rayſed vp together through the faith of the operation of God which rayſed him from the dead.*

In this verſe the Apoſtle meets with a ſecret exception that might bee made againſt his ſpeech in the former verſe, on this manner; ſome might ſay, though outward circumciſion, the cutting away of the fore-skin of the fleſh be not now needfull for the beleeuing Coloſſians, that being proper to the time of the olde Teſtament, yet they haue need of an outward ſigne and ſacrament, ſignifying and ſealing vp vnto them their inward and ſpirituall circumciſion: this exception the Apoſtle preuents in this verſe, ſhewing that the Coloſſians had an outward ſigne and ſeale of their inward circumciſion (namely) baptiſme which by Chriſt his inſtitution ſucceeded circumciſion, & that in ſtead of being circumciſed, they were baptized, and ſo had the outward ſigne with the thing ſignified.

Now the Apoſtle doth not reſt in expreſſing the outward ſigne of baptiſme, but by way of further explication and declaration of the inward circumciſion, and aboliſhing of the corruption of the beleeuing Coloſſians, he ſets it out, together with the inward things ſignified by baptiſme, and whereof through baptiſme they were made partakers, as,

First that, through Baptiſme was ſignified and ſealed vp vnto them, and they made partakers of the buriall of Chriſt. *In that yee are buried with him through Baptiſme*, & 1

Secondly that though Baptiſme was ſignified and ſealed vp vnto them, and they made partakers of Chriſt his reſurrection in theſe words: *In whom yee are alſo rayſed vp together.*

And then followeth the inward means by which their outward baptiſme was effectuall to make them partakers of Chriſt his buriall and reſurrection, (namely) *faith* through the faith. 2

Which faith is further deſcribed by the efficient cauſe of it that is the cauſe working faith in the heart (namely) the power of God, through the faith of the operation of God. 3

And that power and operation of God is further ſpecified to bee the ſame that rayſed vp Chriſt from the dead in the laſt words, which rayſed him up from the dead. 4

Come wee to the particular examination of the wordes as they are laid downe by the Apoſtle, and firſt of theſe 5 words. In that yee are buried with him through Baptiſme; for the vnderſtanding of theſe wordes, two queſtions are to be anſwered.

First, what it is to bee buried with Chriſt.

Interpretation. *Queſt. 2*

Secondly, how through Baptiſme wee are buried with him.

Anſwere to the 1.

For the Firſt, to bee buried with Chriſt, is to haue fellowſhip and communion with Chriſt in his buriall, to partake with Chriſt; both in the merite of his buriall, whereby he hath changed the nature of the graue, and taken away the horror of it, and turned it from an houſe of perdition, to a place of ſweet repoſe, and to partake with Chriſt in the power of his buriall to bury ſinne and naturall corruption in vs.

Anſwere to the 2.

For the ſecond queſtion I anſwere, that wee are buried with Chriſt through Baptiſme two wayes.

Firſt in ſigne and Sacrament onely, for the dipping of the party baptized in the water, and abiding vnder the water for a time, doth repreſent and ſeale vnto vs the buriall of Chriſt, and his abiding in the graue, and of this all are partakers ſacramentally.

Secondly, wee are buried with Chriſt through Baptiſme, not onely in ſigne and ſacrament, but in deed, and truth, when by the working of his ſpirit wee are baptized into Chriſt, & really engrafted into him; for being really and truly made one with Chriſt, wee are made partakers of the merite and power of his death, buriall and reſurrection, and all his benefites, as the Apoſtle plainely teacheth, Rom. 6. 3 4. 5. 6. Know yee not that all wee which haue beene baptized into Ieſus Chriſt, haue beene baptized into his death? Wee are buried then with him by Baptiſme into his death; that like as Chriſt was rayſed vp from the dead by the glory of the father, ſo wee alſo ſhould walke in newneſſe of life. For if wee be grafted with him to the ſimilitude of his death, euen ſo ſhall wee bee to the ſimilitude of his reſurrection, knowing this that our olde man is crucified with him, that the body of ſinne might be deſtroyed, that henceforth we ſhould not ſerue ſinne, &c. where he ſhewes that ſuch as are baptized not onely in ſigne and ſacrament, but truely baptized into Chriſt, are baptized into his death, buriall and reſurrection, and ſo are partakers of the merit and power of his death, buriall and reſurrection, by the anſwere to theſe two queſtions, wee may come to conceiue the meaning of the Apoſtle in theſe wordes to be this, as if he had ſayd, in that yee through Baptiſme being truely engrafted into Chriſt, and made one with him, are partakers of the merite and power of his death and buriall, (for his buriall preſuppoſeth his death and the Apoſtle is ſo to bee vnderſtood) to kill and bury ſinne and naturall corruption in you. Now theſe words being thus vnderſtood, the words following are after the ſame manner to bee expounded, onely reading for (in whom) in which with reference to Baptiſme, as the original will beare it, and it is more agreeable to the context. In which Baptiſme, and the words ſo read, the meaning of them is plaine by the former expoſition, as if the Apoſtle had ſaid, in which baptiſme you being truly ingrafted into Chriſt, are partakers of the merite and power of Chriſt his reſurrection, and by that power are rayſed vp to newneſſe of life.

Doct. 1. Baptiſme ſucceeds in the roome of circumciſion by the inſtitution of Chriſt.

Now here obſerue that the Apoſtle by way of preuention of an obiection, makes knowne that the Coloſſians had an outward ſigne and ſeale of their inward and ſpirituall circumciſion (namely) baptiſme, that in ſtead of being circumciſed they were baptized. Hence briefly note we that baptiſme ſucceedes in the roome of circumciſion, and that circumciſion being now aboliſhed, baptiſme is put in place of it by the inſtitution of Chriſt, and hence wee may haue one ground and warrant to prooue the baptiſme of infants, that the baptiſme of infants is lawfull and warrantable by the word of God, for circumciſion being adminiſtred to infants in time of the olde

Vſe, ground and warrant for the baptizing of infants

Teſtament, there is no reaſon why Baptiſme ſucceeding it ſhould not bee adminiſtred to them in time of the goſpell, vnleſſe wee ſay that the condition of the infants of Chriſtians in time of the new Teſtament, is worſe then of the children of the Iewes, in time of the olde; and that by the comming of Chriſt, the grace of God is more obſcure, & not ſo ample & large, or leſſe teſtified to vs then it was to them which liued vnder the law, which to ſay were to caſt reproach and contumely on Ieſus Chriſt, and farre be that from vs. For concluding the next point wee are to marke that the Apoſtle ſpeakes here in the time preſent; *Yee are buried with him, &c.* Hence we may take vp this concluſion.

Doct. 2. Baptiſme is effectuall throughout the whole life in ſuch as are truly baptized.

That Baptiſme hath vſe after the adminiſtration of it, euen throughout the whole life in ſuch as are truely baptiſed, it is effectuall to the taking away of ſinne in all times of life, it ſeales vp the waſhing away of all ſinnes in all times of life, paſt, preſent, and to come. Hence it is that the Apoſtle *Peter*, 1. Epiſt. 3. 21. ſpeaking of thoſe who were before baptized, ſaith Baptiſme which now ſaueth vs and our Sauiour Chriſt himſelfe extends baptiſme in the force and efficacy of it, as well to the time to come as to the time paſt, Mar. 16. 16. Hee that ſhall beleeue and be baptized ſhall be ſaued, the reaſons of this.

That baptiſme is effectuall to the taking away of ſinne in all times of life are theſe two.

Reaſon 1.

1 The foundation or ſubſtance of baptiſme is the couenant of grace; for in Baptiſme God promiſeth and couenanteth with the baptized ſuch as are inwardly baptized to be their God, and this couenant is eternall, Iſai 54. 10. the mountaines ſhall remoue, and the hils ſhall fall down, but my mercy ſhall not depart from thee, neither ſhall the couenant of my peace fall away ſaith the Lord, that hath compaſſion on thee. Ierem. 32. 40. I will make ſaith the Lord an euerlaſting couenant with them, that I will neuer turne away from them to doe them good, but I wil

put my feare in their harts, that they ſhall not depart from me, therefore the force and efficacy of baptiſme is not limited to any time, but is of force ſo long as the couenant is of force.

2 Reaſon.

Secondly, baptiſme is the ſacrament of inciſion of ingrafting into Chriſt, ſealing vp our ſetting into Chriſt, which is onely once neuer after to bee done againe, and therefore the force of it continueth in all times: for if it did not, then we ſhould haue another ingrafting into Chriſt, and an other ſeale on the ſame, but becauſe wee are once engrafted into Chriſt, and after nouriſhed in him, therfore we are once onely baptized, and many times receiue the ſacrament of the Supper, and that plainelie proues, that the force of baptiſme is extended to the whole life of man, to ſeale vp the taking away of all ſinnes, both originall & actuall, in regarde of the guilte and puniſhment of them.

Vſe.1. Confutation of the popiſh ſacrament of penance.

This for the vſe of it may diſcouer the error of the Papiſts, who teach that Baptiſme takes away all ſinnes that goe before it, but ſinnes committed after, are not thereby taken away, but muſt be taken away by their deuiſed ſacrament of penance, a doctrine directly oppoſite to that which I haue now deliuered and proued, and ſuch a deuiſe as deſtroies the true vſe and nature of Baptiſme, yea ſuch as is full of much diſcomfort we are to renounce it.

Vſe.2. Comfort to all that finde themſelues inwardly baptized.

For a ſecond vſe conſider we the comfort of the truth deliuered, it is full of ſweet comfort to all ſuch as are inwardly baptiſed (namely) ſuch as are carefull to performe that part of the couenant made betweene God and them, that belongs to them (that is) to repent of their ſinnes, and to beleeue in Chriſt, to them it is full of heauenly comfort. For why? is baptiſme effectuall to ſeale vp the waſhing away of all ſinnes in all times of life? then in all times of trouble and diſtreſſe: eſpecially in time of trouble and affliction of minde and conſcience haue recourſe,

courſe and goe with ſpeed to thy Baptiſme, there thou ſhalt finde comfort, thou ſhalt finde that God hath therein ſealed vp vnto thee his loue and fauour, and his euerlaſting couenant of grace, and hath promiſed to bee thy God for euer, and he will not faile of his promiſe. Men vſe often to looke on deedes and willes, and ſuch like writings, that they may be reſolued in matters of doubt: Looke then often on the Will of thy heauenly Father, ſealed and deliuered to thee in thy Baptiſme, and thou ſhalt bee better reſolued in the middeſt of thy greateſt doubts; thou ſhalt there find that thou being once entred into couenant with God, no euill in thee can driue God from his promiſe, but that he will ſurely performe it, and be thy God for euer, euen good and gracious vnto thee, in the forgiuenes of all thy ſinnes, yea, that in thy Baptiſme was ſealed vp vnto thee the pardon of all thy ſinnes, euen of that ſinne that happily now troubleth thy mind and conſcience, and that is a matter of ſingular comfort, and often to be thought on by all ſuch as are truely baptized, and let none but ſuch take holde of this comfort, to them onely it belongs, from theſe words of the Apoſtle we are farther taught.

Doct. 3. Such as are truly and inwardly baptized are partakers of the merite and power of Chriſt his death, buriall and reſurrection.

That as many as are truely and inwardly baptiſed, are by baptiſme made partakers of the merit, and power of Chriſt his death, buriall and reſurrection, the Apoſtle ſaith; through Baptiſm they were buried with Chriſt, &c. and further proofe of this we heard before out of Rom: 6. 3. 4. 5. 6. &c. together with the ground of it (namely) our vnion with Chriſt, that we being made one with Chriſt, haue communion and fellowſhip with him in his death, buriall and reſurrection, and hereby firſt we may ſee the wickedneſſe of that Popiſh diſtinction, that baptiſme is for remiſſion of ſinnes, life and ſanctification; but confirmation by laying on the hands of the Biſhop, which they hold alſo to be a ſacrament, is for ſtrength to fight againſt ſpirituall enemies, as though there were any

Vſe. 1 Confutation of a Popiſh diſtinction.

ny ſanctification, without ſtrength to fight againſt ſpirituall enemies, and as though when wee haue comfort from baptiſme againſt terrors and temptations, wee are not ſtrengthned and encouraged to fight againſt them, it is a moſt abſurd and fooliſh diſtinction, I leaue them, and for the vſe of this doctrine to our ſelues.

Vſe. 2. Triall, whether wee bee inwardly baptiſed or no.

Is it ſo that ſuch as are inwardly baptized, are by their baptiſme, made partakers of the merite and power of Chriſt his death, buriall and reſurrection; then let vs hereby examine our ſelues, if wee find our ſelues dead and buried with Chriſt, wee are inwardly baptized, but if it bee otherwiſe, wee are not; and that we may know when wee are dead and buried with Chriſt, remember wee the condition of ſuch as are dead and buried, they neyther ſee nor heare, they haue no ſenſe nor feeling of any thing; if it bee thus with vs in reſpect of ſinne, when the Diuell, and our owne corruption doe allure vs to ſinne; if we bee not moued to it, but are as men dead in regard of it; wee are then through baptiſme dead and buried with Chriſt: but if when wee are moued to ſinne, wee haue hearts ready to yeeld vnto it: for example, when wee are tickled, with the luſt of vncleanneſſe, if our heartes bee ready to conſent, and our bodies to execute the ſame; if when wee are prouoked by iniury our hearts be preſently enflamed with anger, our tongues ready to ſhoot out bitter words; we are not yet through Baptiſme partakers of the power of Chriſt his death and buriall, and conſequently we can haue no comfort by our baptiſme, & let vs know it for a truth, that without inward Baptiſme wee haue no part in Chriſt, outward baptiſme without the inward is but the marke of a foole that makes a vow, and afterwards breaks it, as ſaith the Preacher, *Eccleſ.* 5. 3.

How wee may know that we are dead and buried with Chriſt.

Let me now adde one thing to this point, by way of further vſe and application of it (namely) this, it being ſo that as many as are truely baptized, are by baptiſme made partakers of the merite and power of Chriſt his death, buriall

Vſe. 3. We are often to trie whether wee bee inwardly baptized or no, and eſſentially when the ſacrament of Baptiſme is adminiſtred in our ſight.

Reproofe of ſuch as depart and goe from the aſſembly when the Sacrament of Baptiſme is adminiſtred.

riall and reſurrection, and wee are hereby to examine our ſelues, let vs further know that wee are often to examine our ſelues vpon euery occaſion, wee are to looke to our baptiſme, to ſee whether we through baptiſme, be dead, buried, and raiſed vp with Chriſt, or no, and eſpecially then, when the ſacrament of Baptiſme is adminiſtred in our ſight; the adminiſtration of that Sacrament muſt be a viſible Sermon to put vs in mind of this duetie, euen then are wee to enter into our owne hearts, and to examine our ſelues, it is therefore a great fault in ſuch as depart and goe away from the publike aſſembly (hauing no vrgent extraordinary occaſion) when the Sacrament of Baptiſme comes to bee adminiſtred, as it is a bewitching, and an inchantment of Sathan to hold ſuch as haue Ieſus Chriſt in liuely manner deſcribed in their ſight, and crucified before them, in the preaching of the word and adminiſtration of the ſacraments, to hold them from yeelding obedience to the truth, as the Apoſtle ſayth, Gal. 5. 1. ſo doubtleſſe it is a ſubtlety and ſleight of the Diuell, as much as poſſibly hee can to keepe men from ſeing Chriſt crucified before them. From ſeeing the death of Chriſt in liuely manner ſet before them, either in the preaching of the word; or adminiſtration of the Sacraments; and to this end he labours to faſten vpon their mindes this conceit, that Baptiſme onely concernes the little children that are to bee baptized, and ſome few others, & nothing at all belongs to them but that they may depart the congregation at their pleaſure, and without queſtion he hath poyſoned the minds of many with this pleaſing conceit, and it is very needfull that this cunning working of Sathan ſhould be diſcouered vnto vs, and wee put in minde of this fault, that we may learne to reforme it, and to this end know we.

That Baptiſme is a publike worke of the whole congregation, and euery one of vs hath a part in that worke, in witneſſing the worke done by the the Miniſter, in approuing the ſame by one conſent of the ſpirit of grace, by conſenting in prayer and thanksgiuing, yea the whole body of the congregation ought with knowledge of Gods couenant, & ioy of a member to be added to the church, to addreſſe themſelues to that worke; yea euery one of vs ought particularly to take profite by it, as oft as wee ſee it adminiſtred, we are to call to mind our owne Baptiſme, and ſee whether the Lord hath beene powerfull through that to kill, and bury ſinne in vs, and to raiſe vs vp to newneſſe of life or no, and to remember the vow euery one of vs made in Baptiſme, this is our duty, and theſe excellent vſes ought wee to make of that holy Sacrament, whenſoeuer wee ſee it adminiſtred; therefore let no man thinke it a matter arbitrary and indifferent, that he may eyther ſtay or goe away at the time of the adminiſtration of it: no, no it is our duety to attend it, and it is of excellent and profitable vſe to euery one of vs, and it is the ſubtlety of Sathan to make vs lightly regarde it.

I paſſe on to further matter from theſe wordes of the Apoſtle, buried with him through Baptiſme, &c. there is yet offered one thing more to be conſidered of vs, & that of excellent vſe.

Doct. 4. Such as are ingrafted into Chriſt through Baptiſme, are ſo nearely conioyned with him, as that the things done by Chriſt as Mediator, they did with him as the members of his body.

Hence we are further taught, that ſuch as are engrafted into Chriſt through Baptiſme, are ſo nearely conioined with him, as that they are dead and buried with him, and rayſed vppe together with him; yea, what Chriſt did as mediatour, they did with him as the members of his body; Hence it is that the Apoſtle, 1. *Corinthians* 12. 12. (which is worthy to bee obſerued of vs) giues the name of Chriſt to all true beleeuers in Chriſt, he ſtiles them ioyntly together being one miſticall body by the name and title of Chriſt, ſo is Chriſt (that is) the Church of Chriſt; and he giues the reaſon of it in the verſe following, becauſe by one ſpirit they are all baptized into one body, whether Iewes or Grecians, bond or free, and haue beene all made to drinke into one ſpirite, and they are made one body, vnder one and the ſame head Chriſt Ieſus; and hence it is that the Apoſtle, *Gal.* 2. 19. ſaith he was crucified with Chriſt, and in the thirde Chapter of this Epiſtle, Verſe 1. If yee then bee riſen with Chriſt, ſeek thoſe thinges which are aboue, as if he had ſaid, if yee bee made one with Chriſt, and as members of Chriſt be riſen vp with him, ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God: by all which places & many others that might be broght it is very cleare, that ſo neare is the vnion and coniunction of Chriſt and his true members ingrafted into him through Baptiſme, that what Chriſt did as mediatour, they did with him, when hee died they died with him, when he was buried they were buried with him, when he roſe againe from death to life, they were rayſed with him.

Vſe. 1. Comfort to all ſuch ar are truly ingrafted into Chriſt by Baptiſme.

First, this may ſerue as a ground of excellent comfort to all ſuch as are truly ingrafted into Chriſt by Baptiſme, for why? conſider it, is it ſo that when Chriſt died, they that are engrafted into him died with him, when he was buried, they were buried with him, when he roſe againe, they were rayſed with him? what then ſhall diſappoint them, what then ſhall depriue them, of the fruite, the benefite, and the comfort of Chriſt his death, buriall, and reſurrection; ſurely, not all the power of hell is able to do it; Let the Papiſts ſay what they will, that iuſtifying faith by which wee holde the merite of Chriſt his obedience, actiue and paſſiue, may be vtterly loſt, which they are neuer able to proue, yet they will neuer be ſo ſhameleſſe as to ſay wee can bee fruſtrated and diſappointed of the fruit, benefite and comfort of that which wee haue already done together with Chriſt, can a member of Chriſt die with Chriſt, be buried with him, and rayſed vp with him, and finde no benefite nor comfort by Chriſt his death, buriall and reſurrection, he dying, being buried, and rayſed vp for the good and comfort of his members;

it is not poſsible, as many as are truely ingrafted into Chriſt, died with Chriſt when hee died, were buried with Chriſt when hee was buried, and were raiſed with Chriſt when he was raiſed, and therefore cannot bee diſapointed of the benefit of his death, buriall, and reſurrection, but ſhall be ſure to finde the comfort in thoſe deeds of Chriſt, both in life and death; yea we being once ſet into Chriſt, and made one with Chriſt, our hope of heauen is ſo ſure and certaine that we are ſaid now to ſit with him in heauen already, they are the very words of the Apoſtle *Epheſ.* 2.6. and that is a ground of ſweete comfort for all ſuch as finde themſelues engrafted into Chriſt through Baptiſme.

Vſe. 2 If euer wee looke for comfort by Chriſt the ground of it muſt be this that we are dead, and buried, and raiſed vp with Chriſt.

Againe it being ſo, that ſo neare is the vnion betweene Chriſt & his mẽbers, that when Chriſt died they died with him, when he was buried they were buried with him, when he roſe from the dead they were raiſed with him. If euer we looke for comfort by Chriſt, here muſt be the ground of it that we are dead & buried, & raiſed with Chriſt; for al our comfort is from our vnion with Chriſt, and as many as are truely vnited with him are dead, buried, and raiſed vp with him, and therefore if euer we looke for comfort by him, we muſt finde our ſelues dead, buried, and raiſed vp with him: through the ſubtilty of Satan many deceiue themſelues, they thinke it ſufficient if they can ſay, Chriſt died for them, and they are perſwaded Chriſt ſhed his bloud for them, though they neuer finde themſelues crucified, dead, buried and raiſed vp with Chriſt.

Queſt.

But we muſt know that this is not ſufficient, this is not to build our comfort on a ſure ground; no will ſome ſay, is not the merit of Chriſt his Death, a ſure ground to build vpon.

Anſw.

I anſwer, yes, for thoſe to whom it appertaines, and they are onely Chriſt his members, who were crucified with him: and if we would finde and bee aſſured of true comfort in Chriſt, we muſt not reſt in the fruit and merit of his death, but wee muſt goe a ſtep further and find our ſelues crucified and dead with him.

Queſt. If you aske how a man ſhall know this: the Apoſtle *Anſ.* hath taught vs, *Rom.* 6. 6. 7. When the old man (that is) our naturall corruption is crucified with Chriſt; as a malefactor executed ceaſeth from theft murder, and the like, ſo certainely, if thou bee crucified with Chriſt, thou ſhalt finde thy ſelfe to ceaſe from thy old ſinnes. And let this be euer the ground of thy comfort in Chriſt, that thou art crucified with Chriſt: euen a wicked reprobate may fancy to himſelfe that the merit of Chriſt his death belongs to him, but can neuer goe thus farre to finde himſelfe dead and buried with Chriſt: if then wee would goe beyond a reprobate, one that is damned in hell. Let vs not content our ſelues with a bare notion that Chriſt died for vs, but let vs labour to finde our ſelues dead, buried, and raiſed vp with Chriſt: and that onely will aſſure vs, that wee through baptiſme are ingrafted into Chriſt, and made one with him, and that all the ſtrength of Hell ſhall neuer be able to make a diuiſion between Chriſt and vs, and that will bee vnto vs a ſure ground of laſting comfort: it followeth, (through the faith of the operation of God) in theſe words the Apoſtle ſets downe, as wee haue ſhewed, the inward meanes by which outward Baptiſme was effectuall to the *Coloſſians*, and they made pertakers of Chriſt his buriall and reſurrection, (namely) faith, and that is deſcribed by the efficient cauſe of it, (namely) the actuall working of the power of God. For the power of God is

Interpretation. two fold; abſolute, by which he is able to doe more then he will; and actuall, equall to his will, and that power we are heere to vnderſtand, and the meaning of the words is briefly this, through faith wrought in you by the actuall power of God.

Doct. 5. Obſerue we hence in the laſt place, that Baptiſme is effectuall to ſeale vp the grace of God, touching waſhing away of ſinnes and regeneration onely in ſuch as beleeue, it is not the outward act of baptiſme that doth conferre and giue grace without faith. The Apoſtle ſaith plainly, Yee are buried with Chriſt through Baptiſme, and that through Faith. Yea, the propoſition is generall, that the Sacraments without faith doe not actually conferre grace *Epheſ.5.26.* The Apoſtle ſaith, that Chriſt ſanctifieth his Church by the waſhing of water, and hee there ſtaies not, but addes further through the word, (that is) through the word of promiſe beleeued: for indeed, the word it ſelfe is not as a phiſicall or naturall inſtrument containing grace, but doth onely ſignifie the good wil of God to his choſen, and being mixed with faith is profitable, and it is the power of God to ſaluation onely to them that beleeue, *Rom.* 1.16. Therefore the Sacraments which are but the word of God made viſible, doe not giue grace by the outward act, but through faith in thoſe that rightly receiue them, they are effectuall to ſignifie and ſeale vp the grace of God.

Baptiſme is effectuall to ſeale vp Gods grace onely in ſuch as beleeue.

Vſe. Firſt, this may diſcouer vnto vs the errour of the Papiſts, who teach that the Sacraments of the new Teſtament conferre grace, *ex opere operato*, yea, they ſay that the Sacrament of Baptiſme doth it ſelfe waſh away ſinnes by force and vertue of the worke and word done, and ſaid in the Sacrament; and for this they alledge *Act.* 22.16. Ariſe and be baptiſed, and waſh away thy ſinnes in calling on the name of the Lord. Which text if it bee well obſerued makes directly againſt them; for to the Sacrament of Baptiſme is heere ioined *calling on the name of the Lord*, which is a fruit of faith, and whereunto ſaluation is promiſed, *Rom.* 10.13. It is therefore a meere deuice of their owne, that Baptiſme or the Supper of the Lord doe conferre and giue grace by the very worke done: wee are to renounce it as an vntruth and Popiſh errour.

Vſe. 1. Diſcouerie of the error of the Papiſts touching the force and effect of the Sacraments.

And for the vſe of the point to our ſelues, is it ſo that the Sacraments doe not actually giue grace, we muſt then looke when we pertake of the Sacraments, that wee bring faith

Vſe. 2.

When wee come to partake of the Sacrament, we muſt look that we bring faith with vs.

faith with vs, the Sacrament doe not worke faith, but
“ ſeale it vp where it is wrought, and if faith be not all ready
“ in vs, they ſeale vp nothing but iudgement vnto vs;
“ yea, wee muſt mixe the hearing of the word and praier
“ with faith, or elſe our hearing will bee vnprofitable, and
“ our praiers but lip-labour and abominable, and hence
“ it is that men finde no comfort in the promiſe of the
“ Goſpell in time of trouble, and hence alſo is it that men
“ by the threatnings of Gods Law are more hardned and
“ the word becomes a ſauour of death to their deepe condemnation;
“ labour we therefore to beleeue and to mix
“ the word and Sacraments with faith, or elſe the Sacrament
“ ſhall be a ſeale of thy damnation, and the word
“ preached and heard by thee ſhall aggrauate thy iudgement.

Theſe words (*though the faith of the operation of God*) vnderſtood as before they were expounded, doe further afford vnto vs this point of inſtruction.

Doct. 6. True faith by which we are knit vnto Chriſt & haue fellowſhippe with him is wrought in vs by the powerfull hand of God.

That true faith by which wee are vnited to Chriſt, and made one with him, and haue fellowſhip with him in his death, buriall, and reſurrection is the effect of the mightie working power of God; True faith in Chirſt is not in vs by nature, nor begotten by any power or ſtrength of ours, but is onely wrought in vs by the powerfull and almighty hand of God. Therefore the Apoſtle heere cals it the faith of the operation of God, or the faith of Gods power; true faith is not onely the meere free gift of God, *Phil.* 1.29. to you it is giuen for Chriſt, that not onely yee ſhould beleeue in him, but alſo ſuffer for his ſake, as all other graces are; but it is ſo wonderfull and ſo ſupernaturall a gift and grace of God as it is wrought by the exceeding greatneſſe of his power, by the working of his almighty power: as the Apoſtle ſaith, *Epheſ.* 1. 19. That yee may know what is the exceeding greatneſſe of his power towards vs, which beleeue according to the working of his mighty power, and the reaſon of it, that faith in Chriſt is ſo wonderful and ſo ſupernaturall a gift is this

Reaſon.

Becauſe it is not onely aboue nature corrupted, but euen aboue nature created, it was not in the pure nature in time of mans innocency before the fal, becauſe then there was no neede of it, other gifts and graces were and ſo other gifts and graces are now onely renewed in thoſe that are effectually called by the working of Gods ſpirit, they were before in nature created, but faith in Chriſt was not ſo; true faith in Chriſt is firſt wrought in ſuch as are in their corrupt ſtate and condition, and therefore is a moſt wonderful, heauenly and ſupernaturall worke of the mighty power of God.

Vſe. 1
They deceiue themſelues who thinke they can at their owne time and pleaſure beleeue in Chriſt.

Let vs then from hence bee admoniſhed to take heede we deceiue not our ſelues; let no man fancy to himſelfe that faith is in his owne power, that hee can at his owne time and pleaſure beleeue in Ieſus Chriſt, heerein the Deuill doth delude many thouſands of poore ſoules in the world; hee perſwades them that either already they beleeue and haue faith, and that eaſily conceiued without feeling of any working of the mighty power of God, yea, ſome are ſo beſotted and blinded by the ſubtilty of Satan, that they thinke they haue beleeued in Chriſt euer ſince they were borne, and neuer doubted of Gods mercy; or elſe if this ſlight be diſcouered and be two palpable and their eies be opened to ſee it, then he perſwades with them, that though now they beleeue not, yet they may heereafter when they will, and that it is an eaſie matter to beleeue in Chriſt, and in their owne power to beleeue when they liſt; yea, that they may take hold of the mercie of God, and merit of Chriſt, at the very laſt houre of their life, and with this pleaſing conceit he deceiues many and drawes many a poore ſoule downe to perdition: let vs therefore learne this truth, that true faith in Chriſt is a wonderfull worke of Gods power, and make vſe of it to oppoſe it againſt the ſubtill and cunning ſlight of Satan, going about to perſwade to the contrary, and that we may be yet further reſolued and ſetled in this truth, and armed againſt the ſubtilty of Satan in this reſpect, conſider wee but this one thing, that if true faith in Chriſt were in a mans owne power, then certainely neuer any of them whoſe hearts are preſſed downe with the burden of ſinne, and the anger of God for the ſame would deſpaire, but would take hold of Gods mercy.

Now lamentable experience ſheweth the contrary that at ſuch time as ſome are brought to a ſight of their ſinnes & a thorow ſenſe and feeling of Gods anger againſt them for the ſame, they cannot then beleeue in Chriſt, nor take hold of Gods mercy by any meanes, it is the property of the curſed nature of man at ſuch a time, as that to blaſpheme God, and to deſpaire of Gods mercy; and therefore it is not in mans power to beleeue when he liſt. *Note.*

Looke on the example of *Iudas*, did not hee, when hee ſaw the greatneſſe of his ſinne, and Gods hand was heauy vpon him, did not hee in a helliſh horror of conſcience and fearefull deſperation lay hands vpon himſelfe: if faith had been in his owne power would he haue done ſo? certainly he would not, let then all ſuch as now in the ſecurity of their hearts (neither ſeeing, nor feeling the waight of their ſinnes) thinke that faith is in their owne power, and that they may beleeue in Chriſt when they will: conſider it, that when Gods hand ſhall be heauy vpon them, & the Lord ſhal let them ſee the greatneſſe of their ſinnes, that happily then they may ſeeke for faith and neuer finde it; yea, it may be that if then one would giue them ten thouſand worlds, they ſhall not be able to find any comfort in Chriſt; let them thinke vpon it, and learne to know that true faith in Chriſt, is not in a mans owne power, but it is onely the worke of Gods mighty power, and neuer reſt till they finde that the Lords hand hath wrought vpon them, and in them the wonderfull ſupernaturall worke of faith, and that we be not deceiued in this point of ſo great weight and conſequence, our ſaluation depending vpon it;

(for without true faith in Chriſt there is no hope of ſaluation) let vs neuer reſt till we find ſuch a faith wrought in vs, as is able euen to breake thorow the ſence and feeling of our owne ſinnes, and Gods anger, and to take hold on Gods mercy, and the merit of Chriſt for our comfort, and then wee may bee ſure that faith is wrought in vs by the mighty and powerfull worke of Gods ſpirit.

Vſe. 2 Comfort for all ſuch as find true faith truly wrought in them.

Againe, is it ſo, that true faith in Chriſt is the worke of the mighty power of God, then let all ſuch as finde it truely wrought in them, herein comfort themſelues; for certainely faith being wrought by the power of God, the ſame power ſhall euer preſerue it from failing, and beeing vtterly loſt what power ſhall be able to vanquiſh and ouermaſter the power of God, not all the power of heauen, earth, or hell, can bee able to doe it, and hence it is, that true faith neuer vtterly faileth; this comes to paſſe through the power of God, which in all true members of Chriſt, is a continued power, working ſtrength and ſtability in them, and neuer wholly interrupted, it is not any vertue or excellency in faith it ſelfe that makes it of neuer failing continuance; it is changeable in it ſelfe, and nothing in it ſelfe is vnchangeable but God: but it is the power of God euer working in ſome meaſure in the members of Chriſt, that makes faith not to faile; hence it is, that the Apoſtle 1. *Peter* 1. 5. ſaith, that wee beeing begotten to a liuely hope by the reſurrection of Ieſus Chriſt from the dead, &c. are kept by faith vnto ſaluation: but how? by any power in faith it ſelfe. No, but by the power of God. The words are very ſignificant, we are kept or garded (for ſo the originall word ſignifieth) as with a ſtrong garriſon, true faith wrought in vs by the power of God, is fenced and fortified by the ſame power of God againſt all hoſtility, ſo as no enemy of our ſaluation can breake in vpon it to ouercome it, it may be much weakened and leſſened in the meaſure, and the Lord may ſuffer it to bee ecclipſed and ouerſhadowed with ſome grieuous

Note.

temptation; but his power that hath begotten it, will neuer ſuffer it vtterly to faile: no, the mighty power of God being the efficient working cauſe of faith, giues aſſurance to true beleeuers that no aduerſary power whatſoeuer can euer preuaile againſt their faith, though the Lord do ſometimes afflict them grieuouſly; yet I may bee bold to ſay, that the ſtroake of his owne hand cannot preuaile againſt their faith, becauſe he will not; for his working power is onely equall to his will, it goes not beyond it. Hence it was that *Iob* ſaid 13. Chap. 15. verſ. Though the Lord ſhould kill him, yet he would beleeue in him; doubtleſſe not boaſting of any ſtrength in himſelfe. but being aſſured that his faith ſhould euer bee ſupported by the mighty power of God, and not by any ſtroake of Gods hand: no, not by the greateſt of all, death it ſelfe; be vtterly quelled and extinguiſhed: and vpon this ground may all ſuch as haue true faith wrought in them, build their aſſurance that their faith ſhall neuer faile, nor be vtterly loſt, becauſe it is wrought by the mighty power of God, and by the ſame power it ſhall euer be preſerued. And let all ſuch as finde true faith in Chriſt truly wrought in them, herein comfort themſelues.

Interpretation.

Come wee to the laſt words of this verſe, wherein this working power of God is ſpecified to be the ſame that raiſed vp Chriſt from the dead, for that is the meaning of the Apoſtle in theſe words, (*which raiſed him from the dead*) as if he had ſaid who by that working power of his raiſed vp Chriſt from the dead, the words are cleare, and neede no further expoſition; onely leſt wee ſtumble at ſome places of Scripture which ſeeme not to agree with this, that God raiſed vp Chriſt from the dead, in that it is ſaid, *Chriſt raiſed vp himſelfe*, *Iohn* 10. 18. No man taketh my life from me, but I lay it downe of my ſelfe. I haue power to lay it down, and haue power to take it againe. Know we that the word (*God*) in this place is to be taken eſſentially, not perſonally, For the whole Trinity, and not for the firſt perſon

God the Father, and the externall workes of the *Trnity* are vndeuided.

God the Father raiſed vp Chriſt,
Chriſt as God raiſed vp himſelfe,
And God the holy Ghoſt raiſed him vp:

And ſo there is good agreement of this place and other places of Scripture.

Now firſt, we are to marke that the Apoſtle ſpecifying the power of God by the effect of it, he makes choiſe of this effect rather then any other, the raiſing of Chriſt from the dead; he ſaith not through the faith of the operation of God which created the world, but through the faith of the operation of God which raiſed Chriſt from the dead; hence we may gather this concluſion.

Doctr.7. The al-ſufficient & mightie power of God appeared in raiſing vp Chriſt from the dead.

That the al-ſufficient mighty power of God was wonderfully declared in raiſing Chriſt from the deade. In the reſurrection of Chriſt did appeare the exceeding greatneſſe of Gods power, the Apoſtle doth plainely auouch it, *Epheſ.* 1. 20. What is the exceeding greatneſſe of his mighty power towardes vs which hee wrought in Chriſt, when he raiſed him from the dead. *Rom.* 1.4. The Apoſtle ſaith, Chriſt was declared mightily to bee the Sonne of God, touching the ſpirit of ſanctification by the reſurrection from the dead.

Reaſon.

Now the reaſon of it, that Gods power was ſo exceedingly declared in raiſing Chriſt from the dead is this, becauſe the humiliation of Chriſt by death was exceeding great: neuer any was, nor could bee ſo compaſſed about with the bounds or ſorrowes of death, as they are called, *Act.* 2.24. as he was for a time. Therefore in the looſing of thoſe bounds there muſt needes appeare the greateſt power that euer was, for the ſtrongeſt bonds require the mightieſt power to looſe them.

Vſe

Now the Lord hath made it knowne that in raiſing vp Chriſt from the dead, he declared his mighty power that we ſhould make vſe of it: & ſurely we are thus to take profit temptation; but his power that hath begotten it, will neuer ſuffer it vtterly to faile: no, the mighty power of God being the efficient working cauſe of faith, giues aſſurance to true beleeuers that no aduerſary power whatſoeuer can euer preuaile againſt their faith, though the Lord do ſometimes afflict them grieuouſly; yet I may bee bold to ſay, that the ſtroake of his owne hand cannot preuaile againſt their faith, becauſe he will not; for his working power is onely equall to his will, it goes not beyond it. Hence it was that *Iob* ſaid 13. Chap. 15. verſ. Though the Lord ſhould kill him, yet he would beleeue in him; doubtleſſe not boaſting of any ſtrength in himſelfe. but being aſſured that his faith ſhould euer bee ſupported by the mighty power of God, and not by any ſtroake of Gods hand: no, not by the greateſt of all, death it ſelfe; be vtterly quelled and extinguiſhed: and vpon this ground may all ſuch as haue true faith wrought in them, build their aſſurance that their faith ſhall neuer faile, nor be vtterly loſt, becauſe it is wrought by the mighty power of God, and by the ſame power it ſhall euer be preſerued. And let all ſuch as finde true faith in Chriſt truly wrought in them, herein comfort themſelues.

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Vſe

Now the Lord hath made it knowne that in raiſing vp Chriſt from the dead, he declared his mighty power that we ſhould make vſe of it: & ſurely we are thus to take profit

When we are in the greateſt diſtreſſe of body or minde we are to conſider if the mightie power of God in raiſing vppe Chriſt from the dead as a ſpecial meanes to ſtrengthen vs.

fit by it when we are in the greateſt diſtreſſe, either of body or minde, wee are then to looke at the power of the Lord in raiſing vp Chriſt from the dead; and to conſider that the Lord thus ſhewed foorth his power in looſing the bonds of death, when it ſeemed all hope was gone, and when death ſeemed to triumph ouer Chriſt, and that will raiſe vp our fainting hearts and fill them with comfort in our greateſt extremities; for indeede though the Lords power ſupport vs in time of ſome great diſtreſſe, otherwiſe we ſhould vtterly faint and fall flat vnder it, yet at ſuch a time as that we are not able, through our infirmity and weakeneſſe, clearely to ſee and perceiue that working power of the Lord, we are therefore to lift vp our eies and to looke at the mighty power of the Lord appearing manifeſtly in raiſing vp Chriſt from the dead, and ſetting him at his right hand in heauen, and that will be a meanes to confirme and ſtrengthen vs in our hope and dependance on God at all times: wee know that if a ſicke man can call to minde any one that was handled as he now is, and yet recouering his health, it comforts him much; in like manner if wee in time of trouble and diſtreſſe can but remember the example of ſome meere man on whom the Lord hath ſhewed his mercy and power in his deliuerance, be it *Iob* or any other, *Iam.* 5.11. the Apoſtle ſaith, Ye haue heard of the patience of *Iob*, and haue knowne what ende the Lord made, it is a notable meanes to comfort, and to ſtrengthen our hope, much more will it comfort vs if wee ſet before vs the mighty power of the Lord in raiſing Chriſt from the dead: and therefore let vs euer in time of great diſtreſſe, looke at the greatneſſe of Gods power manifeſted in Chriſt, and that will comfort vs.

Vſe. 2. Gods power manifeſted in raiſing Chriſt from the dead giues vs aſſurance that wee ſhall not bee left in graue.

Yea, we are thus to conſider of the mighty power of the Lord in raiſing Chriſt from the dead, that he being raiſed who was bound with ſuch ſtrong bonds of death: ſurely we ſhall not be left in graue, the Lord raiſed Chriſt when he was dead and laid in the graue; therefore an eaſie matter is it for him, when wee are dead and and laid in our graues to raiſe vs, if he raiſed him with his whole hand, he can and will raiſe vs with his little finger which is an excellent comfort to be thought on by all true beleeuers.

Doct. 8. Chriſt deſcended into the ſtate of the dead.

Obſerue further, that the Apoſtle ſaith, Not raiſed from the graue, but from the dead; whence it is cleare, that Chriſt deſcended into the ſtate of the dead: hee was among the dead, that as the Apoſtle ſaith, *Rom.* 14. 9. hee might be Lord both of the dead, and of the quicke: and the comfort of this is deliuered in the verſe before. *Rom.* 14.8. That whether wee liue, we liue vnto the Lord, or whether we die, we die vnto the Lord, whether wee liue therefore or die, wee are the Lords. As many as truly beleeue in Chriſt, though they be dead, yet ſtill they are the Lords; yea their dead bodies are ſtill within the couenant and ſtill conioined to Chriſt, which is a ſweete comfort vnto them.

Vſe. True beleeuers whether they liue or die, are ſtill the Lords.

VER. 13. *And yee which were dead in ſinnes, and in the vncircumciſion of your fleſh, hath hee quickned together with him, forgiuing you all your treſpaſſes.*

This verſe as it hath relation to the generall drift of the Apoſtle in this Chapter, it containes an other argument to proue all ſufficiency of ſaluation to bee found in Chriſt, and nothing out of him to be needfull, the argument is this,

> *You beleeuing Coloſſians are quickned together with Chriſt, hauing in him free remiſſion of all your ſinnes, therefore hee is moſt ſufficient to ſaluation, you neede not eyther circumciſion or any thing elſe out of him.*

That is, the reſpect of this verſe, to the generall purpoſe of the Apoſtle.

Now more ſpecially it containes a further explication and declaration of their rayſing vp together with Chriſt, ſpoken of in the Verſe before, and that in regard of the power of Chriſt his reſurrection in them; the Apoſtle therein in this Verſe ſets downe their rayſing vp with Chriſt in another phraſe and forme of ſpeech, that they were partakers of the power of Chriſt his riſing, to the quickning of them, that the Lord had quickned them together with Chriſt, and this their quickning is further amplified and ſet before them by their ſtate and condition, in which they were before that quickning, by their ſtate in which they were by nature; that they were deade, and the Apoſtle doth further explane himſelfe, what manner of death he meant (namely) not a corporall, but a ſpirituall death, euen a death in ſinne, and the vncircumciſion of their fleſh. *And yee which were dead in ſinnes, and in the vncircumciſion of the fleſh, &c.* Then followes in the laſt words, the ground of their quickning (namely) the free remiſſion of their ſinnes, *forgiuing you all your treſpaſſes.*

Interpretation.

Come wee to the wordes as they are layde down by the Apoſtle, and firſt of theſe words; *And yee which were dead in ſinnes, and in the vncircumciſion of your fleſh,* that wee may rightly conceiue theſe wordes (*deade in ſins*) we muſt know that they are not to bee vnderſtood of corporall death, the ſeparation of the ſoule from the body, and that without repentance (as our Sauiour ſaith, *Iohn* 8.21. yee ſhall die in your ſinnes, that the Coloſſians were ſo dead in their ſinnes, but of ſpirituall death in ſinne, and there is a double ſpirituall death of ſuch as are yet liuing in reſpect of ſinne, a death to ſin, whereof the Apoſtle ſpeaketh, *Rom.* 6,2. How ſhall we that are dead to ſinne, yet liue therein, and a death in ſinne, and theſe two are as contrary one to the other, as life & death; For, to bee dead to ſinne, is to renounce ſinne, and to bee free from the power of ſinne, but to be dead in ſinne, is to liue vnder the power of it, to be ſo vnder ſinne as a dead man, is vnder death, and ſo wee are to vnderſtand the Apoſtle in this place.

And yee which were vnder the power and rule of ſinne.

By the word (ſinnes) we are to vnderſtand actuall and originall ſinne, yet leaſt ſome ſhould thinke originall ſin excepted, the Apoſtle addes further (vncircumciſion of your fleſh) that they were dead in the vncircumciſion of the fleſh (that is) in originall ſinne and corruption: now this the Apoſtle ſets downe by way of alluſion, to the fore-skinne of the fleſh, and cals it vncircumciſion of the fleſh, becauſe the vncircumciſion of the Gentiles was a ſigne of their originall ſinne inherent in them, as the circumciſion of the Iewes was a ſigne of the taking away of the ſame: this then briefly is the ſence and meaning of theſe words, as if the Apoſtle had ſaid;

You that were in the time of your naturall ſtate and condition vnder the power and dominion of ſinne both actuall and originall as a dead man is vnder the power of death.

Now firſt, hence it is cleare, that men in their naturall ſtate are ſo vnder the power of ſin, as a dead man is vnder the power of death; they are not ſicke of ſinne, or wounded by it, or halfe dead, but ſtarke dead in ſinne, they haue neither ſpirituall life, nor the actions nor faculties of that life; and that this is the condition of men in their naturall ſtate, it is cleare by other forms of ſpeech in Scripture, ſetting out the ſtate of men before conuerſion; as that they are called darkeneſſe. *Epheſ.* 5. 8. not darke or blinde, but euen darkeneſſe it ſelfe, giuing vs to vnderſtand, that they are nothing but darkenes: Hence they are called fleſh, *Iohn* 3. 6. not fleſhly, but fleſh it ſelfe, and the wiſdome that is in them, is enmity againſt God, *Rom*, 8, 7. not onely an enemy or contrary, but euen enmity

Doct. 1. Men in their naturall ſtate are ſo vnder the power of ſinne, as a dead man is vnder the power of death.

mity it ſelfe. Hence it is that the Apoſtle, 1. *Cor.*2.14. ſets out the naturall man, not onely to be void of actuall knowledge of God, and of all good things, but voide of all potentiall knowledge of them, hee cannot by any power inherent in himſelfe come to the knowledge of them the naturall man (ſaith he) perceiueth not the things of the Spirit of God; there is his actuall want of knowledge touching ſpirituall things, and leaſt ſome ſhould ſay this comes to paſſe, becauſe hee doth neglect or contemn them, hee neuer labours to know them; the Apoſtle addes further, neither can hee know them, let him labor neuer ſo much; there is his want of power to know them, the reaſon followeth, becauſe they are ſpiritually diſcerned, a plaine euidence and proofe, that a man in his naturall ſtate is ſo vnder ſinne, as a dead man is vnder death; ſinne holds a naturall man as faſt vnder the power of it; as death doth a dead man vnder the power of it, he cannot moue his minde to think, his will to like, and affect any thing that is good; he is as a dead man in reſpect of any thing that is good: the Scripture is both plaine & plentifull in the proofe of this truth.

Vſe. 1.
Confutation of the errors of the Pelagians and of the Papiſts.

First, this confutes *Pelagius* and his followers, who holde that by the power of nature, men might come to ſaluation.

Againe this meets with that erronious opinion of the Papiſts, who ſay wee may prepare our ſelues to receiue grace: this is vtterly falſe, if the doctrine now deliuered bee true, which indeed is moſt true, grounded on the word of God. For what can a dead man doe to his own quickning and rayſing vp from the graue? can hee turne himſelfe, and make himſelfe fitte to bee rayſed vp? wee know it is not poſſible; take him by the hand, lift him vp, yet hee cannot ſtand, vnleſſe a ſoule bee put into him, no more can a naturall man moue himſelfe towards grace or any good thing, vnleſſe he haue ſpirituall life put into him; No, ſaith the Papiſt, hee may giue his free conſent

Obiect.

Anſw.

Obiection.

Anſw.

ſent to his owne quickning; how can that bee, ſeeing he is dead; why ſaith the Papiſt, albeit man in ſinne be dead in the way of grace, yet he liues naturally, and hath free will in naturall and ciuill actions, which will of his being by grace fortified, and as it were lifted vp to an higher degree of perfection, can then concutre and worke with grace to faith, and all good workes neceſſary to life euerlaſting. Theſe bee their owne words: Now this is a poore and ſilly ſhift, for firſt, they ſpeake not *ad idem*, or to the purpoſe, though it be granted, that a man liues naturally, and hath free will in naturall and ciuill things, doth it therupon follow, that he hath power by nature to will or giue conſent to his owne conuerſion; no, by no meanes it will neuer follow on that ground.

Againe, whereas they ſay that the naturall will being by grace fortified and lifted vp vnto an higher degree of perfection, can then concurre and worke with grace to faith and all good workes neceſſary to life euerlaſting, who ſees not that they ſpeake againſt themſelues, for this prooues not that the will of man concurreth by it owne naturall power, which is the point in queſtion, but the cleane contrary, that the will onely by grace is enabled, to will that which is good, and that is the doctrine of our Church, that the will of man in the firſt act of conuerſion is meerely paſſiue, able to doe nothing; but beeing reuiued and quickned by the Spirit of God, and of vnwilling made willing, it is then able to chooſe, will, and effect that which is good. Thus wee ſee how the Papiſts entangle themſelues in their owne wordes, and fall ere they be aware into that which is againſt their owne doctrine, to leaue them to vaniſh in their owne ſpeculations, and for the vſe of this to our ſelues.

Vſe. 2.
Such as be in their naturall ſtate haue no cauſe to bee

Is it ſo, that men in their naturall ſtate are euen dead in ſinne, what cauſe then haue naturall men or women ſuch as haue no teſtimony of true conuerſion, but can witneſſe if they deale truely with themſelues that they neuer proud and to be lift vp with an high conceite of themſelues

neuer felt any true change in themſelues, but ſtill are the ſame that they haue beene heretofore. What cauſe I ſay haue they that are in that ſtate, to ſwell in pride, and to be lift vp with an high conceit of themſelues, admit they haue excellent naturall parts of body and minde, as wit, capacity, iudgement, ſtrength, beauty, and they haue riches, honours, or other outward good things, yet ſurely they may hence ſee that, if they bee in their natural condition, they are as a dead corps that is trimmed & ſtucke with ſo many goodly flowers: yea the conſideration of their naturall condition may giue them iuſt cauſe in ſtead of bearing their heads aloft, and looking bigge, to droope, and to hang downe their heades; yea to ſhedde riuers of teares, in bewailing their miſery; for all their excellent ornaments and abilities are ſtained and defiled by their owne filthineſſe as the Apoſtle ſayth, Tit. 1.15. to thoſe that are defiled and vnbelieuing is nothing pure, euen their mindes and conſciences are defiled; yea which is a further degree of miſery, their good actions, ſuch as are good in their kind, and commanded of God, by them are defiled, they are to them but as a ſtinking ſauour that comes from a filthy dead carrion; if this were well conſidered it would pull downe the pride and peacockes feathers of many, and ſtirre them vp to vſe all good means to haſten out of this miſerable condition.

Vſe.3. Diſcouery of the cauſe why the word preached is nothing profitable to ſome.

And let mee not paſſe by one further vſe of this point.

It being ſo, that men in their naturall ſtate are vnder ſin as a dead man is vnder death, no maruell then though many that are preſent in the congregation, when the worde is preached, haue no eares to heare it with profit; ſound a trumpet in a dead mans eare, and he heares it not, ſo is it with naturall men, they are as dead men, and let the Preacher cry out and lift vp his voice like a trumpet, Eſay 58. they are no more mooued by the worde, either by the comforts or threats of it, then the dead bodies that lye in the graues vnder their feet, vnleſſe it pleaſe God to put life into them, and let as many as haue eares to heare with profit and comfort, bleſſe God for the ſame, and giue him the glory of that great mercy.

The next thing we are to marke in theſe words is this. The Apoſtle ſpeaking in the time paſt (*yee which were dead in ſinnes*, &c.) ſignifying that the Coloſſians had been ſo, but now were not. Hence wee may gather this concluſion.

Doct.2. Gods choſen before their conuerſion are in the ſame ſtate with the reprobate in regarde of bondage vnder ſinne.

That the choſen of God ſuch as belong to Gods election, before their conuerſion are in the ſame eſtate with the wicked reprobate, not in regard of election and Gods purpoſe, for ſo there is a difference betweene them and the wicked euen before their calling, they are then beloued of God, as ſuch as are only knowne to him to be in the number of his choſen, and afterwards to bee called, but before conuerſion in regard of bondage vnder ſin, they are in the ſame eſtate with the wicked, they haue no more power to think, wil or affect any good thing than the wiked. Eph.2. 1. 2. 3. the Apoſtle deſcribing them in their naturall condition, in the end of the third verſe ſaith, and were by nature the children of wrath, as well as others. 1. Cor. 6. 11. ſuch were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are iuſtified in the name of the Lord Ieſus, and by the ſpirit of our God. The reaſon of this truth is plaine, namely this;

Reaſon.

Becauſe all both elect and reprobate are borne in the ſame eſtate, the elect haue no priuiledge aboue the reprobate in regard of birth, but are conceiued and borne in ſins as well as they, therefore till it pleaſe God to call and conuert them, they are in reſpect of ſinne, in the ſame ſtate; therefore hence we learne the benefite and comfort of effectuall calling, that your calling out of your natural condition, is a great mercy of God, before that wee lie wallowing in ſinne, and pleaſing our ſelues in a courſe of ſinne; yea, wee haue no mind to any thing that is good;

Vſe.1. Our calling out of our naturall condition is a ſpeciall mercy of God.

we are in the ſame ſtate with the wicked & ſuch as ſhall be damned; this then is a ſweet meditation, when wee can truely call to mind, that we were ſometimes in the ſame ſtate with the wicked, but now are not; yea, this is more comfortable then to thinke on election or redemption by Chriſt; for this giues vs aſſurance of our election and redemption, 2. *Pet.* 1.10. giue diligence to make your calling and election ſure: for if yee doe theſe things; yee ſhall neuer fall; the fore it is moſt ſweet and comfortable when we can truely ſay, wee were ſometimes thus or thus giuen ouer to ſinne; but now are not, and eſpecially when wee can truely ſay, ſo in reſpect of our beſt pleaſing ſinne, that wee were ſometimes helde vnder the power and tyranny of that ſinne, but now are not, though ſtrength and ability bee not wanting for the practiſe of it, yet now wee haue no pleaſure in it, wee ſtriue againſt it, and wee auoide occaſions leading vnto it; if wee bee able to ſay thus, that is a comfortable thing indeed.

Vſe. 2. All that are effectually called are to be thankfull to God for that great mercy.

Againe, for a ſecond vſe, is it ſo that the choſen of God before their conuerſion and effectuall calling are in the ſame ſtate with the reprobate in regard of bondage vnder ſinne, then let all ſuch as are effectually called be thankefull to God for ſo great a mercy, in pulling them with his mighty hand out of that miſerable condition, and to this end, let them often call to mind their former condition, and that will ſtirre them vp to thankefulneſſe, no doubt this is one cauſe, why the Lord will haue a remnất of originall corruption to remaine in the moſt regenerate during the time of this life, that the ſenſe of that with griefe, and deſire to bee looſed from it, may put them in remembrance in what ſtate they were before they gotte life in Ieſus Chriſt; let vs therefore by this Monitor, that is lodged with vs, be put in mind of our duety: let vs often call to mind our former miſerable bondage vnder ſin, then the life wee haue gotten in Chriſt, will bee ſweeter, and wee ſhall bee ſtirred vppe to bee more thankefull

Note.

to GOD for the ſame.

The next thing to bee conſidered, is the phraſe and forme of ſpeech here vſed by the Apoſtle, ſetting out the originall corruption of the Coloſſians; he calles it vncircumciſion of the fleſh, alluding to the foreskinne of the fleſh, from this forme of ſpeech: occaſion is giuen to ſpeake of the extent and ſpreading of originall corruption, that it is as a skin ſpread ouer the heart, and ouer all the powers of the ſoule; but of that wee haue already ſpoken, verſe 11. onely that I will obſerue from this phraſe ſhalbe this; In that the Apoſtle cals originall corruption vncircumciſion of the fleſh, which was but a ſigne of it, wee may ſee it is no ſtrange and vnuſuall thing in the Scripture to put downe the name of the ſigne for the thing ſignified by it; this manner of ſpeaking is very frequent in the word of God; wee finde circumciſion called the couenant, Ge. 17. 14. which was but the ſigne of the couenant, and the paſchall Lambe the Paſſeouer. Exod. 12. 11. which was but a ſigne of it; and ſo the bread and wine in the ſacrament of the Lords Supper, are ſaid to be the body and bloud of Chriſt, which are but viſible ſignes of his body and bloud, and the reaſon of this is, becauſe together with the outward ſignes, the things ſignified are truly offered, there is a ſacramentall vnion betweene the ſigne and the thing ſignified, together with the ſigne, doth God truely offer the thing ſignified, wee muſt therefore take heed we abuſe not the outward ſigns of the ſacraments: the abuſe of them reacheth to the thing ſignified by them, euen the body and bloud of Chriſt. And hence it is that the Apoſtle ſaith, 1. Cor. 11. 27. Whoſoeuer eateth this bread, and drinketh the cuppe of the Lord vnworthily, ſhall be guilty of the body and bloud of the Lord, not as the Papiſts groſſely imagine, becauſe he eates and drinks the body and bloud of Chriſt really and corporally preſent, but becauſe the abuſe of the ſigne reacheth to the thing ſignified. Wee muſt therefore take heed, that we come not

Doct. 3.
It is no ſtrãge thing in ſcripture to put downe the name of the ſigne for the thing ſignified by it.

Reaſon.

Vſe. 1.
We muſt take heede wee abuſe not the outward ſigns of the Sacrament, the abuſe of them is very dangerous.

to the Lords table vnreuerently, and vnprepared without a meaſure of true faith, and true repentance, for ſo doing wee make our ſelues guilty of the body and bloud of the Lord Ieſus, the abuſe of the ſigne euer redoundeth to the abuſe of the thing ſignified by it

Vſe. 2. Reproofe of ſuch as wilfully abſent themſelues from the Lords table.

And againe, let ſuch as wilfully withdraw themſelues from the outward Sacrament, know that they put away from them the things ſignified by the outward elements of it, euen the bleſſed body and precious bloud of Ieſus Chriſt, and conſequently they put away ſaluation from them, let all ſuch as careleſly & wilfully abſent themſelues from the Lords table thinke vpon it.

Interpretation.

It followeth (hath he quickned together with him) In theſe words the Apoſtle declareth the rayſing vp of the beleeuing Coloſſians together with Chriſt, in regard of the power of his reſurrection to their quickning. I will briefly open the ſenſe and meaning of the words (ſayth he) (that is) God (quickned) this quickning is to bee vnderſtoode not of a rayſing vp of their dead bodies out of the graue, but of a viuification and quickning of them in this life, and that being twofolde, eyther a deliuerance from ſtanding ſubiect to hell and eternall death, and a donation of right to eternall life, or a Freedome from ſpirituall death in ſin, and working in them a ſpirituall life of holineſſe, we are to vnderſtand it of this ſecond, as moſt fitly oppoſed to their death in ſinne, that they were freede from death in ſinne, and had a ſpirituall life of holineſſe wrought in them, (together with him) that is, together with Chriſt, rayſed from the dead, and that by vertue of his reſurrection, they beleeuing in Chriſt. and being one with him were partakers of the power of his reſurrection to their quickening: thus then are wee to conceiue theſe words, as if the Apoſtle had ſaid; you that were dead in ſinne, hath God freede from your ſpirituall death in ſinne, and wrought in you a ſpiritual life and holineſſe by vertue of Chriſt his reſurrection, you being true beleeuing members of Chriſt, and one with him by faith; wee had theſe words in ſubſtance in the verſe before; I will therefore onely obſerue one thing from them (namely) this, hence it is cleere.

That as many as truly beleeue in Chriſt are partakers of the power of his reſurrection.

Doctrin. 4. As many as truly beleeue in Chriſt are partakers of the power & vertue of his reſurrection.

They being raiſed with Chriſt are pertakers not onely of the merit of his reſurrection; but are alſo partakers of the vertue of it, they are quickned together with him, they are freed from the power and Dominion of ſinne, and haue the ſpirituall life of grace and holineſſe wrought in them. And this is that the Apoſtle laboured for, and accounted ſo excellent. *Phil.* 3.10. The Apoſtle *Peter*, 1.*Pet.* 1.3. ſaith plainely, We are regenerate vnto a liuely hope by the reſurrection of Ieſus Chriſt from the dead. The Scripture is full of proofe to this purpoſe, conſider wee the reaſon of it (namely) this, Chriſt our head being riſen from the dead, now liues onely a ſpirituall life, before his death, hee liued a naturall life, yet without ſinne, he did eate, drinke, ſleepe, and vſed all actions of life; but in his reſurrection, he put away that naturall life, and hee now liues onely a ſpirituall life, and therefore it is not poſſible that any of his members ſhould ſtill remaine in their ſpirituall death of ſinne, it cannot be but they are partakers with Chriſt in his ſpirituall life, and by the power of the ſame ſpirit dwelling in Chriſt, and in his members, are they quickned with a new life of grace and holineſſe.

Reaſon.

Let no man then deceiue himſelfe, let none of vs think we truly beleeue in Chriſt, vnleſſe we find in vs the power of his reſurrection, that wee are freed from the power of ſinne, and haue a ſpirituall life wrought in vs. If wee liue in any knowne ſinne and lie vnder the power of it, as in drunkenneſſe, adultery, malice, or the like, wee falſely perſwade our ſelues, we beleeue in Chriſt, and know it for a truth, that as it is ſaid, *Reuel.* 20.6. He that is partaker in the firſt reſurrection, the ſecond death ſhall neuer haue power one him: ſo on the contrary, ſuch as are not partakers

Vſe. 1. None truely beleeue in Chriſt, but ſuch as finde in themſelues the power of his reſurrection.

takers of the firſt reſurrection, ſuch as are not raiſed vp frō their death in ſinne, they ſhall certainely feele and endure the ſecond death. And let this ſtirre vs vp not to reſt till wee finde and feele the vertue of Chriſt his reſurrection freeing vs from the death of ſinne and quickning vs with a new life of grace and holineſſe.

Vſe. 2. Comfort for ſuch as finde themſelues freed from the power of ſin, and quickned by grace to a new life.

Againe, is it ſo that as many as truly beleeue in Chriſt, are pertakers of the vertue of his reſurrection, quickning them with a new life of holineſſe, then may as many as find themſelues freed from the death of ſinne and quickned by grace to a new life, comfort themſelues with aſſurance that they are ſuch as doe truely beleeue in Chriſt; yea, the comfort of this is yet greater, they may heereby aſſure themſelues of the continuance of the Lords mercy towards them, that he will continue to be good & merciful to them for euer, for it was of his owne meere mercy that he quickned them being dead in their ſinnes, the Apoſtle ſhewes it plainely, *Epheſ.* 2.4.5. and he hauing vouchſafed his mercy to the quickning of them, that mercy of his ſhal neuer forſake them, but ſhall be reached forth vnto them for euer; it is the Apoſtles argument to prooue the continuance of Gods loue, *Rom.* 5 8 9. 10. As many therefore as haue found the loue and mercy of God to raiſe them vp from the death of ſinne, may aſſure themſelues that the ſame loue and mercy ſhall euer be reached out vnto them, that is a ſingular comfort to all true beleeuers. Come wee to the laſt words of this verſe.

Forgiuing you all your treſpaſſes.

In ſome bookes we find, *Forgiuing vs all our treſpaſſes.*

The Apoſtle meaning himſelfe, and other beleeuing Iewes, aſwell as the *Coloſſians*, and other Gentiles. It is not materiall whether we reade (*you*) or (*vs*) it comes all to one purpoſe.

That remiſſion of ſinnes is the ground of the ſpirituall quickning both of Iewes and Gentiles dead in ſinnes by nature.

Interpretation.

The word tranſlated (*Forgiuing*) doth properly ſignifie freely forgiuing, and in the originall it is put downe in the time paſt, and doth ſignifie hauing freely forgiuen (*treſpaſſes*) that word in the originall, is the ſame wee had in the beginning of this verſe, and doth ſignifie both actuall and originall ſinne, any aberation or declining from the Law of God; and ſo the Apoſtles meaning in theſe words is briefely this.

> Hauing freely forgiuen you all your ſinnes, both originall and actuall.

Firſt, heere obſerue wee the context that the Apoſtle makes the forgiueneſſe of their ſinnes the ground of their quickning, and ſo he ſpeakes in the time paſt, hauing forgiuen vs, as if he had ſaid,

> You hath he quickned, when hee had forgiuen you your ſinnes.

Hence note we thus much,

Doct. 5. Forgiueneſſe of ſinnes is by order of nature before ſpirituall life of grace and holineſſe inherent.

“ That forgiueneſſe of ſinnes is by order of nature before ſpirituall quicknings by grace, though in time they goe together, when the Lord doth vouchſafe to forgiue any man his ſinnes, at the ſame time he workes in him a meaſure of grace and holineſſe, yet in naturall order remiſſion of ſinnes goes before ſuch ſpirituall life of grace and holineſſe inherent: For as the Apoſtle hath plainly taught vs, *Rom*.8.30. Iuſtification goes before glorification, and vnder glorification hee comprehends ſanctification, now one part of Iuſtification is remiſſion of ſins; therefore that in nature is before any meaſure of grace and holineſſe wrought in vs.

Reaſon.

The Lord doth firſt diſcharge a man of the guiltineſſe of his ſinne, and waſh away that in the bloud of Ieſus Chriſt, and then free him from the dominion of ſinne, and purge his conſcience from deade workes to ſerue the liuing God, as the holy Ghoſt ſpeaks, *Heb*.9 14.

Vſe.

For vſe; Is it ſo that remiſſion of ſinnes euer goes before ſpirituall life of grace and holineſſe.

Surely then it is a good argument to ſay,

I am freed from the power of my ſinne.

Therefore from the guilt and puniſhment of my ſinne.

A man may certainely gather from his ſanctification the remiſſion of his ſinnes.

A man may certainly conclude and gather from his ſanctification, the remiſſion of his ſins; the deuill wil ſuffer any man to ſay his ſins are forgiuẽ, & he hopes to be ſaued: but would any man prooue it, & ſo proue it as hee may ſettle his owne heart in aſſurance of it, and put the Deuill to ſilence, that he ſhall not be able to gaineſay it, let him then prooue it from his owne quickning by grace, and that is an holy kinde of reaſoning, and an argument that will neuer deceiue him; if any bee able to ſay truely, whereas I was dead in ſinne, and to euery good worke reprobate, the Lord hath put into me an heauenly life, and made me actiue and liuely to doe his will, both in my generall and particular calling; yea, it is meat and drinke to me to doe his will, the ſame party may ſafely ſay, my ſins are forgiuen. Let it be thought on by ſuch, as in any meaſure finde themſelues truely ſanctified: the next thing that offers it ſelfe to be conſidered, is the word heere vſed (*forgiuing*) which ſignifies, as I haue ſhewed, freely forgiuing; whence we are taught thus much.

Doct. 6. Forgiueneſſe of ſinnes is of the meere free grace & mercy of God.

That forgiueneſſ of ſinnes is free, it is of the meere free grace and mercy of God, that ſinnes are forgiuen.

Which point is plainely taught by the Apoſtle not onlie heere, but in diuers other places, *Rom.* 3. 24. Hee ſaith in expreſſe termes we are iuſtified freely by his grace, not onely by the grace of God but freely; giuing vs to vnderſtand, that our iuſtification, whereof one part is remiſſion of ſinnes, is of grace, and that of meere grace, and of nothing but grace, *Epheſ.* 1.7. He ſaith wee haue forgiueneſſe of ſinnes, according to his rich grace, the Apoſtle is not content to ſay according to grace, but according to his rich grace, thereby ſignifying not onely neceſſary ſufficiency, but euen ſuperaboundant plenty of grace, and ſo excluding all other things as euery way needleſſe; it were eaſie to adde to theſe other like places, but theſe may ſuffice; yet before we come to the vſe of this point a doubt muſt be remoued.

Obiection. Some may ſay, is forgiueneſſe of ſinnes free? it ſeemes not ſo, for it is for the merit of Chriſt, he hath ſatisfied for ſinnes, therefore the pardon of them is not free.

Anſw. *Anſ.* It is true indeede, in regard of Chriſt, forgiueneſſe of ſinnes is not free, hee hath paid the ranſome for ſinne, but in reſpect of vs it is euery way free; yea, therein appeares the greater grace and riches of Gods mercy towards vs, as the Apoſtle ſpeakes, in that God gaue his Sonne to die for vs, and to ſatisfie for our ſinnes: it remaines then a truth, that forgiueneſſe of ſinnes is to vs euery way free, and of the meere grace and mercy of God.

Vſe. 1. Coufutation of Popiſh humane ſatisfactions for the temporall puniſhement of ſinne.

Come we to the vſe of this: Firſt, this meets with that doctrine of the Papiſts, who teach that men by workes of pennance, as they call them, merit the remouall of the temporall puniſhment that it is due to ſinne. Chriſt, ſay they, hath taken away the guilt of ſinne and the eternall puniſhment of it; but men muſt ſatisfie for the temporall puniſhment, either heere or in purgatory. This cannot ſtand with the truth now deliuered, that forgiueneſſe of ſinnes is euery way free, how can that bee euery way free which we in ſome part merit and ſatisfie for? it cannot be freely giuen and deſerued, now it is the plaine text of the Apoſtle, that wee are iuſtified freely.

Obiect. Yea, but ſaith the Papiſt, the word *(freely)* doth not exclude all our working and ſuffering in that matter of iuſtification; for by your owne doctrine it is neceſſarie that we beleeue and bring foorth new fruits?

Anſw. To this they are eaſily anſwered, it is true, the word *(freely)* doth not exclude faith and the fruits of it, but it ſhuts out all merit of faith, and of repentance, and other good fruits, and doth plainely ſhew, that there is nothing in vs, no not faith it ſelfe, that doth merit remiſſion of our ſinnes, it is of grace, and of meere free grace, they cannot poſſibly by any ſhift, auoid the euidence of that place, I leaue them and come to our ſelues, and for the vſe of the point to our ſelues.

Vſe. 2.
Our owne vnworthynes muſt not diſcourage nor hinder vs frõ apprehending Gods mercy for the pardõ of our ſinnes.

Is it ſo that forgiueneſſe of ſinnes is free and of the meere grace and mercy of God, then let not any vnworthineſſe of ours, diſcourage and hinder vs from apprehending the mercy of God for the pardon of our ſinnes, remember we that pardon of ſinne is freely giuen, it is not any way deſerued by vs, therefore doubt not of it in regard of thine owne vnworthineſſe, indeed if remiſſion of ſinnes did depend vpon any worthyneſſe in vs, we had then great cauſe to doubt of it. But it depends only on the meere free grace and mercy of God. Let not therfore our vnworthenes diſcourage vs, it is a ſweet ſaying, 1. *Ioh.* 1. 9. often to be remẽbred of vs, If we acknowledge our ſins; God is faithfull and iuſt to forgiue vs our ſins. If God can bee vnfaithfull (not if we be vnworthy) but, I ſay, if God can be vnfaithful, which is not poſſible, thẽ may we doubt of the pardon of our ſins humbly acknowledged: yea, marke what comfort we may raiſe from that place, if we ſee our vnworthineſſe, and with broken harts acknowledge it, God is faithful & iuſt to forgiue it, be it neuer ſo great. I ſpeak not this, to hearten any one in a courſe of ſin, that any ſhould heape ſin vpon ſin, becauſe no vnworthyneſſe of ours may diſcourage vs: no, no, that is to ſauour this doctrin to death & not to life, and to turne the grace of God into preſumption; but I ſpeake it for the comfort of ſuch as through weakneſſe, either are, or hereafter may be afraid, & ſtand in doubt of the pardon of their ſinnes, in regard of their great vnworthineſſe, they ſee themſelues ſo vnworthy wretches, that they doubt whether mercy beong to them for the pardon of their ſinnes, or no. Let ſuch know for their comfort, that the Lords mercy depends not on their worthynes, it is freely

Lord

giuen where it pleaſeth the Lord to beſtow it; for the pardon of ſinnes, yea let them know further for their comfort, that they ſeeing and bewailing their vnworthynes and deſiring pardon of their ſinnes, they want no merit.

Queſt.

How ſo will ſome ſay?

Anſwer.

I anſwere, they haue the mercy of God, and the infinite merit of Chriſt belonging vnto them for the pardon of their ſinnes, and therefore they haue no cauſe to bee diſcouraged, in regard of their owne vnworthineſſe, ſo long as the Lord abounds in mercy, ſo long doe they abound in merit, and that is a ſweete comfort to be thought on, and eſpecially then let vs thinke on it when our owne vnworthineſſe doth ſtand vp betweene vs and the mercie of God for the pardon of our ſinnes.

Doct. 7. Such as truly beleeue in Chriſt haue full remiſſion of all their ſinnes.

One thing more is to bee obſerued from theſe words (namely) this the Apoſtle ſaith (forgiuing you all your treſpaſſes) hence it is cleere, that ſuch as truely beleeue in Chriſt, haue entire and full remiſſion of all their ſinnes, not any one of their ſinnes ſhall bee laid to their charge: they are free from the guilt and puniſhment of them all. This doth the Apoſtle plainely teach. Rom. 8. 1. There is no condemnation to them that are in Chriſt Ieſus, which walke not after the fleſh, but after the ſpirit: and Dauid ſaith. Pſal. 10.3.3. Praiſe the Lord my ſoule and forget not all his benefits, which forgiueth all thine iniquities and heale al thine infirmities.

Vſe. 1. Comfort to all true beleeuers that none of their ſinnes can hurt them

The vſe of it ſerues to comfort vs exceedingly, as many of vs as truely beleeue in Chriſt our ſinnes can hurt vs no more then if they had neuer beene done, no not the moſt hainous amongſt them, not thoſe wherein we haue continued long, and haue doubled and repeated often, not thoſe we haue done with much boldneſſe and preſumption, we now beleeuing in Chriſt haue free forgiueneſſe of them all, not one of them excepted, which is an exceeding great comfort, let vs further follow it in our owne priuate meditations.

Vſe.2
Wee muſt ſo forgiue our brethren offending vs, as God forgiueth vs ſinning againſt him.

Againe, is it ſo that we beleeuing in Chriſt haue forgiueneſſe of all our ſinnes, we muſt then learne ſo to forgiue our brethren, it is the Apoſtles rule: Epheſ.4.32. Forgiue one another, euen as God for Chriſt ſake forgiueth you: away then with all maimed and halfe forgiueneſſe of our brethren, forgiuing one offence, and retaining an other vnforgiuen; and let vs take heed in this caſe of the reaſoning of the fleſh: as forſooth, the matter is ſo grieuous, ſo preiudiciall, we could be content to be entreated to forgiue many other offences, but this wee cannot, with many other the like ſhifts. Let vs remember that God forgiues vs all our ſinnes be they neuer ſo great, why then ſhould not we forgiue our brethren, if we ſay wee deſerue better of them, ſo doth God of vs; if wee meant him or her no harme, no more doth God vs; if we ſay, the party is farre our inferiour, Why? what are we to the Lord, if we many times haue forgiuen them, with warning to doe no more ſo, hath not God much oftner forgiuen vs? Yea, times without number; learne wee then to bee mercifull, as our heauenly father is merciful, & know that bleſſed are the mercifull, for they ſhall find mercy, and there ſhall be iudgement mercileſſe to him that ſhewes no mercy.

Iam.2.13.

VER. 14. *And putting out the handwriting of ordinances that was againſt vs, which was contrary to vs, he euen tooke it out of the way, and faſtned it vpon the Croſſe.*

In this verſe, as it hath reſpect to the generall drift of this Chapter.

That all things out of Chriſt in the matter of ſaluation are nothing woorth.

The Apoſtle deales againſt the Legall ceremonies of the Iewes and prooues them to bee ſuperfluous; yea, pernicious in that caſe: his argument is this. The hand writing of ordinances or the Legall ceremonies that was in time of the law, Chriſt hath put out and taken away by his death.

> Therefore to reuoke it, and to ſeeke to bring it in force againe, which falſe teachers labour to doe in vrging circumciſion and the ceremonies of the Law were not onelie vaine but pernicious and hurtfull.

That is the generall purpoſe of the Apoſtle in this verſe.

More particularly it conteins an amplification of the benefite ſpoken of in the laſt wordes of the verſe foregoing (namely) the full remiſſion of all our ſinnes, vnderſtanding thoſe words both of the Iewes and Gentiles beleeuing, and the Apoſtle doth amplifie that benefite in this verſe by the meanes whereby wee attaine it, that wee are fully diſcharged from the guilt and puniſhment of all our ſinnes, by full ſatisfaction made for them by Chriſt.

Now that full ſatisfaction is not in plaine terms propounded, but is laide downe in the proofe of it, and was proued by an argument taken from the diſanulling or cancelling of a bill or bond which did witneſſe our guiltineſſe of ſinne, and by which wee ſtood bound ouer to the puniſhment of ſinne, that Chriſt hath cancelled that bond, and therefore fully ſatisfied for our ſinnes, that is the ſumme and ſubſtance of this verſe.

In the verſe wee haue theſe particular things laid before vs.

First, a deſcription of that bill or bond which did teſtifie our guiltineſſe of ſinne, and that by the nature of it, before the cancelling, that it was an hand writing, or an obligation or bond of ordinances. 1

Secondly, the cancelling of that bond by Chriſt which is ſet downe by certaine degrees aſcending or going vpward one aboue an other, as that hee put it out, that hee tooke it out of the way, and that hee faſtened it on the 2

Croſſe, in which wordes is implied the meanes by which Chriſt cancelled the bond (namely) his croſſe or death on the croſſe.

3 Thirdly, how farre forth he hath cancelled it (namely) ſo farre as it was againſt vs, and contrary to vs.

Come wee to the words as they are laide downe in order, and firſt of theſe words.

And putting out the hand writing of ordinances that was againſt vs, which was contrary to vs.

Interpretation. And putting out, or hauing put out the originall word ſignifies hauing blotted out, and that perfectly, ſo as not one letter or title remaines vnblotted out (hand-writing of ordinances) by theſe words wee are properly to vnderſtand the law of ceremonies belonging to the Iewes in time of the olde Teſtament; touching circumciſion and diuers waſhings, and other ceremonies, which the Apoſtle cals the law of commandements which ſtandeth in ordinances, *Epheſ. 2. 15.* but with all (as I take it.) Wee are further to vnderſtand by this hand-writing of ordinances, euen the whole morall law of God; becauſe the Apoſtle in this verſe (no doubt) would make knowne the benefite of Chriſt his death both to Iewes and Gentiles, that it brought to all that beleeue in him, not onely remiſſion of ſinnes, but a freedome from the law, both ceremoniall & morall (which was againſt vs, which was contrary to vs) (that is) ſo farre foorth as it did conuince, accuſe, and condemne vs for ſinne, and bound vs ouer as a bond to the puniſhment of ſinne. *Queſt.* Now if any demaund how the legall ceremonies of the Iewes, were thus an hand-writing of ordinances againſt them. *Anſw.* I anſwere, they were ſo in regard of the vſe of them. The Iewes in vſing of them did as it were ſubſcribe to their owne guiltineſſe of death and damnation: in vſing circumciſion, they made knowne they had originall ſinne, and were guilty of it, their manifold

fold waſhings did ſhew they were exceedingly filthy in the ſight of God, and ſo guilty of the curſe of the law, and ſo did their ſacrifices.

Thus then conceiue wee theſe words, as if the Apoſtle had ſaid,

> And hauing perfectly blotted out the law of ceremonies, which in the vſe of it did conuince the Iewes of ſinne, and binde them ouer to death for ſinne, and the whole morall Law ſo far forth as it did accuſe, conuince and condemne vs of ſinne.

Doct. 1. Chriſt hath both paid the debt of Gods choſen, and alſo cancelled the bond, witneſſing their guiltineſſe.

Now from hence it is clare that Chriſt hath not onely paide the debt of Gods choſen, and ſatisfied for their ſins, but he hath alſo cancelled the bond which did witneſſe their guiltineſſe of ſinne, accuſe them for ſinne, and bind them ouer to the puniſhment of ſinne.

Reaſon.

The reaſon and ground of this is very plaine (namely) this, Chriſt hath not onely paide euery iot of the principal debt of Gods choſen, but hath alſo fully anſwered the forfeiture and penalty that did lye againſt them, for the breach of that bond of the law of God (namely) the curſe of the law, for as the Apoſtle ſaith, *Gal.* 3. 13. Hee was made euen a curſe for them, therefore now the law in regard of accuſation, and the curſe of it, is fruſtrate, and of no force, ſtrength, nor vertue againſt them, it is cancelled, it is as if it had neuer beene, wee may then ſafely conclude with the Apoſtle againſt our aduerſaries the Papiſts.

> That Chriſt hath fully ſatisfied for the ſinnes of Gods choſen.

Vſe. 1. Gods choſen need not peece out Chriſt his ſatisfaction for their ſins by anything they can do or ſuffer as the Papiſts teach.

We know it in common experience, that we vſe not to deliuer vp or cancell their bond, till the whole debt bee payde, and they bee fully ſatisfied, if but halfe the debt or three quarters of it be paid, and not all in ſuch ſort, as the bonde requireth, men ſtill retaine the bond in full ſtrength and vertue, but if the bond bee deliuered vp or cancelled, that argues full contentment, and full ſatisfaction,

tion, ſo is it betweene God and his choſen. Chriſt their ſuerty who vndertooke the payment of their debt to God his Father, hath paid the debt, and cancelled the bond, & therefore hath fully ſatisfied for them; it is moſt abſurde and groſſe to thinke, there is any thing vnſatisfied, and any thing left for them to pay, the bond of their debt being cancelled, eſpecially the bond being in the hands of God, who knowes whether any part of the debt bee lefte vnpaide; and is able to keepe the bond in his hands, if it bee not fully ſatisfied, indeed if the bond had beene in mens hands, it might happily haue beene gotten from them by violence or fraud, but the bond being in the hands of God, no ſuch thing can bee feared or ſuſpected, therefore he deliuering the bond into Chriſt his hands, & ſuffering him to cancell it, it is a plaine and inuincible euidence that hee is fully ſatisfied for the ſinnes of his choſen, and they neede not patch or peece out that ſatisfaction made by Chriſt, by any thing they can doe or ſuffer, as the Papiſts doe groſſely imagine.

Such as be in Chriſt are ſo diſcharged from their ſinnes as that none can lay any thing to their charge.

Againe, this doctrine may ſerue exceeding much for the comfort of ſuch as are in Chriſt; for why is it ſo that Chriſt hath not onely ſatisfied for their ſinnes, but cancelled the bond which did witneſſe their guiltineſſe, certainly then they may ſafely ſay with the Apoſtle, Rom. 8 33. who ſhall lay any thing to our charge, who ſhall condemne vs, they are cleare and free in law, the law cannot charge them with any thing, yea the Diuell the accuſer of the brethren; *Reuel.* 12. 10. is caſt down and put to ſilence and can lay nothing juſtly againſt them. yea, (which is the greateſt comfort of all) God himſelfe can bring no action againſt them, their ſurety Chriſt Ieſus hath paide their debt and forfeyture, and cancelled the bond, wherin they ſtood bound to God, they are acquitted before the iudgement ſeat of God, euen in the high Court of Heauen; therefore it is not poſſible they ſhould any where be condemned, vnleſſe wee ſay there is ſome greater then God, or an higher Court of Iuſtice then the iudgement ſeat of God, which were folly and blaſphemy once to thinke; how then, ſhall not this affect the hearts of Gods choſen, and fill them with comfort and ioy vnſpeakeable, men commonly doe applaud and pleaſe themſelues, and find great contentment in this, when they can truely ſay they owe no man a groat, and they are out of debt, how much more may ſuch as are in Chriſt finde ſweetneſſe and comfort in this, that they are out of Gods debt, not in regard of duety, thankefulneſſe and obedience, but in regard of his curſe and iudgements, they now are no more bound ouer, and lyable to the curſe of the law, let as many as truly belong to Chriſt, meditate and thinke on it for their comfort.

That I will handle in the next place ſhall be that which is offered from the word (*hand-writing*) In that the Law is called an hand-writing, an obligation or bond, and that againſt vs we are taught thus much.

Doctrin.2. The morall Law not only bindes to the obedience of it, but to the curſe alſo for the tranſgreſſion of it, vnleſſe there be a freedome from it by Chriſt.

That the morall law is not onely a bond of obedience, hut alſo a bond of conuiction, a bond conuincing accuſing and condemning for ſinne, and binding to the curſe for the breach and tranſgreſſion of it, vnleſſe there be a freedome from it by Chriſt as it is in penall ſtatutes in the common wealth, men are not onely bound to the obedience of them, but to the penalty for the breach of thẽ, ſo is it with vs in reſpect of the law of God, we are not only bound to obey it but to the penalty of it: if we diſobey it and breake it, it is the condition annexed to the law, plainely propounded in the word of God: doe this and liue, doe it not, and die the death, breake it and thou art curſed, thou art bound to the curſe, which is the penaltie of the law: for curſed is euery one that continueth not in all things that are written in the booke of the law to do them, it is a cleare point and ſtands with the tenor of the iuſtice of God, that the breach of the law ſhould bind men ouer to his curſe, vnleſſe there bee deliuerance from it by Chriſt.

Vſe. 1. The miſerable condition of ſuch as bee out of Chriſt.

See then the miſerable condition of ſuch as are out of Chriſt, as all are who liue in their ſinnes, and will not be reformed, they are bound by the law to the curſe of God, (that is) to perpetuall woe end miſery both in the time of this life, in the end of this life, and after it is ended, euen to Gods bitter wrath in the lake that burneth with fire and brimſtone for euer. Oh that men who liue in their ſins, would thinke on this as they ought, if they ſee not themſelues thus miſerable in regard of the curſe, euen therein is the curſe already vpon them in blindneſſe of minde, & hardneſſe of heart, if they ſee and know their ſins as they cannot but ſee and know them, who haue beene often conuinced of them, as their drunkenneſſe, ſwearing, malitious dealing, couetouſneſſe, vſury, ſeeking to Wizards, Sabbath breaking, and the like; if men ſee theſe ſinnes, and their owne conſciences tell them, they deſerue the eternall wrath of God for them, let them then conſider thus much and remember it that they are bound ouer to the curſe of the law by a double, yea by a threefold bond, they are bound

By the bond of the Law.
By the bond of the Goſpell, and
By the bond of their owne conſcience to death and damnation,

The remembrance of ſin hath been very troubleſome to the godly at ſome times.

And that this may bee thought on with profite. Let vs conſider what a trouble the remembrance of ſinne hath beene to the godly at ſome times. *Iob* ſaid, God writ bitter things againſt him; and made him to poſſeſſe the iniquities of his youth, *Pſal.* 38 3. *Dauid* ſaid hee had no reſt in his bones becauſe of his ſinne, and verſe 8. that he roared for the very griefe of his heart; if the memory of ſinne be ſuch a trouble to the godly, oh what a racke will it bee one day to him that hath it in full force againſt him, hee that beſides the bond of the law, the bond of the Goſpell, hath the bond of his owne conſcience binding him ouer to death and damnation, ſurely when the Lord ſhall let looſe the corde of his conſcience who is out of Chriſt, though it bee in the middeſt of his iolity, he ſhall find it will bee as the hand-writing that *Belſhatzar* ſaw, *Dan.* 5.6. it wil change the coppy of his countenance, loſe his ioints and his knees will ſmite one againſt the other, yea he ſhall feele the flames of hell fire flaſhing vpon his ſoule & conſcience, thinke on this all you that now pleaſe your ſelues in a courſe of ſinne.

Vſe. 2. The Lawe ought to bee our Schoolemaſter to bring vs to Chriſt.

Come we to a ſecond vſe, is it ſo that the law is a bond binding ouer to the curſe for the breach of it, vnleſſe there be freedome from it by Chriſt, then let the law bee as the Apoſtle cals it. *Gal.* 3.24. our ſcholemaſter to bring vs to Chriſt; let the whipping and terrors of the law driue vs from it ſelfe to the throne of grace and mercy, and for encouragement, know we that the end of conuiction by the law is, that the promiſe of mercy may bee giuen to them that beleeue as the Apoſtle hath taught vs, *Gal.* 3. 22. the law concludes all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue, Know then that the terrors of the law threatning the curſe and perdition, muſt be a preparatiue to ſaluation. it muſt driue vs from the law to Chriſt; that hee may be our Sauiour: When therefore the Law doth conuince and accuſe thee of ſinne, arraigne thee at the barre of Gods iudgement, and fill thy ſoule with terrour, appeale from it, and goe to Chriſt, and beleeue in him, and that with ſuch a faith as is ioined with hope, loue, and new obedience, and the promiſe of pardon and life euerlaſting ſhall certainly be giuen to thee.

The next thing that by order of the words wee are led to conſider, is the word (*Ordinances*) and therein to ſhew the abrogation of the Law of Ceremonies, but wee ſhall more fitly handle that, Verſ. 17. The next thing, I will handle, ſhall be that, which the words following doe offer to our conſideration (*That was againſt vs,* or *which was contrary to vs*) I take thoſe words together, becauſe the latter are but an expreſſing of the former in other termes, and all one in effect, the meaning I ſhewed to bee this, ſo farre foorth as the Law did conuince of ſinne, and as a bond binds ouer to the puniſhment of ſinne. Hence then it is cleare.

*Doctr.*3. Christ hath taken away the rigour and curſſe of the morall Law from Gods choſen.

That Chriſt hath remoued and taken away the morall Law of God, from the choſen of God, and freed them frō it, not in regard of obedience, or as a rule of obedience and the duties of loue both to God and men, but in regard of the rigour and curſe of it, as it is a rule of good life. it is perpetuall, it continues for euer, and admits no abrogation. Our Sauiour Chriſt ſaith, *Matth.*5.17. He came not to deſtroy the Law, but to fulfill it. And the Apoſtle, *Rom.*3.31. Doe we make the Law of none effect through faith? God forbid: yea, wee eſtabliſh the Law; the Law then as it is a rule of good duties, both to God and men, is vnchangeable, not abrogated by Chriſt, but in the rigour of it, requiring of vs in this life exact and perfect obedience, and that perſonall, that a man in his owne perſon fulfill it, and for matter and manner doe perfectly all things contained in it, and in the threatning, inexorable ſeuerity and curſe of it, as it doth either conuince of ſinne for the leaſt breach of it, or as it binderh to the curſe, for the tranſgreſſion of it; ſo it is againſt vs, and contrary to vs, and ſo it is taken away and remoued by Chriſt. The Apoſtle ſaith, *Rom* 6.14. Yee are vnder the Law, as many as belong to Chriſt are not vnder the Law, (that is) vnder the rigour of the Law; God doth not examine their obedience according to the ſtrict rule of the Law, but is pleaſed through his grace in Chriſt, to accept their ſincere, though imperfect obedience, Gal. 3.13. It is moſt plaine, that Chriſt hath redeemed vs from the curſe of the Lawe, when he was made a curſe for vs, (for it is written) Curſed is euery one that hangeth on tree, and *Gal.*4.4.5. That hee became ſubiect to the Law that hee might redeeme them which were veder the Law, that is, them that were vnder the yoake and bondage of the Law, and eſpecially vnder the curſe of it, that hee might redeeme them from vnder the bondage and curſe of the Lawe: it is then a cleare point.

That Chriſt hath freed Gods choſen from the rigour and curſe of the morall Law of God.

Vſe. 1. Diſcouery of the vaine ſhift vſed by many to maintaine their looſenes of life.

Come we to the vſe of it: and firſt, this doctrine may diſcouer vnto vs the vaine ſhift, and pernicious illuſion of many in the world, who to iuſtifie and maintaine their looſeneſſe of life, and careleſſe contempt of the will of God, and to exempt themſelues from all holy obedience, ſticke not to charge the Lawes and Commandements of God with too much rigour, and too much ſtrictneſſe; yea they dare ſay, in plaine termes, the Preachers of the word in vrging good duties vpon them, lay too much vppon them, and doe too much reſtraine them of their pleaſures and profits, of liberty in ſpeaches, and freedome in apparell, and ſuch like; to giue inſtance in ſome particulars, will not the drunkard and ſenſuall perſon ſay, he muſt follow his pleaſures, and take his delight among his companions, abridge him of that, and take away his life. Will not the proud perſon, man or woman, ſay, they muſt needes follow the faſhion, they muſt bee like others, or elſe bee counted no body in the world: and what is the plea of couetous perſons that will be rich, howſoeuer they get it, forſooth, we muſt vſe what meanes we can for our ſtate, & make the moſt of our own: and what ſay ſwearers, & blaſphemers, Oh we cannot alwaies auoid an oath, it is but a ſmal matter now and then to rap out an oath, & to ſweare a little: and generally what ſay al looſe liuers, & prophane perſons, but this; the Preachers would haue vs become ſaints on earth, but it will not be, our nature cannot like of ſuch ſtrictneſſe. Now, what is this (I beſeech you) but, as if they ſhould ſay the law of God, the rule of holy and good life is too rigorous, and too intollerable, and wee cannot endure it: yea, what is this but a plaine euidence that they belong not to Chriſt, for there is no rigour in the Law to them that are in Chriſt. If then we hold the law too rigorous and ſtrict, wee make an argument againſt our ſelues, wee conclude, our ſelues not to belong to Chriſt, and of our owne mouthes will the Lord one day iudge vs; thinke on it all you whoſoeuer you be that are euer carping and cauelling and excepting againſt ſome thing in each Commandement of GOD as too hard, too ſtrict, and too rigorous.

And now to ſpeake ſomething on the other ſide, for the comfort and encouragement of ſuch as are in Chriſt, and endeauour to obey the will of God in all things, without any reaſoning and without diſputing againſt it.

Vſe. 2. Comfort to ſuch as are in Chriſt, their faithfull practiſe of good duties though it bee vnperfect, yet it is pleaſing to God.

Let them know for their comfort, that though they performe not *good duties perfectly*, yet their practiſe of them *faithfully* is pleaſing to God, though they caſt not off all euill fully, as they deſire; yet *true reſiſtance of it with hatred*, is accepted of the Lord, though they haue ſo many infirmities as doe make them often to ſinne, and to come ſhort of perfection in their beſt actions; yet the Lord will not examine their actions according to the ſtrict rule of his Law. They are freed by Chriſt from the rigour of the law and their imperfect obedience to the Law is dead in the bloud of Chriſt, and ſo made, not (as the Papiſts teach) meritorious, but pleaſing to God, their failings beſides their purpoſe ſhall neuer be laid to their charge, the Lord will accept their will and ſincere affection to obey him in all things, as obedience acceptable to him, for that is the worke of God in them, hee works that affection in them, and know it for a certaine truth, God will approue thee for his own worke found in thee, and not reiect thee for thine, hee hath wrought in thee a will to obey him, hee will not caſt thee off becauſe of thy weakneſſe, but will accept thy will to obey, for obedience it ſelfe, and will ſpare thee in regard of thy weakeneſſe, as a man ſpareth his own childe, they are the Lords owne words vttered by the mouth of his Prophet, *Mal.* 3. 17. a man ſeeing the willingneſſe of his childe to doe that hee bids him though not able to do it, is content to accept it as the deed it ſelfe: ſo doth God deale with his children, which may be an excellent comfort and encouragement to all that are in Chriſt, to goe on in walking humbly before the Lord and endeauoring to keepe faith and a good conſcience.

Vſe. 3. Such as truely beleeue in Chriſt, muſt learne not to feare any euill ouermuch.

Againe, is it ſo that Chriſt hath freed Gods choſen from the curſe of the Law, then let as many as truely beleeue in Chriſt, learne not to feare any euill ouermuch, as reuiling, curſings of ill tongs witchcraft, plague, peſtilence famine, ſword, or death it ſelfe, for why, the curſe which makes all theſe and other like things hurtfull is remoued from them, that are in Chriſt. Therefore let not them feare theſe things before they come, nor bee diſcouraged when they fall vpon them. We read *Heb.* 11. 36. 37. 38. That ſuch as were renouned for their faith in Chriſt and through faith obtained a good report, were tried by mockings and ſcourgings; yea, moreouer by bonds and impriſonment, they were ſtoned, they were heawen aſunder, and had their bones broken, &c. Let vs then bee ſtrengthned by this cloud of witneſſes, as the holy Ghoſt calles it. *Heb.* 12.

First, Againſt feare of any euill that may beſall vs although it be ſo, that wee bee taken away through want of food in time of dearth, or by plague or peſtilence, or by any other meanes; yet remember this, if we be in Chriſt, the venome and ſting of theſe things is remooued from vs and they fall not vpon vs, as a curſe, indeed if wee bee out of Chriſt, theſe things are but *prаludia*, forerunners of further woe and miſery, ſuch as liue in their ſinnes, and are out of Chriſt their condition is fearefull: let them know to their terror, that, as they that are in Chriſt haue no law written againſt them, the handwriting that was againſt them is blotted out and cancelled, ſo they that bee out of Chriſt, haue the Law in full force and ſtrength a-

Note.

gainſt them, they are ſubiect to the rigour of the Law; yea which is more; they haue no Goſpell written for them, for the comforts and ſweete promiſes of the Goſpell belong to none, but to them that are in Chriſt; the Goſpell in it ſelfe which is the ſweet couenant of grace, to them that are out of Chriſt, is a word of bitterneſſe, a word of terror, and further increaſe of iudgement, becauſe they beleeue it not, and the ſeales of that couenant, the Sacraments receiued by them, become ſeales of their iudgement and damnation, 1 *Cor.* 11.29. In beeing pertakers of them, they eate and drinke iudgement and the curſe of God to themſelues, and there is but a ſtep betweene them and hel, & there is no other difference between them and thoſe that now lie frying in Hel fire; but this, that they are paſt recouery, and theſe, in the great patience and long ſuffering of God, are ſuffered yet for a time, (how long or how ſhort none knowes but the Lord) to ſee if they will accept of life and ſaluation offered them, which is a thing to be thought on with trembling; yea, ſuch a thing as may moue the moſt wicked and prophane perſon, man or woman in the world if the Deuill haue not taken full poſſeſſion of their ſoules, to bethinke themſelues of ſpeedy reformation.

Come we to the degrees by which the Apoſtle ſetteth downe the cancelling of the hand writing that was againſt vs.

1 He ſaith, Chriſt hath put it out.

2 He addes further, he hath euen taken it out of the way.

And not content with that hee goeth a ſteppe higher,

3 And ſaith, he faſtned it vpon the Croſſe.

Wee are in generall to marke the amplification of this point, the Apoſtle thought it not ſufficient to ſay, wee haue grace and full remiſſion of all our ſinnes, but ſubioines to that.

That the Bill or Bond which did conuince vs of ſinne, and bind vs ouer to the puniſhment, is blotted out.

Obiect. Yea, but might ſome ſay, though it be blotted out, yet ſome controuerſie may ariſe betweene the creditor and the debtor about it.

Anſw. The Apoſtle preuents this, and ſaith, Chriſt hath euen taken away the matter of difference.

Obiect. Yea, but might ſome ſay, what if it bee but kept hid in ſome place for a time.

Anſw. This alſo the Apoſtle meets withall, and ſaith, we need not doubt any ſuch matter for Chriſt hath faſtned it to the Croſſe, and torne it in peeces with the nailes of his croſſe; hence wee may eaſily gather this generall concluſion.

That the word of God is able to reſolue vs all difficulties, and to anſwer all occurring doubts, of the fleſh whatſoeuer.

But I will hold to the particular heere intended by the Apoſtle: hence it followeth neceſſarily.

Doct. 4. True beleeuers are to be fully reſolued of the pardon of all their ſinnes.

If we truely beleeue in Chriſt wee are to be fully reſolued of the pardon of all our ſinnes, and not to doubt of it, wee muſt bee fully perſwaded of the truth of the whole word of God, but eſpecially of thoſe things be they threatnings or promiſes which the ſpirit of God hath much beaten vpon, and vrged with much amplyfication.

Hath the holy Ghoſt been carefull to take away all ſcruple and to anſwer all doubts againſt full ſatisfaction for the ſinnes of Gods choſen, and aſſurance of the pardon of them to them that are in Chriſt, and ſhall we beleeuing in Chriſt make doubt of it?

Vſe. It is the ſpirit of Antichriſt that teacheth that true beleeuers cannot be aſſured by faith of the pardon of their ſinnes.

Surely it muſt needs be a ſatanicall Spirit that ſhall contradict the Spirit of God, in ſo plaine and plentifull euidence of truth; and indeed it is the ſpirit of Antichriſt that doth gaine ſay it. The Papiſts teach, we can haue no aſſurance by faith, that our ſinnes are forgiuen vs, and one of their cauelling obiections is this.

Wee are to pray for the pardon of our ſinnes euery day, and to ſay, forgiue vs our treſpaſſes; therefore wee cannot be aſſured of the pardon of them, if we could, then we neede not pray for it.

Obiect. It is a needleſſe thing (ſay they) to pray for that we are already ſure of, as to pray that God would make Chriſt his ſonne, to be incarnate, or the like.

Anſwer. I anſwer, indeed if we had ſuch aſſurance of the pardon of ſinne, as were void of all doubting, it were needleſſe to pray for it, but our aſſurance in this life is mingled with ſome doubting, with the greateſt meaſure of aſſurance, there is ſome doubting through our corruption. Therefore it is not needleſſe, notwithſtanding our aſſurance, to pray daily for the pardon of our ſinnes, they may ſtand together, and it remaines a truth that wee may haue aſſurance by faith of the pardon of our ſinnes; yea, the Lord would haue his children ſo ſure of the pardon of their ſins whereof he giues them a diſlike and true abhorring, as he would haue it an article of their faith and hath giuen his ſacraments to ſeale vp to them that aſſurance.

One thing more obſerue wee, from theſe degrees by which the Apoſtle ſets downe the cancelling of that hand writing that was againſt vs, wee are to marke that the Apoſtle ioines theſe three things together.

1 Blotting out that hand working.
2 Taking it out of the way, and
3 Faſtning it to the croſſe.

As indeed ſignifying one and the ſame thing in ſubſtance (namely) this

> That Chriſt hath remoued from the choſen of God the rigour and curſe of the Law: ſo as now it hath no power ouer them and ſhall neuer hurt them.

And this is amplified by the Apoſtle in regard of our weakeneſſe with this variety of phraſe, that Chriſt hath blotted out the hand writing, taken it away, faſtned it to the croſſe, aſcending thus by degrees, but meaning one and the ſame thing, this is to be obſerued to this purpoſe, it may teach vs:

Doct. 5.
The phraſes and formes of ſpeech vſed in Scripture, of blotting out ſinnes, of taking them away like a cloud, and the like, ſignifie thus much, that ſinne is quite taken away and ſhall neuer hurt them that bee in Chriſt.

“ That the phraſes and formes of ſpeach vſed in Scripture of blotting out ſinnes, taking them away like a cloud
“ or miſt drawing them in the bottome of the ſea, not im-
“ puting them, hiding and couering them, and the like, all
“ of them come to this meaning, that ſinne is quite taken
“ away, and ſhall neuer hurt them that haue it blotted out,
“ couered, or not imputed vnto them.

It is all one with this, that their ſinnes are faſtned and nailed to the Croſſe, for wee ſee the Apoſtle ioines theſe together, blotting out, taking away, and faſtning to the Croſſe, as all comming to one purpoſe; wickedly, and therefore moſt iniuriouſly deale the Papiſts with vs, in charging vs to make a iuſtified man, but as a whited tombe faire without and foule within, and why ſo? Forſooth, becauſe wee teach according to the phraſe of the Scripture, that a man iuſtified hath his ſinnes couered and not imputed vnto him, but the merit of Chriſt his death imputed for the pardon of them. This, ſaith the Papiſt is to make a iuſtified man like to a ſepulchre whited without with an imputed iuſtice, but within full of iniquity and diſorder; a meere ſhift and cauelling ſlander, for to haue ſome hid and couered (as we ſee) according to the phraſe of Scripture, is not (as they groſſely imagine) to haue it cloaked, or as it were varniſhed ouer with a faire colour, it ſtill remaining vnder that colour, no, no, it is to haue it quite remoued, and taken away in the puniſhment of it; for indeed nothing can be hid from Gods ſight: when therefore ſinne is ſaid to be hid or couered in reſpect of God, the meaning muſt needes be, it is quite taken away, it is as if it had neuer beene, and let not the Papiſts by any cauill they can deuiſe, driue vs from this truth and from the comfort of it which is this.

Vſe
Remouall of a wicked ſlander which the Papiſts caſt vpon vs.

Note.

“ If the Lord impute not ſinne, we are to know, he will

“ neuer puniſh it, if he remember it not, certainely he will “ neuer reuenge it: if he couer our ſins, without queſtion “ he will neuer call them to iudgement, they are taken out “ of the way and faſtned to the Croſſe, and ſhall neuer bee “ laid to our charge.

Interpretation.

Come wee now to the very laſt words of this Verſe, wherein (as I ſaid) is implied the meanes by which Chriſt cancelled the handwriting that was againſt vs (namely) *his Croſſe*, by the Croſſe we are to vnderſtand Chriſt his ſuffering death vpon the Croſſe; that Chriſt by dying on the Croſſe, did by that his death, blot out, take away and cancell the handwriting that was againſt vs, the very ſame nailes that were driuen into his hands and his feete, were by him driuen thorow that hand-writing: the meaning is in a word, that the very death, that Chriſt died on the Croſſe, was an vtter aboliſhing and taking away of the hand-writing that was againſt the choſen of God.

We are heere firſt to marke, that the Apoſtle doth aſcribe the remouall, and the taking away of the hand-writing that was againſt vs, not to the life of Chriſt, but to his death; not to his actiue obedience, but to his paſſiue, to his ſuffering death on the Croſſe. Hence we may conclude and eaſily gather.

Doct. 6. Chriſt his actiue obedie͂ce did not purchaſe the taking away of the guilt and puniſhment due to Gods choſen for their ſinnes, but his paſſiue obedience.

That Chriſt his actiue obedience, the obedience of his life, did not purchaſe and procure the taking away of the ſinnes of Gods choſen, and of the curſe due to them for their ſinnes; but his paſſiue obedience, his death and ſuffering; though Chriſt his actiue obedience was moſt exact and perfect, and he in his life fulfilled the whole Law of God perfectly, yet was not that perfect, legall and meritorious obedience of his, ſufficient to procure remiſſion of ſinnes, freedome from the curſe of the Law; hee muſt ouer and beſides that, ſuffer death, euen the curſed death of the Croſſe, and beare in his body and ſoule the extremity of Gods wrath, before he could ſatisfie Gods iuſtice for the ſinnes of his choſen: and therefore it is ſaid *Iſai.*

53.5. That he was wounded for our tranſgreſſions, and broken for our iniquities, the chaſtiſement of our peace was vpon him, and with his ſtripes we are healed. And the Apoſtle, 1. *Pet.* 2.24. ſaith, He bare our ſinnes in his body on the tree.

Vſe. Diſcouerie of the monſtrous pride of the Papiſts challenging remiſſion of ſins for ſomething done by themſelues.

I may ſafely ſay it and deliuer it as a certaine truth, wee ſhall not finde in any place of the Scripture that remiſſion of ſinnes and remoual of the curſe is aſcribed to the actiue obedience of Chriſt, but is euer attributed to his death and to his paſſion. See then the intollerable pride of the papiſts, who dare challenge remiſſion of ſinnes, for ſome thing done by themſelues; yea, for ſome things done by themſelues, which they haue no warrant in the word of God, but meerely deuiſed by themſelues, as their pilgrimages, wilfull pouerty, vow of ſingle life, and the like, they dare challenge pardon of ſinnes for theſe things, and ſtand vpon it, that they purchaſe and procure *remiſſion of ſinnes* by them. Oh the height of pride in theſe men, Ieſus Chriſt the righteous did not purchaſe remiſſion of ſinnes by his perfect fufilling of the Law in his life, and yet the proud Papiſt ſhall challenge it for his will worſhip, and deuiſed obedience, which indeed is moſt hatefull, and a moſt abominable pride and preſumption.

The next thing that is offered to our conſideration, from this word (Croſſe) is, that which the Apoſtle thereby entends (namely) this.

Doct. 7. Onely by the death of Chriſt vpon the croſſe was the rigour & curſe of the Law remoued from Gods choſen.

> That Chriſt his death, his ſuffering and ſhedding of his bloud on the croſſe, is the onely meanes and meritorious cauſe of remouing the rigor and curſe of the Law from Gods choſen, onely by the death of Chriſt on the croſſe is the handwriting blotted out and quite remoued, and taken away from the choſen of God, for why?

Chriſt on the Croſſe ſtood in ſteed of Gods choſen, he was their ſurety *Heb.* 7.22. And when he ſtood on the Croſſe then onely he vnder-went the curſe for them; the

Apoſtle ſhewes it moſt plainely, Gal.3.13. he ſaith Chriſt redeemed them from the curſe, but when? Euen then, ſaith the Apoſtle, when he was made a curſe for them, and when was that? Surely then, when he hung on the croſſe. for ſo it followeth in the proofe of the Apoſtle, in the words following; for it is written, Curſed is euery one that hangeth on tree. He redeemed them from the curſe, euen then, when he was made a curſe for them, and that was when he hung on the Croſſe, which is a moſt plaine and pregnant proofe of this point, that onely by the death of Chriſt on the Croſſe, the rigour and curſe of the Law was remoued from Gods choſen.

Obiect.

How then was it remoued from them that liued before the death of Chriſt?

Anſw.

I anſwer, euen by the death of Chriſt to come, his death was as effectuall to take away the curſe from al Gods choſen before the death of Chriſt, as it was when he hung on the Croſſe, for hee was the Lambe ſlaine from the beginning of the world. *Reuel.* 13.8.

Vſe. 1. We muſt goe to the croſſe of Ieſus Chriſt if we will find deliuerance from the curſe and from the venome and ſting of any trouble or calamity.

Firſt then, hence we learne, whither wee are to goe to bee freed from the curſe, whither to goe to finde deliuerance from the venome & ſting of any trouble or calamitie that ſhall befal vs (namely) to the Croſſe of Ieſus Chriſt, when thou art ſicke or caſt, into any trouble whatſoeuer, if thou deſire to haue the bitternes and curſe of that trouble remooued, then ſeeke thou to the Croſſe of Ieſus Chriſt.

Obiection.

How is that to be done may ſome ſay?

Anſw.

I anſwer, the firſt thing thou doeſt in time of thy diſtreſſe, let it be this, euen an earneſt ſuite put vp to God for the pardon of thy ſinnes, in the bloud of Ieſus Chriſt; ſeeke to the Croſſe of Chriſt for remiſſion of thy ſinnes, and eſpecially for that ſinne thou thinkeſt is the cauſe of thy trouble; and neuer reſt ſeeking and ſuing to the Lord till it pleaſe him to giue thee ſome aſſurance of the pardon of thy ſinnes, and then thou ſhalt bee ſure, though thy trouble bee ſtill continued on thee, yet the venome and bitterneſſe of that trouble is remooued from thee, and it ſhall not hurt thee, and without this thou ſhalt finde no comfort in the time of thy trouble, and though thou beeſt deliuered from it, yet will it bee but in iudgement, not in mercy, as it was with *Pharaoh*, ſo ſhall it bee with thee: one trouble ſhall follow in the necke of an other, till thou be deſtroied. Learne then in time of thy diſtreſſe to goe to the Croſſe of Ieſus Chriſt for eaſe and comfort, and then thou ſhalt be ſure, whether it be continuance of that diſtreſſe, or deliuerance from it, it will be in mercy and not in iudgement.

Vſe. 2. If wee looke for freedome from the curſe of the law, it muſt bee by faith in the death of Chriſt.

Againe, is it ſo that onely by the death of Chriſt on the Croſſe, the rigour and curſe of the Law is remooued and taken away; then let vs know, that if wee looke for freedome from the curſe of the Law, it muſt be by faith in the death of Chriſt, euen by faith in Chriſt crucified onely; by the death of Chriſt on the Croſſe is the curſe of the Lawe remoued; ſo farre forth then as we haue part in his death by faith, ſo far we are freed from the curſe of the Law, & that wee deceiue not our ſelues in this point; (for heerein euery one will flatter and ſooth vp himſelfe, and thinke that he hath faith in the blood of Chriſt, and preſume to come to the Sacrament, wherein faith is eſpecially directed to the paſſion of Chriſt)

Speciall directions in this point.

That we therefore deceiue not our ſelues, know it for a truth, wee can neuer haue faith in the bloud of Chriſt vnleſſe we be further enlightned then nature can afford, & be made to ſee the ſinnes of our hearts and liues; yea, to ſee our particular ſinnes: the vileſt wretch that liues can in generall ſay, he is a ſinner, but our ſight of ſinne muſt bee ſpeciall; we muſt ſee our particular ſinnes, and wee muſt ſee them together with the curſe and iudgements of God, attending vpon them; that we may be humbled for them, and finde our ſelues ſtand in need of the blood of Chriſt, for the pardon of them: many mens conſciences can tell them of their particular ſinnes, and yet they are not humbled for them, what is the cauſe ? Surely, becauſe they ſee them not together with the curſe of God due vnto them, they bleſſe themſelues in their hearts, and ſay, wee ſhall haue peace, although wee walke according to ſtubborneſſe of our owne hearts, thus adding drunkenneſſe to thirſt, as it is, *Deut.*29.19. Men naturally ſay in their hearts the curſes of the Law are fooliſhnes, and deride the iudgements threatned againſt them for their ſinnes, with the wicked which ſay, *Iſay* 5.19. Let him make ſpeed, let him haſten his worke that we may ſee it, and let the councell of the of the holy one of Iſrael draw neere and come, that we may know it.

Labour then to ſee thy particular ſins, and to ſee them together with the curſe due vnro them, that ſo thou maiſt be humbled and find thy ſelfe ſtand in need of the blood of Chriſt,this is the way to prepare thy heart for the worke of faith ; and if thy heart be thus prepared and humbled, no doubt the Lord will worke faith in thee,to apprehend the merit of Chriſt his death for the pardon of thy ſins and thou ſhalt be freed from the curſe of the Law, and then thou comming to the Sacrament ſhalt to thy comfort find thy faith in the bloud of Chriſt ſtrengthened and confirmed; and the Sacrament ſhall be to thee a ſeale of that righteouſneſſe that is by faith in Chriſt Ieſus.

VER. 15. *And hath ſpoiled the principalities and powers, and hath made a ſhew of them openly ; and hath triumphed ouer them in the ſame croſſe.*

In this Verſe is a further amplification of the effect of Chriſt his death on the Croſſe ſpoken of in the Verſe before, and that by a compariſon of the greater to the leſſe on this manner.

Chriſt by his death on the Croſſe hath not onely cancelled the hand-writing that was againſt vs and taken that out of the way and faſtned it vpon his croſſe, but by the ſame death hath vanquiſhed the Deuill, and the powers of Hell, and triumphed ouer them.

Wherein is alſo a preuention of a ſecret obiection touching the ignominy of the Croſſe; for ſome might happily thinke in that Chriſt was brought to that ignominious and curſed death of the Croſſe, that the Deuils had a great hand ouer him; this the Apoſtle preuents ſetting againſt it Chriſt his victory and triumph on the Croſſe, that thereby he foiled them, and gaue them their vtter ouerthrow, and had a full, abſolute, and glorious victory, and conqueſt ouer them; that is the dependance of this Verſe on the former and the ſumme of it.

Now this victory and triumph is in this verſe ſet out by things Chriſt did on the Croſſe: as

1 Firſt, that he ſpoiled his and our enemies, the Deuils, which are heere by way of amplification, of Chriſt his might and power in preuailing ouer them, ſaid to be *Principalities and powers.*

2 Secondly, that he made an open ſhew of them, and

3 Thirdly, that he triumphed ouer them, and all theſe things are ſpoken by way of ſimilitude or alluſion to the manner of the heathen triumphes.

That as in heathen triumphes among the *Romanes*, and others, the chiefe generals and leaders being ouercome and taken captiues and priſoners, had their armour taken from them, their hands bound behinde them, and made to their publike ſhame to follow, or to goe before the conquerour, mounted on his moſt glorious and triumphing Chariot.

Euen thus Chriſt tooke all the Deuils in hell priſoners, diſarmed them and led them in trumph like ſlaues with their hands as it were bound behinde them, mounted on the Croſſe, as on a roiall Chariot triumphing ouer them.

That is the generall meaning of the Apoſtle in the words of this Verſe.

Come we to the handling of them more particularly in the ſame order they are laid downe by the Apoſtle.

Interpretation.

As firſt, that Chriſt ſpoiled the Principalities and powers; the word tranſlated *ſpoiled*, doth properly ſignifie ſtripped or made naked, and being heere applyed to enemies ouercome by Chriſt, it ſignifieth, that hee diſarmed them, puld off their armour, tooke from them all their weapons, and left them naked and ſpoiled of all power to hurt.

(The *Principalities and powers.*) To paſſe by all curious ſpeculations touching theſe words, wee are to vnderſtand by them the Deuill and his Angels, who are ſaid to be Principalities and powers, becauſe of their power which they exerciſe ouer the wicked: in which reſpect they are ſaid to bee, Epheſ. 6. 12. Worldly gouernours, the princes of the darkeneſſe of this world, ſpirituall wickedneſſe in high places blinding the mindes, and hardening the hearts of the wicked. Thus then conceiue we theſe words as if the Apoſtle had ſaid.

> And hath diſarmed the Deuill and his Angels who are mighty and powerfull in the children of diſobedience, and taken from them their weapons, and left them as it were naked, and voide of all meanes to doe hurt.

Firſt obſerue wee heere in generall the Apoſtles amplification of the effect of Chriſt his death on the croſſe, hee ſaith that Chriſt, by his death hath not onely cancelled the hand-writing that was againſt vs, but (which is more) hath vanquiſhed the Diuell and his Angels, thus the Apoſtle goes on from the leſſer to the greater, and from the greater concludes the leſſer.

That Chriſt hauing ſpoiled the principalities and powers, hath certainely cancelled the hand-writing of ordinances, &c.

Hence we may gather thus much; That is a good argument and ſound kinde of reaſoning to reaſon from the victory ouer ſinne and Satan to the remoouall and taking away of the curſe. If any man finde the power of Satan vanquiſhed in himſelfe, hee may thence certainely conclude the remoouall of the curſe from him and the pardon of his ſinnes.

Doct. 1. Such as finde the power of Satan vanquiſhed in themſelues may thence certainely conclude that the curſe of the law is remooued from thẽ and that their ſinnes are pardoned.

It is the Apoſtles manner of reaſoning in this place, and as *Dauid* ſayd *Pſal.* 41. 11. by this I know that thou fauoureſt me, becauſe mine enemy doth not triumph ouer me. So without queſtion may a man that findes that the Diuell the enemy of his ſoule doth not tyrannize ouer him nor exerciſe his power in him carrying his heart after ſinne, but his power is weakened, and his dominion ouercome in him that man may ſafely ſay.

> By this I know my ſinnes are forgiuen and I am in Gods fauour.

When therefore thou findeſt that Satans dominion is impaired in thee, and that he cannot preuaile with thee to make thee fall into preſumptuous ſinnes, but thou haſt ſtrength of faith to repell and quench his firy darts (that is) ſudden, ſtrong and dangerous temptations make thy aduantage of it, and ſay to the comfort of thine owne ſoule.

Vſe. Comfort to ſuch as finde Satans power weakened in themſelues.

> Certainely I am free from the curſe of the law and my ſinnes are forgiuen.

Come we to a more ſpecial conſideration of the words, and firſt conſider we the word (*ſpoyled*) the Apoſtle ſayth, Chriſt hath ſpoyled the principalities and powers, that is, as we haue heard before, hath ſtripped or diſarmed them, and left them naked and ſpoiled of all power to do harme: by this manner of ſpeaking wee are giuen to vnderſtand thus much.

That Chriſt by his death hath taken from the Deuill & his Angels, their power they had againſt Gods choſen, by his death hee hath ſtripped them, and left them as it were naked creatures, not able to do the leaſt hurt to Gods choſen,

Doctrin. 2. The Diuell & his Angels are ſtripped of all their power againſt Gods choſen by the death of Chriſt.

ſen, ſo much is tendred to vs vnder the word *(ſpoiled)* and we are to conſider it; and that we miſtake it not, but may rightly conceiue this doctrine, we muſt conſider what power the Diuell had againſt Gods choſen before the death of Chriſt, and how that power is taken away by Chriſt his death; for the vnderſtanding of this know we, that all deſcending of *Adam* and *Eue* by naturall generation are guilty of their firſt ſinne and borne vncleane ſinners, and the iuſtice of God is ſuch, that where there is guiltineſſe of ſinne there is damnation due, all then being guilty of ſinne deſeruing damnation, the Diuell hee ſtands before God day and night, requiring euen by the iuſtice of God that all ſhould be damned in hell for euer; Heerein then ſtands the power of the Diuell againſt Gods choſen, he had power to accuſe them in regard of their guiltineſſe of ſinne, and had power vnder a certaine right of Gods iuſtice (for the Lord cannot deny iuſtice and right becauſe hee cannot deny himſelfe) to require their damnation, this power the Diuell had againſt Gods choſen before the death of Chriſt. Now this power is taken away by Chriſt his death, on this manner.

What power the Diuell had againſt Gods choſen before the death of Chriſt.

The Lord Ieſus tooke all the ſinnes and guiltineſſe of Gods choſen vpon him, and did beare them in his body on the tree, he ſuffered all the wrath and torments due for the ſame, and ſo with his owne precious bloud waſhed them and made them cleane from all guilt, and they being waſhed and made cleane from guiltineſſe and ſinne, all the Diuels power to accuſe and require ſentence of condemnation againſt them is taken away.

How the Diuels power againſt Gods choſen is taken away.

Thus we are eſpecially to vnderſtand this doctrine.

That Chriſt by his death hath taken from the Diuell and his Angels their power to hurt Gods choſen.

And this is chiefely intended by the Apoſtle in this, when he ſaith, Chriſt hath ſpoiled the Diuell and his Angels, but withall wee are further to vnderſtand that Chriſt by his death hath taken away the Diuels power to hurt

Gods choſen either by temptation or perſecution. howſoeuer he is ſtill ſuffered to tempt them, and to perſecute them with cruell torments, becauſe the Lord in his infinite wiſdome will not haue Chriſt his power in this reſpect to ſhew it ſelfe foorth at once but by degrees, and in ſome meaſure for the time, and then perfectly to take effect when all the dead ſhall be raiſed, and Chriſt haue all his enemies made his footeſtoole, 1.*Cor*.15.25. albeit I ſay the Diuell be ſtill ſuffred to tempt and perſecute Gods choſen, yet his power to hurt them in regard of their ſaluation, their right & title to eternall life & bleſſed eſtate in heauen is taken away, he cannot by any temptation or perſecution pluck out of Chriſt his hands, ſo much as one ſoule of Gods choſen. *Note.*

Thus then conceiue we this doctrine.

That Chriſt by his death hath taken from the Diuell and his Angels their power to accuſe and require the ſenteuce of condemnation againſt Gods choſen; yea, their power to hurt any of Gods choſen either by temptation or perſecution in regard of right and title, and certaine hope of life and ſaluation is taken away.

That is the doctrine, and to manifeſt this to bee a trueth conſider we theſe places of Scripture; *Gen*.3,15. wee haue it in the promiſe and promulgation of the Goſpell by God himſelfe, that the ſeed of the woman (that is) Chriſt ſhould giue him a deadly blow, breake his power and ſtrength, ſo as he ſhould neuer bee able to recouer it, and that hee ſhould onely bruiſe the heele of Chriſt (that is) only touch and try ſome weake members of Chriſt by many temptations but not be able to hurt them *Heb*.2.14. we are taught that this promiſe was accompliſhed by the death of Chriſt, and that Chriſt through death deſtroied him that had the power of death (that is) the Diuell, and deliuered them which for feare of death were all their life time ſubiect to bondage, *Reuel*.12. 10. 11. after the battell betweene *Michael* and the great Dragon (that is) betweene Chriſt and the Diuell, Chriſt ouercomming *Iohn* ſayth, I heard a loud voice. ſaying, now is ſaluation in Heauen, & ſtrength and the Kingdome of our God, & the power of his Chriſt, for the accuſer of our brethren is caſt downe, which accuſed them before our God day and night. But they ouercame him by the bloud of the Lambe, and by the word of their teſtimony, *Ioh.* 12. 31. our Sauionr ſaith now ſhall the Prince of this world be caſt out and preſently hee ſubioynes, and I, if I were lift vp from the earth, will draw all men vnto me, ſignifying that by his liſting vp on the croſſe the Prince of this world (that is the Diuell ſhould bee caſt out, theſe are plaine euidences and proofes of this poynt.

That Chriſt by his death hath ſpoiled the Diuell and his Angels, and taken from them their power againſt Gods choſen to hurt them.

Vſe. 1. Comfort to the true members of Chriſt when they haue to deale with the Diuell they muſt remember they haue to deale with an enemy already ouercome,

Firſt, this ſerues notably for the comfort of them that truely beleeue in Chriſt, and let none but ſuch take hold of it, let not ſuch as are of the Diuell, as S. *Iohn* ſayth 1.*Epiſt.* 3. 8. ſuch as make a trade & common practiſe of ſin think to finde comfort in this doctrine they are not within the compaſſe of it, it belongs onely to the members of Chriſt, and let them know for their comfort. that Chriſt by his death hath ſpoyled the Diuell and his Angels of their power, ſo as now the Diuell cannot accuſe them of ſinne, and they hauing to deale with the Diuell (as at one time or other hee will bee tempering with them) they muſt remember they haue to deale with a naked creature, with an enemy indeede, but already ouercome they neede no more, but as it were ſet their feete on his necke as *Ioſuah* commanded his captaines to ſet their feete on the necke of the Kings he had vanquiſhed, *Ioſu.* 10. 24 though the Diuell doe many waies tempt and try thee, thou being a member of Chriſt, yea, though he lay ſiege to thy ſoule and conſcience, to bring thee to deſpaire, and the Lord ſuffer him for a time to carry a ſtrong hand ouer thee for ſome good cauſe knowen to himſelfe, euen to fight againſt thee with the terrours of God, yet know it for a truth, hee ſhall neuer preuaile againſt thee to thy deſtruction, after a while the power of the Lord Ieſus will ſhew it ſelfe, and in the end he ſhall tread downe Satan vnder thy feet, as ſaith the Apoſtle, *Rom.* 16. 20. and that ſpeech of the Apoſtle is woorthy obſeruation, hee ſayth not the God of peace the Lord Ieſus ſhall tread Satan vnder his feet, but hee ſhall bring him vnder our feet, he ſhall ſhortly make all that beleeue in him, to tread vpon Satan, and to trample him vnder their feet, what an excellent comfort is this for all that truely beleeue in Chriſt, let them to their comfort meditate heereupon.

Vſe. 2. The way to onercome the Diuell is by faith in the bloud of Ieſus Chriſt.

Againe, is it ſo that Chriſt by his death hath ſpoyled Satan, ſtripped him of all his power, then learne we how wee may bee enabled to ouercome the Diuell, it muſt bee by faith in the bloud of Ieſus Chriſt. Chriſt hath ouercome Satan by his death, and from thence muſt we deriue power to ouercome him, if we would be armed to fight and get victory ouer the Diuell, it muſt be by faith in the death of Chriſt. And hence no doubt it is that men are eaſily foyled and doe ſoone yeeld to the leaſt allurement and temptation of Satan, becauſe they want faith in the blood of Chriſt, we ſhall heare a man ſometimes ſay, Oh, I would leaue my ſwearing, my drunkennes, or put away my raſh anger, or the like, but alas I am ſuch a weake and forgetfull creature I cannot doe it; doeſt thou (whoſoeuer thou art) ſpeake in good earneſt, wouldſt thou indeed leaue thy ſin, and of weake be made ſtrong to ouercome it; learne then how thou mayſt be ſo, from the mouth of the holy Ghoſt, he hath taught thee, *Heb.* 11. 34. that by faith in Chriſt of weake thou mayſt be made ſtrong they are the very words of the holy Ghoſt in that place, and Saint *Iohn* 1. *Epiſt.* 5. 4. ſayth, this is our faith, by faith in Chriſt we ſhall be able to ouercome the world, yea the Prince of this world the Diuell, and to withſtand his temptations.

Labour then to get faith in the death of Chriſt on the croſſe,and thou ſhalt thence draw downe not onely comfort but ſtrength againſt ſinne and Satan ; and know it for a truth, though thou beeſt one of Gods choſen,and Chriſt hath by his death diſarmed the Diuell, yet to thee it is not effectuall,till thou come to haue faith in his death,till then the Diuell hath power to tempt thee, and to ouercome thee,therefore neuer reſt till thou finde that thou haſt faith in the bloud of Chriſt,and aſſurance that thy ſinnes are waſhed away in his bloud,and then thou ſhalt be ſure to find ſtrength againſt ſinne, Satan, and all the enemies of thy ſaluation.

The errour of the Saduces conuinced.

The next thing hence offered to be conſidered is from the words *(principalities and powers)* in that the Apoſtle calles the Diuell and his Angels (principalities and powers) it is plaine they are not as ſome haue thought, euill affections and wicked thoughts, it was the errour of the Saduces Act.23.8.they thought the Diuels were nothing but euill affections and wicked thoughts, but they are plainely conuinced of errour, by this and many other places of Scripture, but that by the way : that which wee are from theſe words to conſider is this.

Doct. 3. Though the deuill and his angels bee ſtripped of their power againſt Gods choſen, yet they are ſtill mighty and powerfull ouer the wicked.

That notwithſtanding Chriſt by his death hath ſpoyled the deuill and his angels in regard of their power againſt Gods choſen, yet they are ſtill mighty and powerfull ouer the wicked. The deuill is ſtill a mighty prince exerciſing his power and tyrannie ouer the wicked, he holding vp his ſcepter in their hearts ; he ſtill hath power to blind their mindes and to harden their hearts, and to lead them into all kind of impietie and ſinne ; the Apoſtle ſaith *Eph.* 2. 2. he is the prince that ruleth in the aire, euen the ſpirit that now worketh in the children of diſobedience, euen now ſince the comming of Chriſt in the fleſh ; yea the deuill doth exerciſe greater power and tyrannie ouer the wicked ſince the death of Chriſt, than hee did before, *Reuel.* 12. 12. Wee finde in that ſong of victorie after Chriſt had vanquiſhed the deuill, there is a calling vpon the heauens, and vpon them that dwell in them, to reioyce for the victorie, and a woe proclaimed to the inhabitants of the earth, and why ſo? the reaſon is giuen, the deuill is come downe vnto them, hauing great wrath, knowing that hee hath but a ſhort time; The meaning is, though Satan, before Chriſt ouercame him by his death, was among the inhabitants of the earth, euen ſuch as haue their portion in this life, yet now being ouercome and ſtripped of his power againſt Gods choſen, he comes downe more heauy and in more tyrannous ſort vpon them than before, and their woe is as it were doubled by Chriſt his victorie, Satan being now out of all hope to impugne and pull downe the ſaluation of Gods choſen, hee will wreake his ire vpon the inhabitants of the earth, hee will exerciſe his power ouer them to the full, and lead them deeper into all horrible ſinne and condemnation, and make them runne greedily vpon their owne deſtruction.

Vſe 1. It is no matter of wonder, that the deuill rageth more in theſe daies, then in former times.

Wee are not therefore to maruell at it, that the deuill rageth more in theſe daies, and makes men now breake out into greater outrage of ſinne than in former ages; he is now come downe among the inhabitants of the earth, in this latter age of the world, in more tyrannous manner, and the elder the world waxeth, the more the deuill rageth, and the more he rageth the more his ſtrength encreaſed, for anger being the whetſtone of ſtrength ſharpens it, therefore maruell not at it, that wicked men are now more ſhameleſſe in ſinne then in former times, rather let vs maruell at this, that the ſunne that hath beene witneſſe of ſo many fowle ſinnes (for men now ſhame not to ſinne in the open ſunne-light they declare their ſinnes as Sodome, they hide them not Iſa. 3. 9.) that the ſunne I ſay falles not downe from heauen, and that the earth opens not her mouth to ſwallow vs vp, and that the Lord Ieſus comes not downe in flaming fire to burne both heauen and earth and to giue the wicked their portion in the lake that burneth

Note

neth fire and brimſtone, wee may now iuſtly euery day looke for his comming to make an end of theſe wretched and ſinnefull dayes.

Vſe. 2. Such as now finde themſelues vnder the power of the Diuell, are in a moſt fearfull eſtate.

Againe, is it ſo, that the Diuell notwithſtanding the death of Chriſt doth ſtil, exerciſe his power ouer the wicked, and his tyranny greater ouer them ſince the death of Chriſt then before, then let ſuch as finde themſelues now in this time of the Goſpell, vnder the power of the Diuell, ſuch as are now blind and ignorant, ſuch as are now ſenceleſſe and ſecure wordlings ſuch as now are giuen ouer to ſenſuality and drunkennes, to pride, to whoredome, or any knowne ſinne, let them conſider in what a fearefull eſtate they are, their caſe is now worſe then the caſe of infidels, & of heathen men before the comming of Chriſt in regard of the deuils power ouer them, now his tyranny doubled vpon them, & it is now harder to eſcape out of his hands then is was before the death of Chriſt. Men commonly promiſe to themſelues, now in the time of the Goſpel, an eaſie eſcape out of their ſins, and a ready repentance when they will; yea, when they are moſt weake, euen gaſping for breath on their death-bed, but alaſſe, they deceiue themſelues, and therein doth the Deuill ſhew his power ouer them in poſſeſſing their hearts with ſuch deceiuing thoughts, know it for a truth, and conſider it wicked man or woman, whoſoeuer thou art, the Deuill is now more mad againſt thee then if thou hadſt liued before the comming of Chriſt, and therefore will not eaſily let thee ſlip out of his hands; and let it ſtirre thee vp to vſe all meanes poſſible, and with ſpeed to be deliuered out of his power, leſt then going on with hope of eaſie eſcape, the Lord in his iuſt iudgement giue thee vp to hardneſſe of heart, and in the ende it be with thee, as it was with wicked *Ahab*, and hard hearted *Pharaoh*, that the Lord in his iuſtice offer thee ſome baite or other to pull thee on to thy deſtruction.

Come wee to the next thing that Chriſt did on the

Croſſe in theſe words, (*And hath made a ſhew of them openly*) the word tranſlated, *hath made a ſhew of them*, (for it is one word in the originall) doth ſignifie thus much.

Interpretation.

Hath made them a publike ſpectacle of ſcorne and deriſion, he hath expoſed them to ſhame and much diſgrace (openly) the word ſignifies (boldſy) and the meaning is publikely in the ſight of many beholders, (namely) in the ſight of God, his heauenly Angels, and in the ſight of all that look on the death of Chriſt by faith; for indeed when Chriſt hung on the croſſe, he was a ſpectacle of ſhame and contempt in the eies of the world; all that looked on him with carnall eies, mocked him, and had him in deriſion, but in the ſight of God, his Angels, and all true beleeuers, he had glory, and the Deuill and his angels had ſhame; in the eies of God, and of his Angels, and all true beleeuers was Chriſt his victorie on the Croſſe, moſt manifeſt and glorious, though in the ſight of the wicked it was baſe and contemptible, thus then conceiue wee theſe words as if the Apoſtle had ſaid.

> And hath made the Diuell and his angels a ſpectacle of ſhame and ſcorne in the eies of God, his Angels, and all that looke on the Croſſe of Chriſt by faith

Doct. 4. Chriſt by his death on the croſſe ſhamed the Deuill.

Now hence it is cleare, that Chriſt by his death on the Croſſe hath ſhamed the Deuill and Angels; Chriſt his death on the croſſe was not onely the Deuils ſpoile, ſtripping him of his power, but it was his ſhame and confuſion, for why? When our Sauiour was on the Croſſe the deuils aſſaulted him moſt fiercely, and vſed all the ſtrength they had to vexe and torment him: and therefore in the *Pſalm.* 22. wherein is figured vnder the perſon of *Dauid* the paſſion of Chriſt, the Deuils are compared to dogges, to buls of *Baſan* which tore his hands and his feete, to Lions, to Vnicornes, in regard of their cruell vſage of him. Now this they did to this end, that they might ouercome our Sauiour, and triumph ouer him; but all in vaine, hee on the Croſſe ſpoiled them, ouercame them, led them captiues and triumphed ouer them, heerein then ſtood the ſhame of the Deuill, by the croſſe, that by it hee was diſapointed of his hope and purpoſe againſt Chriſt, he hoped he ſhould haue vtterly deſtroied him, but he was deceiued and diſapointed of his hope, yea put out of all hope euer to preuaile againſt him, and that was his ſhame: for as the Apoſtle ſaith, *Rom.5.5.* The hope of the godly makes them not aſhamed, meaning that they cannot bee diſapointed of their hope, and ſo come to ſhame.

Whence we may gather on the contrarie, that where hope, failes eſpecially in great matters vndertaken, ſhame commeth vpon it, and ſo the deuill beeing diſapointed of his wiſhed and moſt wicked purpoſe in the death of Chriſt, was thereby ſhamed; yea, the death of Chriſt on the Croſſe was his diſapointement, and ſo was it his ſhame.

Is it ſo then, that Chriſt his death was the Deuils ſhame, did Chriſt on the Croſſe defeat the Deuill of his miſcheenous purpoſe, did he then diſapoint him, when the Deuill thought he had him at moſt aduantage, and in the very houre of darkenes, when he was deliuered into the hands of ſinners? *Mar.*14-41.

Vſe. 1. The Deuill cannot poſſibly ſhame any member of Chriſt.

Then let this ſtrengthen vs in our faith in Chriſt at all times, did Chriſt ſhame the Deuill vpon the croſſe, and will he now, being exalted into heauen, ſuffer him to ſhame any of his members? No, no, it is not poſſible, Chriſt on the croſſe made voide the Deuils hope, that our hope might neuer make vs aſhamed; be ſtrong then in the Lord Ieſus, whoſoeuer thou art that haſt any meaſure of faith in his bloud, and remember when thou haſt to deale with the Deuill, thou haſt to do with a ſhamed creature, if thou hold out the bloud of Chriſt, and come againſt the Deuil, in the glory of his croſſe, the Deuill will bee aſhamed to looke on thee; yea, daſtardlike he will hide his head, hee will not abide the ſight of thee, and this is a ſweet meditation, let all ſuch as truely beleeue in Chriſt therein exerciſe themſelues.

Againe, in that Chriſt his death was the Deuils ſhame, we learne how we may come to ſhame the Deuill in the ſight of God, it muſt bee by faith in Chriſt his death, by fetching our glory from his Croſſe, it may not be by ſtanding on any worth or excellency in our ſelues: no, no, in this caſe the common ſaying is true, *Confeſſe the truth and ſhame the Diuell*, we muſt confeſſe, we deſerue nothing by the beſt thing in vs, but ſhame and confuſion, if the Lord ſhould deale with vs in his iuſtice: and ſeeke onely to the Croſſe of Chriſt for our glory, and ſay with the Apoſtle *Gal.*6.14. God forbid, that I ſhould reioice but in the Croſſe of our Lord Ieſus Chriſt, whereby the world is crucified vnto me, and I vnto the world, and then wee ſhall be able to put the Deuill to ſhame.

*Vſe.*2. By faith in Chriſt his death we may come to ſhame the deuill in Gods ſight.

One thing more we are to obſerue from theſe words, the Apoſtle ſaith, Chriſt by his death made the Deuil aſhamed openly, that is, as we haue heard, boldly, publikly, in the ſight of God, of his Angels, and of all that looke on the Croſſe of Chriſt by faith. Note wee then thus much.

> That the Deuils ſhame by the Croſſe of Chriſt, is an open ſhame it appeares, to God, to his Angels; yea to all that by faith looke on his Croſſe.

Doct. 5. The Deuils ſhame by the Croſſe of Chriſt, is an open ſhame.

No doubt the Apoſtle had his eie vpon it, when hee ſaid, 1 *Cor.*2.2. Hee eſteemed not to know any thing ſaue Ieſus Chriſt and him crucified; hee thought nothing ſo worthy to be knowne as the glorious death of Chriſt.

If we then ſee not the glory of Chriſt on the Croſſe, and the Deuils ſhame, yea if we ſee it not with delight and admiration, as it ſaid of the Angels, 1 *Pet.* 1.12. They deſire to behold the things of the Goſpell and ſee them with admiration, we haue no faith in the death of Chriſt; yea, let me tell you more, if we ſee not Chriſt his glory and the Deuils ſhame, ſet before vs in the preaching of the Goſpel

Vſe. If wee ſee not Chriſt his glory and the Deuils ſhame in the Croſſe of Chriſt, wee haue no faith in the death of Chriſt.

and adminiſtration of the Sacraments (for therein is Chriſt crucified ſet before vs, *Gal* 3. 1.) If wee take no delight in ſeeing by the eie of our ſoules the glorious ſhew that is ſet before vs in theſe things, but we turne our backes vpon them, or our hearts, are heauy and dull and not affected with them, and wee haue no delight in them, it is more then a probable argument, wee haue no faith in the death of Chriſt.

It is a wonder to ſee, how many men and women are carried after vaine ſhewes and ſpectacles, and how they delight in them, how they runne after a may-game, or the like, it is becauſe they are not able to ſee better things. Pray then that thine eies may be opened to ſee that glorious ſhew Chriſt Ieſus made vpon the Croſſe, and that thou maieſt delight more in that, then in all the glittering ſhewes of the world, otherwiſe thou canſt looke for no comfort in that glorious and triumphant death of Chriſt.

3. Come we to the third thing Chriſt did on the Croſſe in the laſt words of this verſe. *(And hath triumphed ouer them in the ſame Croſſe.)* Some reade the words thus *(And hath triumphed ouer them in himſelfe.)* But I take this reading (hath triumphed ouer them in the ſame Croſſe) to be more agreeable to the context and ſcope of the Apoſtle, though the word Croſſe be not found in the original, yet it is to be vnderſtood and may truely bee ſupplied, as we haue it in our Engliſh tranſlation.

For when did Chriſt ſpoile Satan and deſtroy his power, but when he ſuffered death on the Croſſe, as is plaine, *Heb.* 2. 14. and then alſo he triumphed ouer him. Now the Apoſtles meaning in ſaying Chriſt triumphed ouer them is this.

Interpretation. That Chriſt by his death not onely ouercame the deuil and his Angels and ſtripped them of all power to hurt Gods choſen, but in his death he got himſelfe honour and glory ouer the Deuill, and he did as Conquerours vſe to doe in their triumphes, that as they riding in triumphe make knowne their power and vertue ouer their enemies to their greater glory: ſo Chriſt on his croſſe to his great glory did manifeſt and make knowne his power ouer the Deuill; he therein made his glorious power ouer the Deuill and his Angels fully appeare, both to God, to his Angels, and to all that looke on his croſſe by faith, and that was his triumph, hee on the croſſe ſhewed himſelfe more powerfull then the Deuill, and ſtronger then all the powers of hell; yea, therein he manifeſted the power of his Godhead, for though he cried with ſtrong cries and teares and ſweat drops of blood, and cried out that God had forſaken him, yet his Godhead ſuſtained him, and euen then by the power of his Godhead hee vttered words of faith and confidence, and ſaid, *My God, my God*, in his greateſt agony, he ſhewed himſelfe ſtronger then the Deuill and his Angels, and ouercame them, and ſo had the glory of a full victory and conqueſt ouer them.

Thus then conceiue we theſe words as if the Apoſtle had ſaid.

> And in the ſame death on the Croſſe hath manifeſted and made his power ouer the Deuill and his Angels fully to appeare and gotten himſelfe glory ouer them in the ſight of God, his Angels, and all that looke one his Croſſe by faith.

Doct. 6. Chriſt by his death hath gotten a full and abſolute victory ouer the Deuill and his angels.

Hence it is moſt cleare, that Chriſt by his death hath gotten a full and abſolute victory ouer the Deuill and his Angels, for triumph euer followeth victory. No man of any wiſdome will triumph and boaſt himſelfe before the victory. When *Ben-hadad* King of *Aram* comming to battell againſt the King of *Iſrael* boaſted himſelfe that the duſt of Samaria ſhould not bee enough for all the people that followed him, for euery man an handfull, 1. *King*. 20. 10. 11. The King of *Iſrael* returned him this anſwer, Let not him that girdeth his harneſſe boaſt himſelfe, as he that putteth it off; giuing him to know, that he boaſted vnreaſonably, before his time, he triumphed, before the victory which was folly in them, for the euent of warre is vncertaine, and triumph euer followes victorie. Chriſt therefore hauing triumphed ouer the Deuill and his Angels in his croſſe, it is moſt certaine, he had therein a full victory and conqueſt ouer the powers of hell, and that makes for our exceeding great comfort.

Vſe. Chiſt by his death hath made a full & perfect ſatisfaction, for the ſinnes of Gods choſen.

That Chriſt by his death hath made a ful and perfect ſatisfaction to God for the ſinnes of his choſen, yea Chriſt his obedience ſatisfactory was fullie accompliſhed on the Croſſe.

And ſo are we to vnderſtand that ſpeech of our Sauiour in his giuing vp the Ghoſt, *Iohn* 14. 30. It is finiſhed meaning that his ſatisfactory obedience was then fully ended, and without queſtion hee could not triumphe before he had made a full and perfect ſatisfaction for vs.

Obiect. Obiection: it may be ſaid, whereto then ſerues Chriſt his reſurrection, aſcenſion, and ſitting at the right hand of his Father?

Anſw. I anſwer, they ſerue not to ſatisfie for ſinnes, but to apply vnto as many as truely beleeue his perfect ſatisfaction made on the Croſſe, and to put them in poſſeſſion of the benefits of Chriſt his paſſion, *Rom.* 4.25. the Apoſtle ſaith Chriſt was deliuered to death for our ſinnes, and is riſen aganie for our iuſtification, (that is) both to teſtifie his perfect obedience, and to apply it to vs by his Spirit to our iuſtification.

And the Apoſtle, *Epheſ.* 4. 10. ſaith, Chriſt aſcended that hee might fill all things (that is) as may appeare by the context of that place, that hee might fill Gods elect with all gifts of his ſpirit, needfull to their ſaluation and ſo worke faith in them to apprehend the merit of his death to their iuſtification, wee are then to hold it for a certaine truth, that Chirſt his death on the croſſe was a perfect ſatisfaction to God for the ſinnes of his choſen and therein he ended his ſatisfactory obedience, and wee are to renounce all other expiatory ſacrifice whatſoeuer they bee, they doe much derogate from Chriſt his victory and triumph on the croſſe; and ſuch as maintaine them are enemies to the croſſe of Ieſus Chriſt.

Popiſh expiatory ſacrifices doe much derogate from Chriſt his triumph on the Croſſe.

The next thing heere offred to our conſideration is this. That Chriſt his croſſe was as it were his triumphing chariot, whence wee may eaſily ſee that Chriſt got himſelfe glory ouer his enemies not out of that which is glorious, but out of that which in it ſelfe is ſhamefull and ignominious, he got himſelfe glory out of ignominie, it is the vſuall manner of working with the Lord to bring one contrary out of another, eſpecially when hee hath any excellent thing to worke to his owne glory. In the firſt creation hee made ſomething, yea, all thinges of nothing, he commanded the light to ſhine out of darkeneſſe 2. Cor. 4. 6. in the preſeruation of his people, hee cauſed the water to come out of a rocke, Numb. 20. 22. In the worke of the conuerſion of a ſinner, ordinarily he workes by the preaching of the word, which is as contrary to nature; as fire to water, for there is no ſeed of faith in nature & preching is foliſhneſſe to the naturall man, and it is moſt cleere from this text, that the Lord Ieſus brought life out of death yea, out of his ignominious and curſed death of the croſſe hee got himſelfe exceeding great glory in the ſight of God his Angels and of all that with the eye of faith behold his croſſe, and this himſelfe foretold, Ioh. 13. 31. 32. that God ſhould be glorified in him, in his death, that the power of his God-head, ſhould then manifeſtly appeare, as indeede it did and was teſtified by many ſignes, as by darkning of the ſunne, the trembling of the earth, by cleauing a ſunder of rocks by the riſing of ſome dead bodies, by rending aſunder the vaile of the temple which drew from the Centurion a plaine confeſſion, certainly this man was the ſon of God, a thing very worthy our ſerious meditation.

Doct. 7. Chriſt got himſelfe glory not out of that which is glorious, but out of his ignominious death on the croſſe.

Note.

Is it ſo then that Chriſt triumphed & got himſelfe glory ouer the Diuell and his Angels out of his croſſe euen then

Vſe. 1. Chriſt will be exceedingly glorified whē he ſhall come to iudgement in rendring vengeance to the diuell and to all the wicked.

then when hee ſuffered that ſhamefull and ignominious death on the croſſe? Oh then how will he be glorified when hee ſhall come with power and glory to iudgement with thouſands of his Angels, how ſhall hee then get himſelfe glory in rendring vengeance to the Diuell, and to all wicked imps the inſtruments and limbs of the Diuell? wicked men happily thinke becauſe Chriſt is a Sauiour therefore he will be a mild and fauourable iudge, and not deale with them in rigour and ſeuerity, but let them know, that when hee ſhall put on his garment dipt in bloud as wee haue it, Reuel. 19. 3. when hee ſhall ariſe and take hold of Iudgement they ſhall finde him a moſt terrible God of vengeance; if he that is a ſweet and comfortable Sauiour become bitter and terrible, ſurely, his bitterneſſe and terror will be intollerable, and he will be moſt dreadfull to all his enemies, euen to all ſuch as impugne and hinder the courſe of his Goſpell, yea, as the Apoſtle ſaith, 2. Theſſ. 1. 8. to all that know not God, and which obey not vnto the Goſpell of our Lord Ieſus Chriſt; let all ignorant perſons then & all hard hearted ſinners thinke vpon it, and in feare labour to make this terrible iudge their glorious and comfortable Sauiour.

Note.

Vſe. 2. Chriſt will work the glory of all his true members out of their ſuffering be they neuer ſo ſhamefull.

Againe, is it ſo that Chriſt got himſelfe glory euen out of his ignominious death on the croſſe, then let all true members of Ieſus Chriſt, know to their cōfort that he now raigning in Heauen will worke their glory out of their ſufferings be they neuer ſo ſhamefull, yea, as the Apoſtle ſaith, Rom. 8. 7. through him they ſhall be more then conquerours, they ſhall be triumphers in their ſufferings, he will ſupply to them ſuch ſtrength of faith and patience as their very enemies ſhall ſtand amazed and wonder at them, and ſay, as the chiefe Prieſts and Scribes ſayd, Act, 4. 16. what ſhall we doe to theſe men, a ſpeech woorthy obſeruation, they that had power to impriſon the Apoſtles, or to doe with them what they would, ſtand agaſt and at their wits end, and know not what to doe to poore, weake, vnarmed

armed and friendleſſe men, a ſtrange thing, and ſuch a thing as nature, reaſon and the world vnderſtands not. Thus no doubt will the Lord Ieſus ſhew foorth his power in all his members, as hee got himſelfe glory out of his owne curſed death, ſo certainely will he ſhew his power, & be glorified in thy ſufferings if thou belong to him; it is a ſhrewd euidence, men belong not to Chriſt, when vnder the croſſe they rage and ſtorme, and foame out their owne ſhame, the folly and corruption of their owne hearts, if thou belong to Chriſt, Chriſt will be glorified in thee, not onely in thy actions, but in thy paſſions, in thy ſufferings, alſo he will manifeſt his power in thy patience, faith and conſtancy vnder the croſſe, he will make thee more then a conquerour in thy greateſt afflictions.

Obſerue wee further, that when Chriſt in the eye of the world had ſhame, and ſeemed to be ouercome, then had he glory, he vanquiſhed and triumphed ouer his enemies in his croſſe, hence wee are to take out this point of inſtruction.

That wee are not to iudge of any by the outward appearance.

Doct. 8. We are not to iudge of any by the outward appearance.

Reaſon.

It is our Sauiours owne rule Ioh. 7. 24. iudge not according to the appearance, but iudge righteous iudgement and the reaſon of this is giuen *Eccleſ.* 9. 1. no man knoweth either loue or hatred of all that is before them (that is to ſay by the conſideration of outward things it cannot be gathered whom God doth loue or hate, indeed wee may, and ought to deſpiſe a vile perſon, *Pſal.* 15.4. whether rich or poore, for his vileneſſe, yet may we not iudge him vile before the time, (that is to ſay) before the Lord haue diſcouered him to be ſo by his fruits, it is the corruption of our nature to iudg both our ſelus & others by the outwatd ſtate in this life to thinke if a man thriue in the world then God loues him, and if he be croſſed in outward things then God hates him. But we muſt learne to reforme our iudgement in this point and know that outward proſperity or aduerſity

Vſe. 2. Reproofe of ſuch as iudge both themſelus & others by their outward eſtate in this life.

ſity are leadē rules to iudg by; it is no good argumēt to ſay God loues vs becauſe we proſper in the world; or he hates vs becauſe we are croſſed in outward things; no, no, wee are to looke into the cauſes and qualification of the mind, repentance, or hardneſſe and continuance in ſinne: if wee finde the latter of theſe howſoeuer we proſper: yet let vs know it is not a bleſſing but a curſe, and it comes indeede from the prouidence of God, but to make his iudgement iuſt when it falles vpon vs, by reaſon of our abuſe of his mercy.

Let vs then ſtriue after this grace, that wee may iudge aright both of our ſelues and others, and eſpecially in time of affliction, it is a ſingular grace of God to iudge rightly of others in time of affliction, *Dauid* pronounceth a bleſſing on him that iudgeth wiſely of the poore, *Pſal.* 41. 1. bleſſed is hee that iudgeth wiſely of the poore: the Lord ſhall deliuer him in the time of trouble, &c. If wee iudge the poore the worſe becauſe of his pouerty, or more hardly iudg of any becauſe he is afflicted be it one that hath been in our knowledge guilty of ſome great ſinne (as wee are ready to ſay if we ſee one whom we haue knowen guilty of ſome fowle ſinne to bee afflicted, I knew it would come home to him, the Lord would plague him and not ſuffer him to goe vnpuniſhed) if wee thus iudge of the afflicted, we may happily ſinne againſt the generation of Gods children, as *Dauid* ſaith, *Pſal.* 73. 15. for the Lord may haue pardoned that ſinne, and wee iudging him plagued for it, we condemne him whom God hath acquitted, and that is a fearefull preſumption and ſuch as cannot eſcape the puniſhing hand of God.

Let vs therefore learne to contemne a vile perſon diſcouered to be ſo for his vileneſſe, but take heed we iudge of no man by the outward appearance, iudge wiſely of the poore and afflicted that wee may bee bleſſed of the Lord, and that he in mercy may deliuer vs in the time of our own troubles.

VER. 16. *Let no man therefore condemne you in meat & drinke, or in reſpect of an holy day, or of the new moone, or of the Sabboth dayes,*

In this verſe we haue the Apoſtles concluſion of his refutation of legall ceremonies which were vrged on the Coloſſians by falſe teachers, as of neceſſary vſe to ſaluation for the Apoſtle began to deale in particular againſt thoſe ceremonies verſe 11. and from that verſe to this hath proued by many arguments.

That there is perfect ſaluation, and all things needfull to ſaluation to be found in Chriſt, and that in him ſuch as beleeue are compleat and haue all perfection.

Therefore legall ceremonies are needleſſe, this the Apoſtle inferreth in this verſe by way of dehortation, and that in regard of the premiſed reaſon; they ſhould not let any man condemne them, touching their neglect of thoſe legall ceremonies, and he doth inſiſt in ſome certain kinds of them vrged by falſe teachers, and vnder them comprehends all the reſt as may appeare by his generall reaſon in the verſe following:

He giues inſtance of two ſorts.

Firſt, the ceremoniall choice of meats and drinkes, let no man condemne you in meat and drinke.

Seeondly, the obſeruation of Iewiſh feaſts, which hee doth expreſſe in theſe particulars, *holy dayes, new moones or Sabboth dayes.*

Interpretation.

Come wee to conſider the words of this verſe as they are laid downe in order, and firſt of theſe words (*let no man condemne you in meat and drinke*) the word tranſlated condemne doth properly ſignifie iudge; it is vſuall in Scripture put downe the one for the other; the generall word (iudge) for the ſpeciall (condemne) wee haue it often ſo, Romans the 14. the ſame originall worde is in our Engliſh rendered, and that truely, verſe 3. (iudge) and verſe 4. (condemne) for indeede the Apoſtles meaning in ſaying, let no man condemne you, is let no man ſpend his iudgement vpon you in the woorſt part let him not iudge you to ſinne, and condemne you to ſinne in meate and drinke (that is) touching meates and drinkes prohibited touching the vſe of meats and drinkes forbidden by *Moſes* Law, let no man iudge you to ſinne in the vſe of them.

Obiection. This could not bee that the Coloſſians or any other could hinder falſe teachers for iudging hardly of them for eating and drinking meates and drinkes forbidden in *Moſes* Law.

Anſw. It is true indeede, they could not, therefore the Apoſtles meaning is, they ſhould not care for their vniuſt iudgment ſpent on them, condemning them of ſin when they ought not.

And thus we are to conceiue theſe words, as if the Apoſtle had ſayd.

> Care not for it, regard it not, that any man doth iudge you faulty and condemn you of ſinne for eating and drinking meats and drinkes forbidden in the Law of *Moſes* that iudgement and condemnation of you is vniuſt.

Now in the firſt place wee are to marke the maine of the Apoſtles ſpeech, his ſpeech is not a bare and ſimple admotion, but a powerfull inhibition, he ſaith not, take heede that no man condemne you, but he deliuers his ſpeech in maner of a law and form of a commanding iniunction; let no man condemne you &c. the Coloſſians were in danger to ſuffer falſe teachers to iudge and condemne them in regard of legall ceremonies and to take to heart their vniuſt cenſures, the Apoſtle therefore interpoſeth his Apoſtolicall authority, whereby he had power to giue precepts binding conſcience, and he enioynes them not to ſuffer any ſo to doe, let no man, ſayth the Apoſtle condemne you, let no man lay it vpon you as a Law.

And thus the Miniſters of the Goſpell may exerciſe that power that is giuen to them, howſoeuer they may not giue new precepts binding conſcience, yet they conſenting with the word of God their doctrine being grounded on the writings of the Prophets & Apoſtles they may charge it on the conſciences of men, and by way of iniunction as occaſion is offered, ſay let this bee done or let that bee auoided. The Apoſtle hath taught vs that it is a part of the miniſteriall office to be inſtant, 2. Tim. 4. 2. and that muſt be by commanding, vrging, perſwading, and forbidding, &c. as occaſion is offered, and eſpecially then may the Miniſters of the Goſpell vſe this manner of ſpeaking, when they ſee their people in danger to reuolt from the truth, & to be ſeduced, they may then be inſtant with them, & lay it as a law on their conſciences, and ſay, let no man ſeduce you, let no man draw you away from the truth, and thus muſt I needs at this time frame & addreſſe my ſpeech to ſome in our Church, I ſee ſome amongſt vs in danger to be ſeduced & led aſide into that dangerous ſchiſme of Browniſme, to ſuch therefore I ſpeake, let them conſider what I ſay, and the Lord giue them a right vnderſtanding in all things.

Doct. 1. Though the Miniſters of the Goſpell may not giue new precepts binding conſciences yet their doctrine being grounded on the written word of God may be charged vpon mens conſciences & they may enioyne this to be done or that to be auoided.

Vſe. Particular application to ſome being in danger to bee led aſide into that dangerous ſchiſme of Browniſm.

Wee in this Church of England haue (bleſſed be God for it) the truth of religion held, taught and profeſſed, yea, the Browniſts themſelues cannot deny but that the whole fundamentall ſubſtance of truth is amongſt vs, yea, I dare be bold to ſay futher, in the word of truth, and in the name of God, and to pawne mine owne ſoule vpon it, wee haue the ſubſtance of the truth grounded on the written word of the Prophets and the Apoſtles, and therefore vpon this ground I muſt charge thee whoſoeuer thou art, that art wauering, and in danger to be ſeduced & drawn to Browniſme, and lay it a law vpon thy ſoule and conſcience, let no man ſeduce thee, and draw thee away from the truth of religion held and profeſſed amongſt vs, it is a ſaying worthy to be remembred, and often thought on, that in diuine matters, in matters of ſo high a nature as is religion, no conſultation is to be vſed, ſtand not thou now to conſult of a charge of religion, but be reſolued of the truth held and profeſſed, and tread vnder foot all perſwaſions to the contrary whatſoeuer; and thus I thought good to ſpeake, occaſioned from the manner of the Apoſtles ſpeech in this place.

Doctrin. 2. It is the property of falſe teachers to iudge & condemne men chiefely for the vſe or neglect of outward things.

Now from the matter of this powerfull iniunction, in that the Apoſtle ſaith, let no man condemne you in meat and drinke, or in reſpect of an holy day, or of the newe moone, or of the Sabboth dayes; wee may eaſily gather that it is the nature of an erroneous ſpirit, of a falſe teacher, to iudge and condemne men, aud that chiefely for outward things in reſpect of meate, drinke, obſeruation of dayes and the like. Therefore the Apoſtle giueth the Coloſſians a countermand, and enioynes them not to ſuffer any falſe teachers to ioyne with them, yea, it is the property of a falſe teacher, rather to iudge and condemne for the vſe or neglect of outward things, then for the breach and tranſgreſſion of the morall law of God, ſee it in one example. The Scribes and Phariſies did more condemne for not waſhing hands before meat, and the neglect of other things deuiſed by themſelues, then they did for the tranſgreſſion of Gods commandements, our Sauiour reproues them for it, Mat. 15. from verſe 3. to the 10. Let this ſerue to make knowen to vs, that the teachers among the Papiſts are led with a ſpirit of errour, we ſhall eaſily find this mark on their foreheads, it is apparant euery man may ſee it, they more vrge their owne fleſhly and ceremoniall Law worſhip then they doe the ſpirituall worſhip of God; yea, it is extant and to be found vpon record in thir owne ſtories, that men haue beene more ſeuerely puniſhed for eating fleſh on a friday, then for ſimple fornication or following ſtrange fleſh, which is a certaine note and badge of an Antichriſtian Church, learne we heereby to diſcerne them & to take knowledge of the ſpirit by which they are led, and ſo

Doct. 3. Popiſh teachers plainely diſcouer them ſelues to be led with a ſpirit of errour.

ſo according to the commandement of the Apoſtle in this place regard not their vniuſt cenſures, calling thee heretick and loading thee with opprobrious names; they will condemne thee to the pit of hell for not obſeruing ſome rotten deuiſe of their owne. Eſteeme it not, but ſet light by it as the breath of men; yea, as the curſe that is cauſeles Pro 26. 2. and ſhall neuer come.

The next thing offered to our conſideration from this iniunction is the inſtance heere giuen by the Apoſtle hee ſayth, let no man condemne you, and hee doth inſtance in meate and drinke, hence wee may take vp this conclusion.

Doctr.3. We haue free liberty throgh Chriſt in the vſe of meat & drinke.

That through Chriſt we haue free liberty in meat and drinke; we may freely eate any kinde of meat and drinke; any kinde of drinke; and men are not to accuſe and condemne vs of ſinne in ſo doing, if they doe we are not to regard their cenſure.

Among the Iewes before the comming of Chriſt there was a difference of meates; ſome were cleane, and ſome were vncleane and forbidden, wee may read of them Leuiticus eleuenth, thorow out, and Deutro. 14, from verſe foure, to the end of the twenty & one, but now ſince the death of Chriſt all kinds of meat and drinke are left to our liberty, that difference is taken away, and as the Apoſtle ſaith, *Tit.* 1. 15. To the pure all things are pure, and *Rom.* 14. 14 I know ſaith the Apoſtle, and am perſwaded through the Lord Ieſus that there is nothing vncleane of it ſelfe, but vnto him that iudgeth any thing vncleane to him it is vncleane, and Verſe 20. all things indeede are pure. The reaſon of this is plaine, before the comming of Chriſt ſome meates were cleane and ſome vncleane, to ſignifie a difference betweene Iewe and Gentile, and the Iewe ſhould not communicate with the Gentile, but now by Chriſt that partition wall is broken downe, and of two they are made one in him, Epheſ. 2. 14. 15. Therefore the difference of meats is taken away, and Chriſtians may now with good conſcience, with moderation eat any kind of meate, and drinke any kind of drinke ; it is therefore wicked and iniurious to Chriſt his death to forbid the eating of ſome kinde of meates at ſome times, as the Papiſts doe at this day, it is made by the Apoſtle, a badge of Antichriſtian apoſtaſie, 1.Tim. 4. 3. commanding to abſtaine from meates which God hath created, to be receiued with giuing thankes, of them which beleeue and know the truth.

Vſe. 1. It is iniurious to Chriſt his death to forbid the eating of ſome kinde of meats at ſometimes, as the Papiſts do

Obiect.

Obiect : Oh but ſaith the Papiſt we forbid not the eating of any meate as vncleane, but as vnlawfull for a time, in regard of the comandement of the Church·

Anſwer.

Anſw : A meere ſhift, and colour of their falſhood in hypocriſie : for firſt :, we find it in their books that fleſh is forbidden, becauſe it was accurſed, and not fiſh in the daies of *Noah*, therefore they forbid it as vncleane.

2 Againe, they forbid it for holineſſe, and for religion, making it part of Gods worſhip to abſtain from ſom meats at ſome times; therfore they condemne it as vnholy & vncleane at that time, though not by creation, yet by their owne prohibition, and ſo their diſtinction is fooliſh and the parts of it fall one into an other, and they cannot poſſibly free themſelues in this point from teaching a doctrin of Deuils.

Queſt.

But will ſome ſay, may not our gouernours forbid the eating of meats at ſome times, and if they doe, are not wee to obey them ?

Anſw.

They may, and we are to obey them ; but marke how they may forbid the eating of ſome kinde of meates at ſome times by reaſon of want, for maintenance of ſome calling in the common wealth, or for other ciuill reſpects, but not for religion, and herein we are to obey them.

2 Againe, they may at ſome time enioine vs abſtinence from this, or that kind of meate, not in regard of the kind, but in reſpect of the quantity, or quality of meat, that wee abſtaine from our ordinary diet, and that which wee doe

eat be not of the daintieſt. Dan. 10.3. In a word, they may in time of famine and ſcarcity enioine vs a publike faſt, that we may teſtifie our humiliation and better attend on the exerciſes of the word and praier, and we are then alſo to obey them theſe cautions obſerued.

Cautions to be obſerued in keeping a faſt.

1 Firſt, that our faſting be voide of ſuperſtition, and that we place no worſhip of God in it, but hold it onely as an helpe to further vs in the duties of Religion.

2 Secondly, that we haue no opinion of merit by it, that thereby we merit forgiueneſſe of ſinnes, encreaſe of grace, or the like.

3 Thirdly, That we hold it not of abſolute neceſſity.

4 And laſtly, that it be without breach of the rule of charity, either hurting our ſelues, & making vs thereby vnfit for good duties, or giuing offence to others, ſuch as are weake in knowledge, cauſing them to call our Chriſtian liberty into queſtion; for firſt, wee are to enforme them that we may thus abſtaine, becauſe the Magiſtrate by his authority doth not take away the vſe of the things we abſtain from, but only order and moderat the ſame.

Thus wee ſee that our Magiſtrates may forbidde the eating of meats at ſome times, and how we may alſo with good conſcience obey them.

And yet, this remaines a truth, that wee haue liberty through Chriſt to eat any kind of meate, and that we may not be interdicted any kind of meat, at any time, as vnholy or vncleane as it is among the Papiſts.

Vſe. 2. We are to vſe our Chriſtian liberty touching meates and drinkes with thankeſgiuing and in ſobriety.

And let vs vſe this liberty, purchaſed by Chriſt, with thankſgiuing, and in ſobriety and moderation, that by our eating and drinking we may be more fit to ſerue God, and to doe good duties; let vs eate in time for ſtrength, and not for drunkenneſſe, Eccleſ. 10. 17. Let vs not tire our ſelues with eating and drinking, and diſable our ſelues and make our ſelues fit for nothing but drinking, and then pretend Chriſtian liberty; ſo doing wee turne Chriſtian liberty into vnchriſtian, yea brutiſh licence to ſinne, and we vſe our liberty as an occaſion to the fleſh.

Let this be farre from vs, and remember we the words of the holy Ghoſt, 1 Pet. 5. 8. Bee ſober and watch, for your aduerſary the Deuill as a roaring Lion walketh about ſeeking whom hee may deuoure: giuing to vnderſtand, that an epicure or drunkard is a fit prey for the Deuill.

Come wee to the ſecond ſort of legall Ceremonies, wherein the Apoſtle doth inſiſt)namely) the obſeruation of Iewiſh feaſts in the words following.

Or in reſpect of an holy day, or of the new moone, or of the Sabbath day.

Interpretation. For the vnderſtanding of theſe words, wee muſt know that the Iewes had many feſtiuall daies, which they were to obſerue and keepe holy by the appointment of the Lord, but three ſpeciall great feaſts had they euery yeere aboue the reſt, which were called ſolemne feaſts, or holy
1 conuocations, (namely) The feaſt of * Paſſouer, or vn-
2 leauened bread. The feaſt of * Pentecoſt, named the feaſt
3. of the firſt fruits: and the feaſt of * Tabernacles, or gathering in of their fruits in the end of the yeere: wee reade of them *Exod.* 23. from Verſe 14. to the 20. *Leuit.* throughout *Deut.* 16. from the beginning to verſe the 15. They were alſo appointed to offer a burnt offring vnto the Lord in the beginning of their monthes, *Numb.* 28. 11. and they had an holy conuocation, and were to keepe the firſt and laſt day of their great feaſts, as Sabbaths, we find it ſo *Leu.* 23. 35. 39. theſe things rightly conceiued, they will lead vs to the true ſenſe and meaning of the Apoſtle in this place. For firſt, by holiday or feaſt, we are to vnderſtand thoſe three ſolemne feaſts, the Paſſeouer, Pentecoſt, and the feaſt of Tabernacles; by new Moone, the feaſt they kept in the beginning of their moneth, by Sabbath daies, not the Lords ordinary Sabbath, but the firſt and laſt

Now, whereas the Apoſtle ſaith (in reſpect) it may be expounded either in regard of the whole feaſt, or (as the originall word ſignifieth) in regard of part of it for happily, ſome amongſt the *Coloſſians* did in part obſerue the Iewiſh feaſts, and in part neglect them, thus then we are to vnderſtand theſe words, as if the Apoſtle had ſaid.

Let no man condemne you for neglect of any great feat of the Iewes, or for not obſeruing their feaſt of the new Moone, or the firſt and laſt day of their great feaſts, or briefly thus.

> Let no man lay ſinne vpon you for neglect of any Iewiſh holy day either in whole or in part.

Now firſt, from the ſecond inſtance of the Apoſtle, in that he ſaith, let no man condemne you in the obſeruation of any Iewiſh feaſt, it is manifeſt and cleare.

That we now through Chriſt ſince the death of Chriſt haue a liberty in regard of daies, wee now in that time of the Goſpell are not bound (as the Iewes were) to the obſeruation and keeping of any one ſet day aboue another excepting onely the Lords day.

*Doct.*4. Through Chirſt wee haue free liberty in regard of the obſeruation of daies, excepting only the Lords day

It is that which the Apoſtle findes blame-worthy in the *Galatians*, *Gal.*4. 10. That they obſerued daies, and monthes, and times, and yeeres. Yea, hee ſaith in the verſe following that he was afraid of them, leſt he had beſtowed his labour then in vaine; in that they did turne againe to thoſe Iewiſh obſeruations; and he inſiſts in the obſeruation of daies, and times, and yeeres, but that we miſtake not the Apoſtles meaning, his ſpeech being generall.

Know we that he condemnes not there the naturall obſeruation of daies and times, as the obſeruation of daie and night, ſommer and winter, harueſt and ſeed-time, nor yet the ciuill obſeruation of times, as the time of planting, ſetting, ſowing, and plucking vp that which is planted, ſpoken of, *Eccleſ.*3. 2. But hee reprooues them for their obſeruation of daies and times, as a thing to which they thought they were bound in conſcience, and as out of holineſſe, that the Apoſtle deales againſt as oppoſite and contrary to the liberty of Chriſtians.

Obiect. Obiect: *Rom.* 14. 6. The Apoſtle ſaith, He that obſerueth the day obſerueth it in the Lord, Therefore we may now in time of the Goſpell obſerue a day vnto the Lord, as a part of religion and his worſhip?

Anſw. Anſw: We are to conſider of whom the Apoſtle there ſpeakes (namely) of ſuch as were weake, and not fully inſtructed in Chriſtian liberty, and his meaning is, that they in their weakeneſſe intended to obſerue a day to the honour of God, and thought they did ſo, but that was their weakeneſſe and error, and ſo the place makes no thing againſt the truth of this concluſion.

That wee now vnder the Goſpell are not bound in conſcience to a religious obſeruation of one ſet day aboue another, except onely the Lords Sabbath.

Vſe 1. Confutation of Popiſh feſtiuall daies vrged by the Papiſts as neceſſary to bee obſerued.

How then can the Papiſts iuſtifie their feſtiuall daies, and their ſet ſolemnities, which they vrge on men, and binde their conſciences with the neceſſary obſeruation of them: they teach that the ſanctification and keeping of their appointed feaſts is neceſſary, how then can they free themſelues from the brand of ſuch teachers as the Apoſtle deales againſt in this verſe, euen ſuch as binde the conſcience when they ought not, and charge men with ſinne vniuſtly.

Obiect. Oh, ſaith the Papiſt (hee hath his cauelling exception ready) the Apoſtle heere delt againſt Iewiſh obſeruation of daies and Iudaicall feſtiuities, and you miſaply the text againſt Chriſtian holy daies, ſuch as ours bee.

Anſw. See the cunning of theſe men to deceiue themſelues, what is this but a meere ſhift, for howſoeuer, it is true, the Apoſtle dealt againſt Iewiſh feaſts, yet the doctrine of this place may be generally applied againſt Iewiſh or any other ſuperſtitious obſeruation of daies whatſoeuer, the Papiſts in this caſe doe, as he that ſtrips himſelfe of one ſort of cloathing, and for pride doth inueſt himſelfe with a ſuit of a newer faſhion, euery man knowes, he puts not away his pride, but onely changeth his faſhion: ſo the Papiſts doe but change from one ſute of ſinne to another, they keepe not the ſame feaſts that the Iewes did, but they haue new feaſtes in their ſteed, and thoſe full of groſſe ſuperſtition, for they hold the obſeruation of them neceſſarie, yea part of Gods worſhip, and place greater holineſſe in thoſe feaſts then in the Lords Sabbath, and dedicate many of them to the honour of Saints and Martyrs, that they may be pertakers of their merits, and helped by their praiers. Now what is this, but moſt groſſe and abominable Idolatry, and wee muſt needes in this reſpect hold them in the number of falſe teachers.

Obiect.

But may ſome ſay, may not we haue ſolemnities and feſtiuall daies appointed by our Church, and they beeing appointed, may not we obſerue them.

Anſw.

Anſw: Our Church may appoint ſuch daies, and being appointed wee may obſerue them, *Iohn* 10. 22. Wee read there was the feaſt of Dedication at *Ieruſalem*, which was a feaſt ordained by the Church, in the time of *Iudas Machabeus*, as we finde 1. *Mach*, 4.59. in remembrance of the reparation of the Temple, and deliuerance from the tyranny of *Antiochus*, and verſe 23. Chriſt himſelfe was preſent at the feaſt, and by his preſence he hath giuen manifeſt allowance of this. that the Church may appoint feſtiuall daies, and being appointed, we may obſerue them; yet know how the Church may appoint, and how wee may obſerue them being appointed, (namely) with theſe cautions.

How the Church may appoint and how we may obſerue feſtiuall daies.

Firſt, if the appointment and obſeruation of them bee held as a thing indifferent, not of abſolute neceſſity.

Secondly, if it be voide of ſuperſtition, neither placing the worſhip of God, nor any force of Religion in that obſeruation of them, nor with any opinion of holineſſe in thoſe times, but that the appointment of them, be for the aſſembly of Gods people, for the exerciſe of the word and praier.

Thus may the Church appoint feſtiuities, and being ſo appointed wee may obſerue them, and thus doth the Church of England obſerue holy daies and no otherwiſe and therefore the Browniſts either ignorantly, or maliciouſly doe vs wrong, in demanding whether our feaſts bee the true worſhip of God or no, in their printed queſtions, for we place no worſhip of God in them (but that by the way.

Wee ſee how the Church may appoint feſtiuities, and how we may obſerue them and yet this is ſtill a certaine truth that wee now in time of the Goſpell are not bound in conſcience, and neceſſarily to the religious obſeruation of daies, except onely the Sabbath day, and not to paſſe from this without ſome word of exhortation.

Vſe.2. Wee are not to make our ſelues ſlaues to certaine daies.

Is it ſo, that wee now in time of the Goſpell thorow Chriſt haue this liberty, that we are not tied in conſcience to neceſſary obſeruation of any daies, excepting onely the Sabbath.

Then let vs not forgoe this liberty, and now make our ſelues ſlaues to certaine daies, and that after the manner of the very heathen.

Queſt. How is that, may ſome ſay?

Anſwer. I anſwer, that is done when wee put a difference betweene day and day in regard of good or bad ſucceſſe; as forſooth this is a diſmall day, a day of bad ſucceſſe, therefore we may not put on new garments, take a iourney or begin any worke on that day, thus to obſerue daies after an heatheniſh manner, is vtterly to renounce Chriſtian libertie; yea to profeſſe that we are ſtill in bondage to ſinne, Satan, and the corruption of our owne hearts: let this be farre from vs, and let vs remember what the Lord ſaith vnto his people by the mouth of his Prophet *Ier.* 10.2. Learne not the way of the heathen, and be not afraid for the ſigns of heauen; feare not the ſignes of heauen, if we feare them certainly certainely we feare not God. Therefore let vs take heede of this, let vs hold faſt our liberty in reſpect of daies purchaſed by Chriſt, and vſe it with good conſcience, remember thou art ſet free by Chriſt, from the obſeruation of any Iewiſh feaſt, therefore keepe thou euery day a Chriſtian feaſt.

Queſt. How is that may ſome ſay?

Anſ. I will tell thee in a word; purpoſe euery day to auoyd all and euery ſinne, ſet thy ſelfe euery hower of the day in the ſight of God, and walke as before him carefully and conſcionably in all good duties, and ſo doing thou ſhalt keepe a good conſcience, and that the wiſe man hath told vs. Prou. 15. 15. is a continuall feaſt. euen euery day holy day: ſome there be that take occaſion from this text of the Apoſtle, to open their mouthes againſt the Lords ordinary Sabboth, and to ſay it is heere put among the ceremonies of the Iewes, and ſo is abrogated and quite aboliſhed, and we ought not to keepe it, but if we remember the expoſition of the words, they may be anſwered in a word, that the Apoſtle heere ſpeakes not of the Lords ordinary Sabbath, but of the firſt aud laſt day of the great feaſtes of the Iewes, yet I thinke it not amiſſe to ſtand awhile to make known, and to proue the morality of the Lords Sabbath, and that we erre not in the beginning we muſt know that the Sabbath was before the death of Chriſt, in part ceremoniall (namely) as it was a ſeuenth day from the creation, and in regard of the ſtrickt reſt of that day enioined to the Iewes, to whom it was not lawfull to kindle a fire, *Exod.* 35.3. But as it is a day of reſt with ſome, more liberty in regard of things either of preſent neceſſity as the quenching of a fire hauing taken hold on an houſe, or of lawfull conuenience, as preparing of frugall meate and diet, out of the publike exerciſe, or without hinderance of it; as it is thus a day of reſt ſet apart for the ſeruice of God, onely in the exerciſes of religion, and workes of mercie and loue: ſo it is morall and perpetuall, I might proue

That the Sabbeth is moral and perpetual, prooued.

this by many arguments, conſider we only theſe two.

1 Firſt, the commandement of keeping the Sabbath was giuen to *Adam* in Paradiſe before the fall, and therefore doubtleſſe it is morall and perpetuall, for he then needed not any ceremony to lead him to Chriſt, he needed not to beleeue in Chriſt, hauing not ſinned.

2 Againe, it is engrafted in nature that their ſhould bee a time ſet a part from publike buſineſſes, and be beſtowed on matters concerning Religion. There was no Nation, almoſt among the Gentiles which had not ſome feſtiuall daies for the publike exerciſe of their Religion, wherein though they erred, yet it ſheweth that it was grounded on the Law of nature, that ſome time ſhould bee appointed for the ſpecial worſhip of God, and conſequently it proues the commandement to be morall and perpetuall.

Vſe. We muſt not only abſtaine from open prophanation of the Sabath, but we muſt alſo take hede that wee reſt not in a ceremoniall vſe of it.

Now then is it ſo, that the Sabbath is morall and perpetuall: let vs not then onely abſtaine from open prophanation, by eating, drinking, and immoderate feeding, or whatſoeuer may make vs vnfit for the ſeruice of God in the duties of Religion. But let vs take heede that wee reſt not in the outward and ceremoniall vſe of the Sabbath, which is a thing too common amongſt men: many come to the Church and heare the word, and goe home againe without any profit by it; yea, with much hurt to their ſoules: they keepe the Sabbath onely for faſhion, not with any regard of true godlineſſe, neuer labouring by the vſe of the Sabbath to grow in loue towards God, or tender affection towards men, for that is the true keeping of the Sabbath.

Note.

Now then to ſtirre vs vp to be more carefull hereafter of this dutie, conſider onely theſe two things.

1 Firſt, he or ſhee that is a wilfull Sabbath breaker, is no true childe of God; for he that is a true childe of God will reaſon with Saint *Iames*, 2. 10. That hee that hath commanded one thing hath commanded another, and breake one commandement of God, and be guilty of all: there-

fore he feares the breach of euery Commandement of God.

2 Againe, call to minde what the Lord ſaith in the end of the fourth commandement that hee hath bleſſed it and ſanctified it, (that is) he hath appointed it for holy vſes, that it might be a meanes of bleſſing both on thy ſoule, body, and whole eſtate: if then thou wouldeſt make it good to the comfort of thine owne ſoule, that thou art a child of God: yea, if thou tender the good of thy ſelfe, and wouldeſt bring downe a bleſſing one thine owne ſoule, bodie, and whole eſtate, bee carefull to ſanctifie the Lords Sabbath, and labour by vſe of it to bee brought neerer to God by faith and repentance and neerer to thy brethren in true hearted affection; there is much hatred, grudging, and hart burning amongſt men, one againſt another, what is the cauſe? Surely amongſt other this is one ſpecial cauſe, we are careleſſe in the ſanctification of the Sabbath, wee keepe it onely for faſhion and not as wee ought. Let vs therefore hereafter be more carefull of this duty.

VER. 17. *Which are but a ſhadow of things to come: but the body is in Chriſt.*

This verſe hath reſpect to the verſe immediatly foregoing as a further confirmation of it by a new argument, and in it is alſo couched an anſwer to a ſecret exception, that falſe teachers might take againſt the Apoſtles concluſion in the verſe before; for happily they might except againſt him, and ſay: is not the choice of meats, and obſeruation of ſolemne feaſts, new moones, and the vſe of other ceremonies among the Iewes, a thing commanded of God, why then ſhould they be neglected?

To this the Apoſtle doth infold an anſwer in the words of this verſe, and it is this. That they were indeede commanded of God, but onely to this ende, to ſhadow out Chriſt to come, and at his comming to ceaſe and haue an end; and ſo the Apoſtles argument for confirmation of his conluſion is here taken from the end and vſe of the ceremonies of the Law, and may thus be framed.

The Ceremonies of *Moſes* Law were appointed by God to prefigure and ſhadow out Chriſt to come.

Therefore Chriſt being now exhibited and come in the fleſh there is no more vſe of theſe ceremonies they haue ended their office in Chriſt.

In this Verſe more ſpecially we haue,

1. Firſt, a deſcription of the Legall Ceremonies, what they were in their owne nature and proper vſe (namely) that they are a ſhadow of things to come.

2 Secondly, what Chriſt is in reſpect of them, that hee is the body of thoſe ſhadowes in the words following, *but the body is in Chriſt.*

Interpretation. Come we to conſider the words of this Verſe, (*Which*) (that is) which ceremonies before mentioned, and all other of like ſort. (*A ſhadow*) This word ſhadow is a word of ſimilitude or compariſon and the meaning is a type or reſemblance figuring and ſhewing things to come, and the legall Ceremonies are thus compared to a ſhadow, eſpecially in two reſpects,

1 Firſt, becauſe as a ſhadow doth ſhew the body obſcurely (for who can perfectly know the body by the ſhadow?) ſo the types and figures of the old Law did obſcurly ſhew things to come.

2 Secondly, becauſe as a ſhaddow is a thing without ſubſtance, and formally by it ſelfe a meane accident: ſo the rites and ceremonies of the law taken by themſelues, were empty ſhewes (of good things to come)(that is) of Chriſt to come, of the miſteries and benefits of Chriſt, as reconciliation with God, iuſtification, remiſſion of ſinnes, purgation of conſcience, and the like.

(*But the body is in Chriſt*) The words are, but the body is of Chriſt, the meaning is, but Chriſt is the body of thoſe ſhadowes (that is) the ſubſtance and truth of them, becauſe

cauſe hee did truelie performe and exhibite thoſe thinges which they ſhadowed. thus then brieflie conceiue wee the words of this verſe, as if the Apoſtle had ſayd.

Which ceremonies before ſpoken of and all other of like ſort,are but an obſcure reſemblance, and being taken by themſelues are but an empty ſhew of Chriſt to come,& of the myſteries & benefits of Chriſt, Chriſt is the ſubſtance & truth of them,he truly performing and exhibiting thoſe things which they did prefigure and ſhadow out.

Now firſt the Argument heere vſed by the Apoſtle is to be conſidered in that he reaſons thus.

*Doctr.*1. All ſignificant and ſhadowing ceremonies of *Moſes* Law are taken away by Chriſt his death in regard of the vſe of them.

That the end and vſe of legall ceremonies was to ſhadow out Chriſt to co come. And therefore Chriſt beeing now come,there is no more vſe of them it plainly teacheth vs the abrogation of the vſe of all ſignificant and ſhadowing ceremonies of *Moſos* Law,that by Chriſt his comming and death all ceremonies of figure and ſignification are abrogated and taken away in regard of the vſe of them.

I ſay ceremonies of figure aud ſignification for ſome were of order, and may be vſed without binding the conſcience to the neceſſary vſe of them. And againe, I ſay, in regard of the vſe of them, for as thoſe ceremonies are ſet downe in the bookes of the old teſtament they are part of the written word of God and may ſtill inſtruct vs concerning Chriſt his comming ſuffering death, and the many and great fruits of it : but in regard of the vſe and obſeruation of them they are quite abrogated and we now in time of the Goſpell are free from the obſeruation of any Iewiſh ceremony, being a figure of Chriſt to come, yea, now the vſe and obſeruation of Iewiſh ceremonies is a thing not arbitrary and left to vs as indifferent, but it is vtterly vnlawfull, and that is plainely taught Heb. throughout but ſpecially 9. 10. 11. 12. in the 10. verſe it is ſayd, that the ſeruice of the old Teſtament onely ſtood in meates and drinkes, and diuers waſhings, and carnall rites vntill the time of reformation, when was that time? it is expreſſed in the verſe following(namely)the time of Chriſt his comming but Chriſt being come, an high Prieſt of good things to come by a greater & more perfect tabernacle, not made with hands (that is) not of this building. Neither by the bloud of goats and calues: but by his owne bloud entred he in once vnto the holy place, and obtained eternall redemption for vs Gal.5.2. the Apoſtle was bold to tell the Galathians and he ſpeaks it with authority ſetting his own name before it, that the vſe of circumciſion would prooue moſt dangerous vnto them, behold I *Paul* ſay vnto you, that if ye bee circumciſed, Chriſt ſhall profit you nothing.

Obiect. Act.16.3. *Paul* himſelfe circumciſed *Timothy*.

Anſw. It is true, but the text ſayth it was becauſe of the Iewes, in regard of the weake Iewes, who otherwiſe would haue beene offended.

Obiect. Why? but if circumciſion were vtterly vnlawfull, then hee ought not to haue vſed it for auoyding the offence of any.

Anſw. To this I anſwer, though circumciſion after the death of Chriſt was a dead ceremony, yet till the deſtruction of *Solomons* temple it was a thing indifferent, it was a ceremony dead, but not buried, and ſo was it vſed by the Apoſtle as a thing indifferent, but after the deſtruction of the Temple, when the Church of the new teſtament was planted, then was it a deadly ceremony vtterly vnlawfull. And therefore wickedly, and moſt iniuriouſly deale the Papiſts, in loading their ſimple followers with an huge heape of ceremonies, taken partly from the Gentiles, and partly from the Law of *Moſes*, their maſſe which they account the marrow of religion, is nothing but a maſſe of Iewiſh ceremonies, and therein they lay on mens necks an intollerable yoake ſo called, Act.15.10. yea, therein they ſhew themſelues to be led with the ſpirit of Antichriſt, ſuch a ſpirit as *Iohn* ſpeakes of, 1.*Ioh*.4.3. in effect denying Chriſt to be come in the fleſh, we muſt remember that we are now ſet free from the vſe of Iewiſh ceremonies; we now

Vſe
Diſcouery of the iniurious dealing of the Papiſts in loading their followers with a maſſe of ceremonies.

are not to worſhip God in outward ſacrifices and ceremonies, but in Spirit and trueth, euen in ſpirituall worſhip and ſeruice.

The next thing offered vnto vs from this verſe is this, that the Apoſtle in deſcribing the legall ceremonies, vſeth this compariſon, that they are but ſhadowes: Hence we are plainely taught thus much.

Doct. 2. The ſignificant ceremonies of *Moſes* law were only obſcure reſemblances & empty ſhadowes of Chriſt and his benefits.

That the ſignificant ceremonies of the Law were onely obſcure reſemblances, and by themſelues but empty ſhadowes of Chriſt, and the benefites of Chriſt. Chriſt was onely ſhadowed out by them in the time of the old Teſtament. Chriſt his grace and benefites were not giuen by the very ſacrifices and ceremonies of the Law but they that vſed them were to haue an eye to the body of them (namely) Chriſt, hence it is that the people of God were often reproued by the Prophets in vſing of thoſe ſacrifices becauſe they reſted in the vſe of them, as if by the verie offerings of a ſacrifice their ſinnes had been taken away, and in their offering they had not an eye to the bodie they looked not at the true perfect ſacifice of Chriſt, whereof thoſe ſacrifice were onely a ſhadowe the Lod therefore ſayth, Iſai. 1. 11. 12. 13. what haue I to doe with the multitude of your ſacrifice, I am full of the burnt offerings of rammes and of the fat of fed beaſts, and I deſire not the bloud of bullockes, nor of lambes, nor of goats.

When you come to appeare before me, who required this of your hands to tread in my courts?

Bring no more oblations in vaine: incenſe is an abhomination vnto mee: I cannot ſuffer your new moones nor Sabboths nor ſolemne daies (it is iniquitie) nor ſolemne aſſemblies. What is the reaſon of it? it is giuen ver. 15. in the end for your hands are full of bloud, as if hee had ſayd, when you offer theſe ſacrifices, you reſt in your outward ſeruice, as if the very offering of it were ſufficient to conferre my grace vppon you, you looke not by faith to the one true perfect ſacrifice,and that is manifeſt becauſe you doe not teſtifie your faith by the fruites of it, you ſtill continue in your ſinnes, and ſo your ſacrifices are abominable in my ſight, I cannot endure them, Hebr. 10. 1. the holy Ghoſt ſayth in plaine termes, that the Law had the ſhadow of good things to come, and not the very image of the things.

Heer then comes a queſtion to be handled(namely)this.

Queſt.

What difference there is betweene the ſacracraments of the old teſtament and our Sacraments of the new teſtament, for it may ſeeme that the Sacraments of the old teſtament being aboliſhed they were but ceremonies, and ſo but obſcure reſemblances and by themſelues but emptie ſhewes, and the queſtion may be how our Sacraments differ from them.

Anſwer of the Papiſts.

The Papiſts in anſwer to this queſtion ſay, that the Sacraments of the old teſtament did only ſignifie and ſhadow out grace to bee giuen afterward by the paſſion of Chriſt, but our ſacraments in the new teſtament (ſay they) doe containe grace in them, and giue grace, *ex opere operato* by the very worke done ; this is a meere vntruth, and a difference deuiſed by themſelues,that we therefore may aſſigne a right difference betweene them, we muſt firſt know that that the Sacraments of the old teſtament, were both ceremonies and ſacraments. Ceremonies as ſignes of the *Meſſiah* to come, and ſacraments as ſeales of the righteouſnes by faith hauing the word of promiſe adioined to them the Lord promiſing in his word that by thoſe ſignes he would offer, apply, ſeale vp and confirme grace in the righ vſers of them.

The true anſwer.

Now then for anſwer to the queſtion, as the Sacraments of the old teſtament,were ceremonies, ſo there is a maine difference between them & our ſacraments,for ſo they are onely reſemblances of things to come hauing no word of promiſe annexed vnto them as our ſacraments haue,but as they were ſacraments,ſo there is no eſſentiall differenee betweene

No maine difference betweene the ſacraments of the old Teſtament and our ſacraments.

tweene them and our ſacraments, they did ſignifie and ſeale vp the ſame grace and righteouſneſſe to ſaluation and life eternall, that ours doe, therefore the Apoſtle calles circumciſion the ſeale of the righteouſneſſe of the fayth, which *Abraham* had when he was vncircumciſed, Rom. 4. 11. 1. Corinth. 10. 3. 4. hee ſayth that the fathers in the old teſtament did eat the ſpirituall meate, and did drinke the ſame ſpirituall drinke, for they dranke of the ſame ſpirituall rock, that we do in our Sacraments (namely) Chriſt and ſo in ſubſtance there is noe difference between their ſacraments and ours, yet know that the ſacraments of the old Teſtament and our differs, and that in three things.

The ſacraments of the old teſtament & ours differ further in three things

Firſt, in outward ſignes and rites.

Secondly the Sacraments of the old teſtament did foreſhew Chriſt to come.

Ours are viſible declarations of Chriſt already come.

Thirdly, our Sacraments doe more plainely and fully ſet Chriſt and his death before vs then did theirs.

For as in the new Teſtament, the meanes of reuelation is more cleere, the light of faith greater, and the meaſure of grace more ample, ſo alſo by the ſacraments of the newe Teſtament is the grace of Chriſt more plainely and fully and plentifully offered and diſperſed then by the ſacraments of the old teſtament.

Vſe.
It is a ſhame for vs to bee behind them that liued in time of the old teſtament in knowledge, in faith, & in ſound receiuing of the grace of Chriſt.

Now this wee are to conſider. Is it ſo that the grace of Chriſt, is not nowe ſet before vs in obſcure ſhadowes, as it was before his comming in the fleſh, is it nowe more fully and plainely and plentifully offered vnto vs in the preaching of the Goſpell, and adminiſtration of the Sacraments;

Then let it ſhame vs to bee behinde them of the old teſtament, in knowledge, in faith, and in ſonnd and comfortable apprehenſion and application of the grace of Chriſt.

Heerin manie are much defectiue, manie haue no vnderſtanding of the grace of Chriſt, ſo plainelie ſet before

fore them in the ſacraments, as if Chriſt were yet in crucifying, and as if his bloud were now dropping from his body in their ſight; yet many that come to the Lords table, ſee it not, nor haue any apprehenſion of the grace that is offered. And what is the cauſe? Surely, that is one cauſe which our Sauiour hath giuen Ioh. 3. 19. we loue dowes rather then the ſubſtance, wee are ſo wedded to the vaniſhing pleaſures and fading profites of this world, which are but ſhadowes that wee cannot ſee, much leſſe affect the true ſubſtance of grace in Chriſt.

Well, let vs remember what our Sauiour ſayth in that place, this is the condemnation that light is come into the world, and men loue darkeneſſe rather then light, ſo certainely wee may iuſtly feare, that this will bee to our deeper condemnation, that the truth and ſubſtance of the old ſhadowes is come into the world, and yet wee rather loue the ſhadows of pleaſure and worldly profits then this enduring ſubſtance, therefore our iudgement and condemnation ſhall be the greater.

Doct. 3. All ſacrifices propitiatory are now ended in Chriſt.

One thing more we may hence gather, in that the Apoſtle ſayth, that Chriſt in reſpect of the legall ceremonies is the trueth and ſubſtance of them, wee may conclude that all ſacrifices propitiatory are nowe ended in Chriſt, they are now needles, yea, they are pernicious, becauſe Chriſt his perfect ſacriſice is ſucceeded in ſtead of all legall ſacrifices, they being weake and inſufficient to take away ſinne, Chriſt by his one offering hath made perfect them that are ſanctified, ſo ſaith the Authour to the Hebrewes, Heb. 10. 14. and this diſcouereth to vs, that the popiſh ſacrifice of the maſſe, which the Papiſts hold to be a propitiatory ſacrifice for the quicke and dead, is a moſt abhominable idoll, they pleaſe themſelues in the ſhadow when they may haue the true ſubſtance, for they teach that Chriſt is ſtill offered vnder the formes of bread and wine, after an vnbloudy manner, which a is moſt groſſe, ſenceles and dangerous hereſie.

Vſe. 1. The ſacrifice of the maſſe is a moſt abominable idoll.

Let vs remember that Chriſt his ſacrifice on the croſſe, was the complement, ſubſtance and trueth of all the old ſacrifices, and ſo all expiatory ſacrifices are ended in that, & let vs by faith only cleaue to the infinit and eternall merit of that one perfect ſacrifice, as the onely propitiation for all our ſinne, and then we ſhall be ſure to finde remiſſion of ſinnes, peace with God in this life, and eternall comfort with him in the life to come.

Vſe. 2. We are to cleaue by faith to the infinite and eternall merit of Chriſt his ſacrifice on the croſſe.

VER. 18. *Let no man at his pleaſure beare rule ouer you, by humbleneſſe of minde, and worſhipping of Angels, aduancing himſelfe in thoſe things, which he neuer ſaw, raſhly puft with his fleſhly mind.*

In this verſe the Apoſtle comes to deale againſt the corruption of religion and meanes of ſeducement, and drawing away from the truth fetched from philoſophia, and the vaine ſpeculation of certaine Enthuſiaſts (that is) ſuch as pretended heauenly viſions and reuelations, and hee doth inſiſt in one particular, which ſuch falſe teachers laboured to thruſt on the Coloſſians (namely) the religion or worſhip of Angels. Now the Apoſtles maner of dealing againſt this is as it was before ver. 16. (namely) by way of dehortation, that the Coloſſians ſhould not ſuffer any to corrupt them with the religion or worſhip of Angels, that is the generall matter of this verſe.

The generell matter of this verſe.

In the manner of deliuering of it more ſpecially, two things are offered to our conſideration.

The manner of deliuering of that matter.

First a diſſwaſion from ſuffering falſe teachers to drawe them away to the worſhip of Angels.

Secondly, a deſcription of ſuch falſe teachers.

And in both theſe are couched & contained arguments of refutation to repell that falſe doctrine of the worſhip of Angels.

The diſſwaſion is in theſe words (let no man at his pleaſure beare ouer you by humbleneſſe of mind and worſhipping of Angels) wherein is laid before vs.

1. Firſt, this generall, *Let no man beare rule ouer you*, or *let no man defraude you:* with the manner, how falſe teachers ſought to beare rule ouer the *Coloſſians* (namely) after their owne will and pleaſure.

2 Secondly, the particular thing whereby falſe teachers would beare rule ouer them, and defraude them, and that was the worſhip of Angels ; which is amplified by the meanes vſed to perſwade thereunto (namely) *humbleneſſe of minde* (by humbleneſſe of minde) for ſo (as I take it) thoſe two things are to be conceiued and diſtinguiſhed in the purpoſe of the Apoſtle.

That the one was the thing whereby falſe teachers laboured to beare rule ouer the *Coloſſians*.

And the other, the meanes vſed to perſwade them vnto it.

The deſcription of falſe teachers, what they were, is in the words following.

(*Aduancing himſelfe in thoſe things which hee neuer ſaw.*)

1 Firſt, they are deſcribed by their boldneſſe, that they durſt boldly take on them the knowledge and determination of things they had neuer ſeene. (*Aduancing himſelfe in thoſe things which he neuer ſaw.*

2 Secondly, by the roote and efficient cauſe of that (namely) the vaine pride of their carnall minds in the laſt words, *raſhly puffed vp with fleſhly minde.*

Now the arguments included in this diſſwaſion and deſcription to refell the falſe doctrine of the worſhippe of Angels, are eſpecially theſe two.

Firſt, that ſuch worſhip is moſt dangerous, if they ſhould embrace it, it would bee a meanes to drawe them from Chriſt, to defraude them of their price, and to bring them into thrall and bondage to the corrupt wils of men.

Secondly, that ſuch worſhip is not built on any good ground, but thruſt out from the vaine ſpeculation of men taking on them the knowledge of things they neuer ſaw, and that through the vaine pride of their owne fleſhly mindes.

Interpretation.

Come we to the words of this verſe, and firſt, of the diſſwaſion (*Let no man at his pleaſure beare rule ouer you, by humbleneſſe of minde, and worſhipping of Angels*) Wee finde but one word in the originall, heere tranſlated (beare rule ouer you) and for the vnderſtanding of it, we muſt know that the heathens in their games and publike exerciſes of wreſtling, and the like; had ſome that vſed to ſit as vmpires to giue to them that did beſt the rewarde of a garland, a crowne, or ſome ſuch thing. Now the word heere vſed is *Metaphoricall*, and it is taken from the corrupt and vniuſt dealing of ſuch vmpires, who no doubt ſometimes defrauded them of the priſe, that deſerued it. From ſuch vniuſt dealing of ſuch vmpires is the word heere borrowed, and it ſignifieth after the manner of vniuſt vmpires to defraude men of the priſe that is due to them: the meaning is to draw them from Chriſt, and ſo to defraude them of eternall life and ſaluation, due vnto them, in, and thorow him (at his pleaſure) that is, according to his owne luſt, without any reaſon at all (by humbleneſſe of minde) the meaning of it is not, by true humbleneſſe of minde, for that is an exellent grace and vertue: but by a counterfet ſhew of it, vnder a colour of humbleneſſe of minde (and worſhipping of Angels) the words are (religion of angels) and the meaning is, by religious adoration, or inuocation of Angels, thus then wee are to conceiue the meaning of this diſwaſion.

> Let no man according to the luſt of his owne heart without any ground at all by his falſe opinions draw you from Chriſt, and defraude you of the priſe of eternall life due to you in him: and that by perſwading you vnder a colour of humbleneſſe of minde to the inuocation

tion and worſhip of Angels.

Now firſt, obſerue we heere that the Apoſtle was not content with his former diſſwaſion, Verſe 16. Let no man therefore condemne you in meat and drinke, or in reſpect of an holy day, or of the new moone, or of the Sabbath daies. But he ſubioines this to it as needfull alſo, Let no man at his pleaſure beare rule ouer you by humbleneſſe of minde, and worſhipping of Angels. Thereby giuing vs to vnderſtand, that falſe teachers vſed not one kinde of impoſture to draw the *Coloſſians* from the truth, but on while they vrged circumſion, and the obſeruation of the legall Ceremonies to be needfull to ſaluation : an other while they magnified angels, and vnder a colour of humbleneſſe of minde, ſought to bring in the worſhip of Angels. Hence we may eaſily take vp this concluſion.

Doctr. 1. Satan hath many faire coloured meanes to corrupt religion.

That Satan hath many faire coloured meanes to corrupt religion, if he cannot by one ſubtilty preuaile to ouerthrow or corrupt the true faith of Chriſtians, he can and will vſe another; and if that ſucceede not a third; yea an infinite number of ſleights to that purpoſe : he is the Dragon with ſeuen heades, *Reuel.* 12,3. (that is) hauing the fulneſſe of all ſubtilty and craft.

Vſe. We muſt arme our ſelues againſt many ſubtilties vſed by Satan to draw vs from the truth of religion.

And this I note, to teach vs to arme our ſelues not onely againſt one or two, but againſt many ſubtilties of Satan vſed to draw vs away from the truth : wee muſt not onely be armed againſt the coloured craft and ſubtiltilty of the Papiſts, labouring to corrupt vs with a ſhew of Scripture, by addition, detraction, or ſome abſurde gloſſe, miſinterpreted by glorious titles of vnity and vniuerſality by lying ſignes and wonders, and ſuch like, but we muſt be prouided to withſtand the ſleight of ſuch as ſeeme to haue the truth, and yet vnder the colour of a conſtitution of a Church, goe about to vndermine the whole building of ſound faith and religion : yea let vs be circumſpect and arme our ſelues againſt the ſubtilty of Satan, vnder the ſhew of great knowledge, and profound learning, tendring to vs ſtrong points of doctrine, and dangerous errors, ſome there be that in this reſpect are deluded and much deceiued, let them remember what they read, *Reuel.* 2.24. profounditie and depth of learning abuſed to broach error, is the very deepenes of ſatan. Let vs therfore arme our ſelues againſt it, and againſt all his ſubtilties, and that we doe this let vs receiue the truth in loue of the truth, and teſtifie our loue by bringing foorth the fruits of it, and then no doubt we ſhall haue the ſecret of the Lord reuealed vnto vs, as it is ſaid, *Pſal.* 25.14. We ſhall be able to diſcerne betweene truth and errour, and ſpy out the ſubtiltie of Satan going about to deceiue vs.

The next thing we are to obſerue in this diſwaſion is, that the Apoſtle ſaith not, Let no man ſeduce you by bearing rule ouer you by humbleneſſe of minde, and worſhipping of Angels, but he ſets out ſuch ſeducement with the danger of it, that it is like to proue a defrauding of them of the priſe of eternall life, let no man defraude you of the priſe of eternall life aud ſaluation due vnto him, in, and through Chriſt.

Doctrin. 2. It is a very dangerous thing to bee drawne away to any fundamentall error. The doctrine explaned.

Hence are we taught how dangerous a thing it is to bee ſeduced and drawne away to any fundamentall error, ſuch as is the inuocation and worſhip of Angels: men that are ſo ſeduſed are in danger thereby to loſe eternall life; and that this doctrine be not miſtaken, I muſt of neceſſitie a little futther explane it.

Firſt therefore, I ſay it is dangerous to be drawne away to ſuch an errour as is againſt the foundation, and doth ouerturne any truth neceſſary to be beleeued to ſaluation, as the vnity of the Godhead, the trinity of perſons, that Ieſus Chriſt is the onely Sauiour of all Gods choſen, that we are redeemed by him, that we are iuſtified in the ſight of God by faith, without workes, and ſuch like.

Secondly, I ſay not, that ſuch an one as is ſeduced and drawne away, ſhall neuer come to life and ſaluation, but that he is in danger to loſe eternall life, for happily he may be drawne and fall into that errour of weakeneſſe and ignorance, it was the caſe of the *Galatians*, *Gal.* 1. 6. I maruell that ye are ſo ſoone remoued away vnto an other Goſpell, from him that had called you in the grace of Chriſt, and he may continue in it ignorantly for a time, and afterward repent and be ſaued. Thus then conceiue we the doctrine, that he that is drawne away to any errour, ouerturning the truth neceſſary to be knowne and beleeued to ſaluation, is in great danger to loſe eternall life, and to be damned foreuer, for he may come to hold that errour obſtinately to the end, and then hee ſhuts himſelfe out from all poſſibilitie of ſaluation. The Apoſtle ſaith, *Gal.* 5. 4. Yee are aboliſhed from Chriſt, whoſoeuer are iuſtified by the Law, yee are fallen from grace. The meaning is, you that are of that erronious opinion, and hold it ſtifly, that you are iuſtified by the Law, you are aboliſhed from Chriſt, Chriſt is to you an empty and vnprofitable Chriſt, and then as Saint *Iohn* ſaith, 1. *Ioh.* 5. 12. He that hath the Sonne, hath life; and he that hath not the ſonne of God, hath not life, he cannot come to be ſaued.

Vſe. 1. Information of iudgement touching erronious opinions held by ſome.

And this may ſerue to informe our vnderſtandings in this point, that all erronious opinions are not damnable, the Apoſtles themſelues for ſome time, euen till Chriſt was aſcended into heauen, held an errour touching the eſtabliſhment of the Kingdome of *Iſrael* by their Lord and maſter, *Act.* 1. 5. yet were they, euen then, in the ſtate of grace, and ſaluation, becauſe they reſted on Chriſt, as the onely Sauiour of the world, who ſhould take away their ſinnes, and bring them to euerlaſting life; as appeareth, *Ioh.* 5. 68. 69. And therefore it is not every erronious opinion that is damnable, but onely ſuch as doth ouerturne ſome fundamentall truth neceſſarie to bee held to ſaluation, and that held with obſtinacy to the ende, that ſhuts a man out from all hope of ſaluation.

Againe, is it ſo that ſeducement and drawing away into to ſome fundamentall errour is ſo dangerous, is it the hazard of our owne ſaluation, then let vs take heede, how we giue place to them that are tempering with vs to yeeld, though neuer ſo little, to ſome fundamentall errour, as to hold iuſtification in the ſight of God, partly by faith, and partly by workes. Let vs doe in this caſe, as the Apoſtle ſaith, he did in the like. *Gal.* 2. 5. Giue no place to them by ſubiection not for an houre, no not for one minute, if we doe, we bring our ſelues in danger to loſe eternall life; it is thought by ſome, there may be a little yelding to the Papiſts in fundamental points of religion, and ſo an vnion and mixture may bee made of their Religion and ours, which is a meere dreame of carnal Goſpellers and worldly polititians: we muſt not yeeld from the leaſt part of truth reuealed neceſſary to ſaluation, our yeelding neuer ſo little from ſuch a truth is moſt dangerous: the Lord may giue vs vp to goe on, from one degree of error to an other, till we come to hold a lye in the right hand, (that is) with obſtinacy continue in it, and ſo be damned. Let vs therefore take heede of yeelding any iot from a fundamental truth, let vs hold that more precious then the whole world.

*Vſe.*2. Wee are to beware of ſuch as would haue vs yeelde though but a little, to ſome fundamentall error.

Marke we further, the Apoſtle ſaith, Let no man beare rule ouer you at his pleaſure, according to his owne corrupt luſt, without any reaſon at all. See then the fearefull thraldome of ſuch as are ſeduced by falſe teachers, they beare rule ouer them at their pleaſure, they leade them whither they liſt. I ſhewed when I ſtood on the 8. verſ. that falſe teachers carry away the ſimple as a prey, and vſe them at their pleaſure, the Apoſtle hath made it manifeſt, 2. *Cor.* 11. 20. where he ſaith, The Corinthians ſuffered falſe teachers to vſe them at their pleaſure. Hauing handled that point, I will not now ſtand vpon it, nor now remember the vſe was made of it: but conſider wee the truth of this in an other kinde: as falſe teachers leade the ſimple into error, and hold them in it at their pleaſure; euen thus doe many wicked inſtruments of ſinne, ſuch as are meanes to

Doct.3. Such as are miſled by others, either into errors or ſinne, are held by them in a miſerable thraldome. Proofe of the firſt.

draw others to ſinne, and to leade them to luſt and lewdneſſe, to riot and vnthrifty meanes, doe not they leade them at their pleaſure and hold them in ſinne, as they liſt. Looke one the example of *Ahab*, 1 *King*. 21.25. It is there ſaid, he ſould himſelfe to worke wickedneſſe in the ſight of the Lord, and that *Iezabel* his wife prouoked him, hee was a ſlaue to ſinne at the prouocation of *Iezabell* his wife.

Proofe of the ſecond.

Looke againe, Prou. 7.22. the whoriſh woman hauing entiſed the wanton younge man deſtitute of vnderſtanding, it is ſaid, hee followed her ſtraight waies as an oxe that goeth to the ſlaughter, and as a foole to the ſtockes for correction. And not to ſeeke farre for examples, are there not many in the world that are ſlaues to wicked inſtruments of ſin, euen to ſuch as leade them to drunkenneſſe, filthyneſſe and many lewde courſes, are they not ready to attend them at their becke, and at their call to go whither they liſt to leade them? yea, are they not ready to goe with them when they will haue them, ſometimes (which is able make any honeſt hart to bleed) from the Church to the Tauerne, are there not ſuch in the world? it is too euident, there bee too many. Well, my ſpeech tends to this purpoſe, to let ſuch as are thus led by others to know, and ſee, in what a miſerable thraldome they are, they will ſay ſometimes when they are dealt withall to put vp any iniurie or wrong, they will not be made fooles for any mans pleaſure, ſuch an one ſhall not vſe them at his pleaſure, and they put it vp and ſay nothing, and yet they can be content that the Deuill and his inſtruments ſhould leade them to lewdneſſe and ſinne at their pleaſure; yea to be helde in the ſnare of the Deuill at his will and pleaſure. 2. *Tim*. 2.26.

Vſe.
They that are led by others to ſinne muſt take notice of their bondage and haſten out of it.

Learne whoſoeuer thou art, that art thus led by wicked inſtruments of Satan to ſee and conſider thy bondage, that thou art in a miſerable thraldome, and ſeeing it, to vſe all good meanes to haſten out of it; and for ſuch as are meanes to draw others to ſinne: I ſay no more but this; That as they are the Deuils factors: ſo without great repentance they ſhall one day be his partners, and their portion ſhal be with him that was the firſt entier to ſin, (that is) the Deuill and his Angels in the bottomleſſe pitte of Hell.

One thing more is offered to our conſideration from the forme of ſpeach heere vſed (*Let no man defraud you of your priſe*) It ſhould haue beene ſpoken of before, but it will not bee amiſſe now to remember it; It is this, in that the Apoſtle ſaith, Let no man defraude you of your priſe, meaning by the word (priſe) eternall life and ſaluation in, and through Chriſt.

Doct. 4. Eternall life is ſet before vs in the Scripture as a priſe.

Hence it is euident and plaine that eternall life is propoſed and ſet before vs as a priſe, it is made knowne to vs in the Scripture, to bee as a garland, or a crowne that is wont to be giuen to ſuch as runne well in a race, or ſuch as wraſtle well, or the like, 1. Cor. 9. 24. They which runne in a race, runne all, yet one receiues the priſe: ſo runne that yee may obtaine, meaning the priſe of eternall life, and verſe 25. he ſaith, but we for an incorruptible crowne, (that is) for an incorruptible crowne of life and ſaluation, *Phil.* 3. 14. ſaith the Apoſtle, I follow hard toward the marke, for the priſe of the high calling of God in Ieſus Chriſt (that is) to that heauenly glory, to which God cals all his elect in Chriſt. Now the reaſon, why eternall life is thus reſembled to a priſe, or a Crowne, is not as the Papiſts teach, becauſe it is deſerued, but becauſe it is giuen as a reward after we are come to the ende of our race after wee haue runne the race that is ſet before vs in this life, keeping faith and a good conſcience, and haue finiſhed our courſe in holineſſe and the feare of God, then is the crowne of life & glory giuen, and in that reſpect it is ſaid, to be a priſe, or a crowne, as the Apoſtle ſhewes plainely, 2. Tim. 4. 7. 8. I haue fought a good fight, and haue finiſhed my courſe, I haue kept the faith: and then in the

Reaſon.

eighth verſe he ſubioyns, henceforth is layd vp for me the crowne of righteouſneſſe, which the Lord the righteous iudge ſhall giue me at that day: and not to me onely, but vnto all them alſo that loue his appearing, he ſaith not, therfore I haue deſerued the crowne of righteouſneſſe, but that the Lord the righteous iudge ſhould giue it to him at that day.

Obiection. Oh, but ſayth the Papiſt, it is called a crowne of righteouſneſſe, it is giuen by a righteous iudge, for theſe two words they ſtand on in that verſe. Therefore it is iuſtly deſerued.

Anſ. I anſwere them, it is called a crowne of righteouſneſſe becauſe it is indeede the reward of true beleeuers, euen of ſuch as are iuſt and righteous in Chriſt, bringing forth the fruites of righteouſneſſe, and it is ſayd to bee giuen by a righteous iudge. becauſe it is giuen by God who is iuſt in performing his promiſe, for hee hath freely promiſed to all ſuch as are in Chriſt, and bring foorth good fruites of holineſſe and righteouſneſſe, the reward of eternall life, and in performing this promiſe of his, he is heere ſayd to bee iuſt, and ſo the meaning of the Apoſtle in the generall ſentence comprehended in the words of that verſe is this.

That the Lord doth crowne true beleeuers, bringing foorth the fruites of holineſſe and righteouſneſſe with the rewarde of eternall life, and that iuſtly, or as a iuſt iudge, not in regard of the merite of thoſe workes, but in reſpect of his owne free promiſe in Chriſt, hauing bound himſelfe by his his promiſe to giue them the rewarde of eternall life, hee is iuſt in performance of the ſame.

Vſe. 1. In doing good duties we may lawfully reſpect the promiſed reward.

We ſee it then made cleere, that eternall life is propoſed and ſet befor vs as a prize.

And this being ſo, hence it followeth that wee may lawfully haue reſpect vnto it in dooing good, it is warrantable by the worde of God to haue an eye vpon the promiſed reward in performance of good duties, for if it bee lawfull to abſtaine from ſinne for feare of eternall puniſhment in hell, (as it is) we are ſo taught, Matth. 10.28. then it is alſo lawfull to doe good, with reſpect of eternall reward, the Papiſts they charge vs to teach that men may not doe good with reſpect to any reward; but they ſlander vs it is our conſtant doctrine that wee may yet, vnderſtand wee this doctrine aright, wee may in doing good haue reſpect vnto the recompence of reward, ſo as wee doe it not onely or principally in that reſpect, in doing good wee are chiefely to minde and reſpect Gods glory, and the diſcharge of our duty, and in the ſecond place we may looke for the promiſed reward.

A Popiſh ſlaunder.

To minde the recompence of reward only or principally is the property of a mercenary hireling, and proceedes from ſelfe loue, in the duties of religion or loue to all men.

How in doing good wee may haue reſpect to the recompenc of reward.

> We are to looke firſt and principally after Gods glory, and the diſcharge of a good conſcience in doing our duty, and then we may lawfully haue an inferiour and ſecondary reſpect to the recompence of reward.

Vſe. 2.

We are euer to haue our eyes fixed vpon the crown of glory in doing good duties.

Againe, is eternall life proproſed and ſet before vs as a prize or as a crowne to bee giuen, after wee are come to the end of our race, then our duty is euer to haue our eye vppon it, wee are euer to fixe our eyes, I meane, the eyes of our mindes vpon that crowne of glory and bliſſe that is prepared for all them that loue the appearance of Chriſt: & this is a duty of excellent vſe, it wil make vs run with patience and comfort the race, that is ſet before vs and make vs hold out and perſeuere in the feare of God amidſt the trobles & miſeries of this life: yea, in the midſt of many violent aſſaults & temptations of Satan. It is ſayd, Heb. 11.26. That *Moſes* eſteemed the rebuke of Chriſt greater riches then the treaſures of *Ægypt*: & what was the *reaſon*?

becauſe (ſayth the text) he had reſpect to the recompence of reward, and Heb. 12. 2. it is ſayd, that Chriſt himſelfe endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God, and why? for the ioy that was ſet before him, ſo certainely, ſuch as are the members of Chriſt, looking vp to the ioy & glory that after a while they ſhall enioy, it will make them endure with patience any croſſe, and deſpiſe and ſet light by any ſhame that the world can throw vpon them, though the mouths of wicked men bee opened wide againſt them, and loade them with many opprobrious ſpeeches, yet will not they be mooued, but eſteeme them as the ſpeeches of idle lookers on, and giue them leaue to ſpeake and ſtill hold on their holy courſe with a right foot in the race towards heauen, let vs therefore euer remember to lift vp the eyes of our mindes, and faſten them on that glory that heereafter ſhall bee reuealed, this duty was neuer more needefull to bee often vrged, then now in theſe daies wherein the greateſt part haue their minds groueling and poring on the things of this world, & haue no view, no not ſo much as a glimps of that eternall waight of glory that ſhall be reuealed, yea, euen ſuch as profeſſe religion and the feare of God, begin to caſt their eyes aſide, and to look with too much delight on the things of this world; and to minde earthly things too much; well, let ſuch as with *Demas* embrace this preſent world, and are euer poring on the things of it, know, that it is a thouſand to one, that the ſight of eternall glory ſhall then faile them, when they haue moſt neede of comfort by it, euen in the day of death, and in the houre of temptation, they may then happily ſeeke for the ſight of it, and not finde it, but inſteede of it, haue the ſight of the torments of hell to bee readie for to ceaſe vppon them.

Let ſuch alſo that feare God and beginne to looke aſide on the things of this worlde, know it will bee harde euen for them to holde out in faith, and in the feare of God in time of triall, remember the example of *Dauid*, hee was a man that had ſpent much time in trauelling towards Heauen, yet looking but a little aſide vppon the glittering ſhew of this world, had very neere loſt his way, his feete were almoſt gone; his ſteppes had well neere ſlipt, Pſal. 37.2.

Let vs therefore be ſtirred vp euer to keepe our eies fixed on the marke, and to looke to the priſe of eternall life that we may be able to runne the race that is ſet before vs with patience and comfort, and hold out in faith, & in the feare of God in the greateſt triall and temptation; yea, in the very point of death, we know not how ſoon the Lord may bring vs into the triall.

The next thing wee are led to conſider by the order of this diſſwaſion, is the meanes that falſe teachers vſed to perſwade to the worſhip of Angels, which was the counterfet ſhew and colour of humility for ſo wee expounded thoſe words (by humbleneſſe of minde) which may be further explained thus.

That falſe teachers vſed both an hypocriticall ſhew of humility in themſelues, in their ſpeeches and behauiour, and vſed alſo a coloured argument taken from humility to perſwade to the worſhip of Angels.

I will onely note one thing, from hence wee ſhall haue more fit occaſion to ſpeak of counterfet humility verſe 23.

Doct. 5. It is an old practiſe of Satan vnder colour of vertue to draw men to ſinne.

Hence then obſerue we, that it is an ancient practiſe of Satan, vnder the colour of vertue to draw men to ſinne; he laboured to draw the Coloſſians to the worſhip of Angels vnder a ſhew of humility, by arguing and reaſoning from humility, ; no doubt after this or the like manner; the Maieſty of God is moſt holy and moſt glorious, and therfore we being duſt and aſhes, ſinnefull creatures, ought not to approach vnto him, or craue any thing at his hands immediately without the interceſſion of ſome that are more pure and neerer to God, and may preuaile more with him then we our ſelues, and ſuch be the Angels, therefore make them your ſpokeſmen, and interceſſours to God for you, thus in all liky-hood they laboured to perſwade the Coloſſians to the worſhip of Angels. Thus doe the Papiſts at this day, oh ſay they, it is boldneſſe and preſumption in you to goe to God in prayer, bee humble, goe to God by meanes of Saints and Angels, I note this in a word to this purpoſe.

Vſe.
It is not alwayes lawfull that is tendered vnto vs vnder the colour of good.

To let vs ſee that it is not alwaies lawfull that comes to vs vnder the colour of good, but ſometimes it is wicked & ſinnefull, for example, to conſult with a witch, a ſorcerer or charmer, is a thing tendered by the Diuell vnder the colour of much good and no harme at all in it; as forſooth, it is good to haue things that are loſt againe, and to bee cured of a diſeaſe, and it is done by good words and good praiers and the like.

Thus doth the Diuell delude many in the world and thruſt on them, that which is wicked and ſinfull, vnder a ſemblance and ſhew of great good.

Ob.

But are not the wordes of Scripture good will ſome ſay?

Anſw.

Yes they are, but being peruerted and vſed to that end, the Lord neuer appointed, they become euill, yea, the Diuels words to them that ſo vſe them.

What better wordes can there bee, then ſuch as expreſſe the praiſe of God, yet ſuch words may be wicked, beeing abuſed, 1. Sam. 23. 21. it was *Sauls* ſin, when the Ziphims to curry fauour with him, came to betray *Dauid* to him, and to diſcouer where hee was that *Saul* might take him; he breakes out into praiſe and thankeſgiuiuing to God, for that their wickedneſſe, and ſayth, be ye bleſſed, or bleſſed be God for you, a moſt wicked thing was it in *Saul* thus to praiſe God, yet were his words good.

Let not then the Diuell delude vs, and vnder the colour of good draw vs to euill, though the words be good, yea, the words of the Scripture, and though the prayer bee the Lords prayer, yet being vſed to effect that for which there is no reaſon, either in nature or in the word of God, they become euill, and though the Lord doe ſuffer things to be done by ſuch meanes, yet let vs know it is in iudgement o a greater plague, men thereby come to proſper in ſinne, and their hearts are made more hard and incureable.

Come we to the thing that falſe teachers laboured to thruſt on the Coloſſians, which was the worſhip of Angels.

Doct. 6. The worſhip of Angels is vtterly vnlawfull. The doctrine explained.

Hence we are taught, that the worſhip of Angels is vtterly vnlawfull; and that wee miſtake not the poynt, wee muſt know that there is a reuerence due to the good Angels (namely) a reuerence of loue, not of ſeruice, religious worſhip and ſeruice is onely due to God, not to any creature, Saint or Angell, therefore the Angell forbids *Iohn* to worſhip him, and bids him worſhip God, Reuel. 19. 10. the Papiſts they giue diuine honour and adoration to the Angels, yea, they hold it lawfull to direct their praiers vnto them, & to make them interceſſors between God & them which is a wicked ſuperſtition heer condemned by the Apoſtle, we are to renounce it, and to hold vs onely to the mediation & interceſſiō of Ieſus Chriſt, & in him alone offer vp our praiers to God, & not in the name of any other.

Vſe. It is a wicked ſuperſtition to make Angels interceſſors betweene God and vs as the Papiſts doe.

And to ſtrengthen vs in this truth, that in the mediation of Chriſt alone, we are to offer vp our prayers to God, conſider briefly theſe reaſons.

Reaſons prouing the mediation of Chriſt alone.

Firſt, we read 1. Tim. 2. 5. that Chriſt is the onely Mediatour betweene God and man, and therefore in his name onely are we to pray vnto God.

The Papiſts ſay, Chriſt indeede is the onely Mediatour of redemption, but Angels an Saints are Mediators of interceſſion, which diſtinction is flat againſt the plaine euidence of the Scriptures.

We are taught, Heb. 7. 24. that Chriſt his Prieſthood is euerlaſting, and one part of honor belonging to his Prieſthood is to make interceſſion as followeth, ver. 25. & Ro. 8. the Apoſtle ſayth in plaine wordes, that Chriſt ſitteth at the right hand of God, to make requeſt for vs, therefore this diſtinction cannot ſtand with the truth of Gods word.

2 Secondly he onely muſt bee our mediator betweene God and vs, who is able not onely to remoue ſinne, death, and damnation, but to procure righteouſneſſe, life, and the fauour of God, for we are taught to come to God, not as to a Iudge, but as to a Father, and to ſay our Father, &c. But Chriſt onely doth this, he onlie doth reconcile vs to God, and procure vnto vs righteouſneſſe, life, and the fauour of God, in him onely wee come to bee the adopted ſonnes and daughters of God, all the Angels in heauen are not able to procure that God ſhould bee a father vnto vs. Therefore in Chriſt his name onlie are wee to pray vnto God.

3 Laſtly, wee are commanded to pray vnto God in the name of Chriſt, and we haue promiſe to be heard, praying onely in his name; therefore in his name alone are wee to pray vnto God.

Other reaſons might bee added, but theſe, I hope, may ſuffice to confirme vs in this truth. I will brieflie anſwere a doubt that happily may ariſe in the mindes of ſome.

Obiection. It may ſeeme, that not onely Chriſt but the holy Ghoſt alſo is an interceſſor betweene God and vs, *Rom.* 8. 26. 27 the Apoſtle ſaith, The Spirit it ſelfe maketh requeſt for the Saints, according to the will of God.

Anſw. To this I anſwer, that the meaning of the Apoſtle is, that the ſpirit of God doth breath into our hearts ſuch motions whereby we call on God earneſtly, euen with ſighes and grones which cannot be expreſſed, for wee muſt not think that the ſpirit doth ſigh but doth inſpire into vs ſuch motions whereby wee call on GOD with ſighes and groanes.

Againe, we are to marke, verſe the 27. it is ſaid that the ſpirit makes requeſt for the Saints according to the will of

God, the meaning is, he teacheth men to pray, according to Gods will; hee teacheth both what, and how to pray, and ſo this doubt is cleared.

Come we to the deſcription of falſe teachers, what they were.

1 And firſt, they are deſcribed by their boldneſſe, that they durſt boldly take on them the knowledge of things which they had neuer ſeene expreſſed in theſe words, *Aduancing himſelfe in thoſe things which he neuer ſaw.*

2 Secondly, by the roote of that (namely) the vaine pride of their carnall mindes, in the laſt words (*raſhly puſt vp with his fleſhly minde.*)

Interpretation. For the firſt of theſe, I will firſt cleare the words; the word tranſlated (*aduancing*) doth properly ſignifie boldly, ſetting his foot vpon an other mans poſſeſſion, without al right and title, thruſting himſelfe into the poſſeſſion of that belongs not vnto him, the meaning is after the manner of an intruder thruſting himſelfe into the knowledge, or taking on him the knowledge and determination, (in thoſe things which hee neuer ſaw) (that is) thoſe things he neuer ſaw with the eie of his body, nor yet by the eie of faith, for faith is of things not ſeene by the eie of the body *Heb.* 11. 1. our Sauiour ſaith to *Thomas*, Ioh. 20. 29. Bleſſed are they that haue not ſeene, and haue beleeued, yet is faith of things reuealed and made knowne in the written word of God, and ſo the Apoſtles meaning, in ſaying (in thoſe things which hee neuer ſaw) is, in thoſe things hee neuer ſaw, either by the eie of his body, or by the eie of faith.

Thus then we are to conceiue theſe words, as if the Apoſtle had ſaid.

As an intruder boldly thruſting himſelſe into the knowledge, and taking on him the knowledge of things hee neuer ſaw, either by the eie of his bodie, or by the eie of faith, made known in the written word of God, euen of things whereof he hath no teſtimonie, either from experience, or from Scripture, but are ſuch as are either deuiſed by himſelfe, or had by ſome phantaſticall reuelation.

I might heere ſtand to ſhew, that the worſhip of Angels is a thing meerely deuiſed, and a thing inuented and thruſt out from the vaine wit of ſome men who tooke on them to know things concerning the Angels, for which they had no warrant, either from experience, or from the the word of God, but I hold it not needfull to ſtand on that point, I will rather ſpeake of the generall concluſion offered from this part of the deſcription of falſe teachers, that they were ſuch as did aduance themſelues in things they neuer ſaw.

Doctrin. 7. It it the property of a falſe teacher, or take vpon him the knowledge of things not reuealed vnto him.

Hence wee are giuen to vnderſtand thus much that it is the property of a falſe teacher to take on him the knowledge of things, not ſeene, nor reuealed vnto him, a falſe teacher, will not ſticke boldly and confidently to auerre things he neuer ſaw, nor learned out of the written word of God, he is ſuch an one as the Lord ſpeakes of, *Ezek.* 13.3. That followeth his owne ſpirit, and hath ſeene nothing (that is) hath had nothing reuealed to him from the Lord.

The boldnes of the papiſts.

It were eaſie to giue inſtance in many examples of old; but not to ſtand long on this, the teachers among the Papiſts at this day, doe ſufficientlie cleare this to be a trueth, they dare take on them the knowledge of many things not reuealed: as of the order of the heauenly Angels, they dare boldly tell you there is an hierarchy of the Angels in heauen, and there be ſuch and ſuch orders of them, they dare take on them to know and determine what ſeuerall roomes, what diſtinct places there be in Hell, as that there is beſides the place of the damned, *Limbus patrum*, and *Limbus infantum*, aud *Purgatory*, and I know not what. And theſe, and the like, they auouch with great boldneſſe, as if they had ſeene them with their eies; and yet are they neuer able to proue them by any eie witneſſe, or by any teſtimony of Scripture.

See then and conſider, how farre men goe, when it pleaſeth God to giue them vp to error, they runne to a fearefull height, euen to auouch with boldnes, that which they cannot warrant, either from their owne experience, or from the written word of God.

*Vſe.*1. Men goe farre in error when Gods giues them vp vnto it.

And by this alſo take knowledge of it, that not onely they are led with a ſpirit of error, who reſt on idle viſions and dreames, as doe the giddie headed Monkes among the Papiſts, and alſo, the ſwelling Enthuſiaſtes ſuch as pretend priuate illumination of the ſpirit, ſuch as take on them the knowledge of ſome things without the word, by priuate illumination, they alſo are carried with a ſpirit of error, and we are to auoid them as deceiuers. Iſay 8.20. to the law and to the teſtimony, ſaith the Lord, and if men ſpeake not according to this word, it is becauſe their is no light in them. Let men therefore pretend, what light, what knowledge, or illumination they will, yet if it bee not according to the written word of God, it is no true light and illumination, but a diueliſh Satanicall illuſion, and if any ſuch be tempering with vs, we are to auoide them as deceiuers.

*Vſe.*2 They are led with a ſpirit of error, who reſt in idle viſions and dreames or priuate illumination of the Spirit.

In the next place, in that the Apoſtle doth thus deſcribe a falſe teacher, and taxe him to be one that doth aduance himſelfe, and take on him the knowledge of things he neuer ſaw.

Doct. 4. It is a fault to thruſt our ſelues into the knowledge of things not reuealed.

Wee may eaſilie gather, that it is a fault to thruſt our ſelues into the knowledge of things not reuealed, and curioſity is to be auoided, which is a bolde ſeeking, and looking into things not reuealed, either in the word, or by any euent, that is, to preſume to vnderſtand aboue that which is meete, contrary to the rule of the Apoſtle, Rom. 12.3. Let no man preſume to vnderſtand aboue that which is meet to vnderſtand, but let him vnderſtand according to ſobriety. Yea, that is to take on vs to ruſh on into Gods cloſet, and to ſet foote as it were into his *Seuerall*, euen to thruſt our ſelues into the knowledge of his ſecret will, which he hath hedged in, and kept ſeuerall to himſelf and will not haue vs thruſt our ſelues into the ſearching of it, Deut.29.29. The ſecret things belong to the Lord our God, they are his peculiar; but the things reuealed belong to vs, and to our children for euer. It was the fault of the Apoſtles, *Act*.1.6. When they would needes know, whether hee would at that time reſtore the kingdome to *Iſrael*? They receiued anſwer with a checke, it is not for you to know the times or the ſeaſons, which the Father hath put in his owne power. When *Peter* asked, Lord what ſhall this man doe, *Ioh*.21.21. he was anſwered with a ſhort reproofe, verſe 22. If I will that he tarrie till I come, what is that to thee, meddle not thou with that.

Vſe
Reproofe of ſuch as curiouſly ſearch into things not reuealed &thruſt themſelues into things breeding queſtiõs rather then godly edifying.

Let vs then take knowledge of it, that it is a fault to bee curious in ſearching that which God hath neuer reuealed; as to queſtion what God did before hee made the world, where Hell is, and what parts are in hell, and the like: yea it is a fault to thruſt our ſelues into ſuch things as breede queſtions, rather then godly edifying, the Apoſtle condemnes it, 1.Tim. 14. Giue not heede to fables and genealogies which are endleſſe, and breed queſtions, rather then godly edifying which is by faith. We are to auoid curious medling, euen with ſuch things as may breed idle and vnprofitable queſtions: a thing too common in theſe daies, many men to make ſhew of their knowledge, take delight to ruſh into ſuch matters as may breed queſtions, and ſuch queſtions as tend not to build in loue out of a pure heart which is lawfull and commendable; but to vaine iangling, as the Apoſtle ſpeakes, euen to quarrel and contention about names and titles, and things of no moment, and ſo the Lord many times in his iuſt iudgement giues vp ſuch perſons to the vanitie of their mindes and ſuffers them to ioine hands with Browniſts, Familiſts, or ſome other ſchiſme, and in the ende, they come to this that it may be truely ſaid of them which the Apoſtle ſaid of ſome in his time, 1.Tim. 1,7. They would be Doctors of the Law, and yet vnderſtand not what they ſpeake, neither whereof they affirme they would make the world beleeue they know more then other men, and ſee further into matters then others, and yet vnderſtand not what they ſpeake, and whereof they affirme: well let vs labour by all good meanes to know matters of faith and good conſcience. (I ſpeake not againſt diligent ſearchers into the word of God,) but let vs auoide all matter of curious and needleſſe queſtions, and if we will needes bee quicke ſighted & ſearching: let vs be ſo in regard of our own ſins and corruptions to find them out, for who can vnderſtand his faults, Pſalm. 19.12. and let vs bee ſo in regard of the ſleights of our ſpirituall enemies, that we may find out the temptations of the world, the fleſh, and the Diuell: heere is indeed matter of ſearch and enquiry, and heerein we ſhall find matter enough to buſie our heads, to exerciſe our wits and ſo ſpend the beſt reach of our vnderſtandings vpon.

Wherein we are to bee quicke ſighted and ſearche

Before I leaue this point, I thinke it needefull to remooue an imputation that is throwne vpon vs by the Papiſts, they bend the force of this doctrine againſt vs on this manner, ſay they, you may be iuſtly charged to bee ſuch, as thruſt your ſelues into the knowledge of things not reuealed. Why ſo? becauſe, ſay they, you take on you infallibly to know that you are in the number of Gods choſen, and ſuch as ſhall be ſaued: this (ſay they) is preſumption this is to aduance your ſelues in things you neuer ſaw, yea this is to ſteppe vp into heauen, and to make your ſelues of Gods priuy Conncell, becauſe you haue no ſpeciall word nor reuelation for it, as *Paul* and ſome ſpeciall men had, and therefore *Paul* might ſay, *Rom.* 8.38. I am perſwaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come: verſ.39. nor height, nor depth, nor any other creature, ſhall bee able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.

An imputation throwne vpon vs by the Papiſts, remooued.

Obiect.

Anſw: Though the word doe not ſay to me, or thee, by

Anſw.

by name, beleeue thou *Iohn*, or thou *Peter*, and thou ſhalt be ſaued, yet it ſaith, whoſoeuer beleeueth in the Son of God ſhall not periſh, but haue euerlaſting life, Iohn 3.16. Now, who is ſo ſimple that knowes not the generall doth comprehend the ſpeciall, eſpecially where there is a word of command to apply, and the miniſter ſtanding in the roome of Chriſt as his ambaſſadour, 2.*Cor*.5.20. to aſſure as many as beleeue, that they ſhall be ſaued.

Obiect. Obiect: But the Miniſter may miſtake the matter.

Anſw. Anſw: True, if he ſpeake abſolutely, but if hee ſpeake vpon condition of faith and true repentance he may thervpon aſſure a man of ſaluation: he may ſay, beleeue thou and repent truely, and thou ſhalt be ſaued. If a King ſhould publiſh and make knowne, that whoſoeuer of ſuch a Citie ſhall come and doe ſuch a thing, ſhall bee thus or thus rewarded, and giue charge to ſome to make it knowne to that City, ſhall wee ſay that any hauing authority to publiſh the Kings pleaſure, doth miſtake the matter in ſo doing, or that any of that place, to whom it ſhould bee ſaid, goe thou and doe that which the King hath apointed, and he thereupon going, and doing the thing appointed, doth preſume to take on him to know more then he ought touching the Kings pleaſure? Surely no. Now ſo is it in the ſame caſe, & therfore it is but a cauelling ſlander of the Papiſts, to ſay, that we are too curious to go beyond things reuealed, in that we take on vs to come to infallible knowledge of our own ſaluation: and to come again home to our ſelues, let not any of vs take occaſion vpon the doctrine now deliuered, to ſay, it is curioſitie to ſearch, whether I am in the number of Gods choſen or no; and therefore, ſay I will referre all to God, and let him worke his will, as ſome ignorant, or carnall Goſpellers vſe to ſay; No, no, we may, and we ought to ſearch into it, whether we be in the ſtate of grace and ſaluation or no, it is no preſumption, we haue the Apoſtles warrant for it, 2.*Cor*.13.5. Prooue your ſelues whether you are in the faith, examine

We may, and ought, to ſearch, whewe be in the ſtate of grace, or no.

amine your ſelues, know ye not your owne ſelues that Ieſus Chriſt is in you except yee bee reprobates. Therefore wee may and we ought to ſearch whether wee bee in the number of Gods choſen or no, yet by direct meanes we are not to pry into Gods cloſet, or to ſtep vp into heauen and ſearch the roules of heauen, whether our names bee there written or no, but looke thou into the cloſet of thine own heart, and ſee if there thou finde aſſurance of faith in the teſtimony of Gods ſpirit, bearing witneſſe with thy ſpirit. that thou art the childe of God, and the fruits of his grace, and finding theſe things thou mayeſt, yea, thou oughteſt to bee fully perſwaded of it, that thou art in the number of Gods choſen, & let vs not be driuen from this duty, it is the duty of euery one thus to ſearch whether hee bee in the ſtate of grace and ſaluation or no, that finding himſelfe in that ſtate hee may reioyce with ioy vnſpeakeable and glorious, or finding himſelfe not in that ſtate hee may vſe all good meanes with ſpeede to come vnto it.

Come we to the words following, wherein is ſet foorth the roote of that boldnes that was in falſe teachers (namely) the vaine pride of their carnall mindes (*raſhly puft vp with his fleſhly minde*) where note wee one thing in generall.

Doct. 9. Boldneſſe and preſumption comes from the vain pride & windy conceit of a carnall minde.

Hence it is cleere, that the vaine pride and windy conceit of a carnall minde is the mother of boldneſſe and preſumption, it is that which makes men take on them the knowledg of things not reuealed, yea, it is that which doth thruſt men into many bold actions, what a bold part was it in *Pharaoh* and his hoaſt to follow after the Iſraelites into the ſea? whence came it? the text is plaine, it came from a proud conceit, that they could doe what they liſt themſelues Exod. 15. 9. ſayth *Moſes*, The enemy ſayd I will purſue, I will ouertake them, I will deuide the ſpoyle, my luſt ſhall bee ſatisfied vpon them, I will drawe my ſword, mine hand ſhall deſtroy them. Thus boaſted rayling

Rabſhaketh with many inſolent wordes, 2. King. 18. 27. and wee neede not ſeeke farre, for examples to this purpoſe wee may haue them amongeſt our ſelues, what is it (I beſeech you) that makes ſuch as liue ignorantly and wickedly, preſume they ſhall die bleſſedly, and obtaine life and ſaluation? is it any other thing then a ſelfe conceipt and vaine imagination of a ſtrong faith? and whatſoeuer Preachers ſay to the contrary, that they are in a damnable caſe, yet they through an empty conceipt of their owne, truſt that God will bee more mercifull then ſo, hope to bee ſaued as well as the beſt, for ſo commonly they ſpeake, they dare bee bold to equall themſelues to the beſt; what is it that makes men many times thruſt themſelues into reaſoning of other mens liues and actions vnknowen? is it not a proud conceit of themſelues, that they are not as other men? yea, wee ſhall finde if wee doe obſerue it, that in relating other mens knowen ſinnes, and vppon iuſt occaſion there will be ſometimes a ſecret lifting vppe of our ſelues aboue them that are ſo faulty, wee are to take heede of it, and for vſe of the poynt.

Note.

Vſe.

The way to free our ſelues of preſumption is to caſt out pride and ſelfe-conceit.

Let vs know that if we would be free from preſumption in any kinde it muſt bee by caſting out pride and all ſelfe conceipt ſo long as wee keepe that within vs it will make vs preſume euen vpon that for which wee haue no warrant in the worde of God, as that a bleſſed death ſhall cloſe vp a curſed life, let vs therefore empty our ſelues of all pride and high conceipt of our ſelues, and to this end labour to ſee thine owne corruption and miſery, the more thou ſeeſt that, the more thou ſhalt be humbled, thus it was with *Paul* Rom. 7. none are more proud & preſumptuous then ſuch as ſee not their owne wretchedneſſe, labour thou to ſee the curſed corruption of thine owne heart, and thy ſtate by nature, that thou art a child of wrath & perdition, yea, if thou beeſt in the ſtate of grace, yet conſider thou ſtandeſt by grace, and haſt many infirmities, and thou ſhalt

Note.

finde it will be a notable meanes to cure pride, and to caſt out all high conceit of thy ſelfe and ſo keep thee from boldneſſe and preſumption.

Interpretation.

Now let vs proceede to a more ſpeciall conſideration of this part of the deſcription of falſe teachers, that they were ſuch as were (raſhly puft vp with their fleſhly minde) the word heere rendered (*raſhly*) may be tranſlated vainely, for ſo it doth properly ſignifie now that may bee vnderſtood two wayes either vainely without cauſe or matter at all, or vainely without fruite or profite, ſo the word is vſed; Galat. 3. 4. haue yee ſuffered ſo many things in vaine. (that is) without fruite or profite, but heere wee are to vnderſtand the word in the firſt ſence, vainely (that is) without any cauſe, or matter at all, for which they ſhould be proud. (*puft vp*) this is a metaphoricall and borrowed ſpeech, taken from a bagge or bladder blowen vppe with winde, to ſet out the nature of pride, which is to lift uppe the heart, and to make it ſwell like a bladder full of wind, and ſo the meaning is vainely proud (*with his fleſhly mind*) the wordes are with the minde of his fleſh, the meaning is with his carnall, corrupt and vnregenerate minde, thus then conceiue wee theſe wordes as if the Apoſtle had ſayd.

Vainely, without cauſe or matter for which hee ſhould bee ſo ſwelling and proud through the corruption of his carnall minde.

Now firſt in that the Apoſtle ſaith, raſhly or vainly without cauſe or matter proud we are plainely taught.

Doct. 10. Men are ſomtimes proud of nothing, & their ſwelling imaginations goe hand in hand with emptineſſe.

That there is ſometimes a pride without any matter or cauſe to be proud of ; there is ſometimes a pride vppon a meere imagination and conceipt of ſomething, when there is nothing ; a poore pride as I may call it) a proud heart in a poore breaſt, when vppon a vaine conceipt men are proud of that they haue not ; thus it was with the Church of Laodicea, Reuel. 3. 17, Thou ſayſt I am rich and encreaſed with goods, and haue need of nothing, and knoweſt not that thou art wretched, & miſerable, and poore, and blinde, and naked.

Reaſons. Yea, pride and ſwelling imaginations commonly goe hand in hand with emptines, & the reaſons of it are theſe.

1 Firſt, becauſe they in whom are ſwelling imaginations feele no want, and therefore cannot pray for a ſupply of their wants.

2 Secondly, becauſe ſuch are not capable of grace, for God giues grace to the humble but the proud and rich, ſuch as in their owne conceit are full, hee ſends away emptie.

Vſe. Reproofe of ſuch as are proud of grace and ſpirituall things which are not in them.

Not to enlarge the poynt, but to make vſe of it, is not this kinde of pride found amongſt our ſelues are there not ſome who are proud of that they haue not in reſpect of grace, and of ſpirituall things; for example many there bee who are lift vp with a conceit of faith they haue this opinion of themſelues, that they beleeue in Chriſt, and take themſelues to be in very good caſe, and yet indeede come to the triall, and we ſhall finde they haue not in them any dram of true faith; haue they hearts enflamed with a loue to Gods glory? haue they a feruent deſire, that the name & glorious Goſpel of Chriſt, may be magnified? haue they an earneſt care of the good of their brethren? doth that care breake out and ſhew it ſelfe in actions tending to that purpoſe? for theſe be infallible marks of true & liuely faith; no, no, theſe things are wanting & yet they ſwell with a conceit of true faith: yea, ſome there be who hauing ſome meaſure of knowledge and grace and looking on that through a falſe ſpectacle of ſelfe loue do ouerween it, and are conceited & proud of that meaſure that is not in them, & ſo are vainely puft vp, and euen they alſo are proud without any matter of pride at all.

Queſt. Why then will ſome ſay, is it lawfull to be proud of ſomthing when we haue ſome matter to be proud of, as whē we haue a meaſure of knowledg & grace?

Anſ. I anſwer no, thogh doubtles th'other kind of pride be more hatefull, a poor man proud is moſt odious, yet is pride for ſomthing, hateful & abominable, for what haſt thou ſayth

Apoſtle that thou haſt not receiued? 1. Cor. 4. 7. and that we may yet further ſee the vglineſſe of this ſinne, and ſo be brought to an vtter diſlike and deteſtation of it, conſider we both the cauſes of it and the fruits of it, without queſtion, the father of it is the Diuell, and the mother of it is ignorance, therefore the Apoſtle ſayth, Rom. 11. 25. I would not bretheren, that ye ſhould be ignorant of this ſecret; yea the mother of it is not ignorance natural or a meer abſence of knowledge, but affected and wilfull ignorance, for if we did not wilfully ſhut our eyes hauing any grace giuen vs, we could not chuſe but ſee that grace to be a free gift, and that we of our ſelues are to euery good thing not onely inſufficient, but euen reprobate and repugnant, and that the gift we haue is imperfect, that we know but in part, & are ſanctified but in part; and touching the fruites of pride, they are moſt bitter & vnſauory, it makes men abuſe their good gifts giuen to profite others, euen to the ſcorne and contempt of others, it is as a dead flie in the boxe of the ſweet oyntment of grace, Ecclef. 10. 1. a proud perſon will neuer bend downe to be ſeruiceable to any, hee admits no familiarity with any, pride ſeparates men from their brethren, 1. Cor. 4. 7. & that which is worſt of all, proud ſwelling for any gift makes odious in the ſight of God, not only as other ſinnes doe, but after a ſpeciall manner, becauſe it returns not that glory to God that is due to him, the proud perſon takes the glory due to God to himſelfe, and ſo ſtirs vp the Lord who is iealous of his glory to wrath againſt him, and therefore was it truly ſaid, Pro. 16. 18. pride goes before deſtruction, and an high minde before the fall, it is an immediate fore-runner of deſtruction.

The vglineſſe of pride diſcouered.

Seeing then the father of pride is the Diuell, the mother of it wilfull and affected ignorance, the fruits of it is abuſe of good gifts, and a prouoking of the Lord to wrath, and that after a ſpeciall manner to our downefall and deſtruction. Let vs take heede wee bee not put off, either with a conceit of that is not in vs, that wee haue faith when wee haue none, or for any gift of grace beſtowed vpon vs, euer remembring the words of the Apoſtle, what haſt thou that thou haſt not receiued.

Marke we furher, that the Apoſtle is not content to ſay that the falſe teachers hee ſpeakes of were raſhly puft vp, but hee addes that their pride and ſwelling was through the corruptien of their carnall mindes (raſhly puft vp with his fleſhly minde.)

Doct. 11. Pride comes from the corruption of the heart & mind.

Hence we may take vp this concluſion, that it is the corruption of minde that makes proud, pride comes from within, euen from the corruption of the heart and minde, Habak. 2. 4. the Lord ſayth in plaine termes, he that lifteth vp himſelfe, or he that is puft vp, his minde is not right in him, his pride comes from the corruption of his minde; *Dauid* cleering himſelfe of pride and of ambition, and proteſting his humility before the Lord, Pſal. 131. 1. ſayth, firſt of all, Lord mine heart is not haughty, and then, neither are mine eyes lofty; neither haue I walked in great matters, and hid from mee, giuing to vnderſtand that the cauſe of pride is haughtineſſe of heart, from the haughty heart come proud lookes and lofty eyes; the reaſon of this is plaine (namely) this it is, not riches, honor, or any other good thing, either inward or outward that is in it ſelfe the cauſe of pride, it may bee an accidentall occaſion, but no true proper cauſe of it. The cauſe is an ouerweening conceit of the woorth and excellency of ſome inward or outward gift, and therefore pride euer comes from within, euen from the corruption of the heart.

Reaſon.

Vſe. We muſt not ſuffer our harts to ſettle on the good things we enioy as ſufficient in themſelues to do vs good.

This then (for the vſe of it) muſt teach vs not to ſuffer our hearts to ſettle and ſeate themſelues on the good things we haue either of body or minde, as ſufficient and highly deſeruing in themſelues, we are not to reſt on them as a ſufficient ſtay and ſtrength, but remember whence they haue power to effect our purpoſe, and to doe vs good, euen from the hand that gaue them? to make golde our hope, as *Iob* ſpeakes, Iob. 31. 24. or to reſt on any good thing as ſufficient in it ſelfe to doe vs good, is the very roote of pride, when *Nabuchadnezzar* walking vpon the top of his pallace, let his heart pleaſe it ſelfe in the conſideration of his greatneſſe and dominion, then hee brake out into that proud ſpeech, Dan. 4. 27. is not this great Babel, that I haue built for the houſe of the Kingdome, by the might of my power, and for the honour of my Maieſtie? Yea, we ſhall find that the deere ſeruants of God haue been thus ouertaken, when they haue ſuffered their hearts to dwell vpon the good things they enioied, when *Dauid* had ouercome his enemies, and was ſettled in his throne, then looking with too much delight on his own ſtrength, he began to vaunt himſelfe of the multitude of his people, and muſt needes haue them numbred, 2. Sam. 23. 2. let it therfore worke on all theit harts, whom the Lord hath preferd aboue others in reſpect of any condition or ability, ſuch as haue any gift of God either inward or outward, be it riches or whatſoeuer it is, ſuffer not thine heart to dwell vpon it, for certainely if thou doe, it will make thee proud, and to this purpoſe conſider we theſe two things.

Two reaſons againſt ſuffering our harts to ſettle on the good things we enioy.

"First, conſider the weakeneſſe and wants euen of the "beſt gifts themſelues, how vnable they are they are to ac"compliſh our deſires vnleſſe a ſtronger power, euen the "hand of God giue ſtrength vnto them. For that which is "ſayd of bread, that man liues not by bread onely, & that "it is not food receiued that doth nouriſh vs, but the bleſ"ſing of God vpou it, may be truly ſaid of all other gifts.

"Againe, conſider that in the matter of iuſtification in "the ſight of God, no excellency of any gift (be it faith it "ſelfe) is of any moment, for faith doth not iuſtifie, for "the dignity of it, but as an inſtrument apprehending that "wich doth iuſtifie.

The due conſideration of theſe two things will be an excellent meanes to keep our hearts from ſwelling in reſpect of any gift of God beſtowed vpon vs.

One thing more is offered to our conſideration from theſe words raſhly puft vp with his fleſhly minde.

Doctr. 12. The word (fleſh) in ſcripture ſignifies ſometimes the corruption of the chiefe family of the ſoule.

We are to marke that the Apoſtle giues this epithite, & and this title to the minde that is fleſhly. Hence it followeth directly, that the word (fleſhly) in Scripture ſignifies more than ſenſuality, it is put many times in Scripture to ſignifie the corruption of the chiefe faculties of the ſoule, euen of the mind and conſcience, & hence it is very cleere, that euen the minde and vnderſtanding not regenerate, is fleſhly, therfore the Apoſtle ſayth, Ro. 8.7. the wiſdom of the fleſh is enmity againſt God: for it is not ſubiect to the Law of God neither indeed can be.

Note.

Which muſt needes be vnderſtood of the very beſt part of the ſoule, wherein wiſedome is ſeated, and Gal 5.20. the Apoſtle reckons hereſie, which is an errour of the minde and vnderſtanding among the workes of the fleſh. & heerupon one ſpeakes thus; ſaith he, the Apoſtle aſcribes thoſe ſinnes to the fleſh, which beare principall ſway in the Diuell, who certainely hath no fleſh, for he ſaith, enmity, contention, emulation, enuy, are workes of the fleſh, the head and fountaine whereof is pride, which raignes in the Diuell though he haue no fleſh. This I obſerue to meet with the errour of the Papiſts, who teach that the word fleſh in the Scripture oppoſed to ſpirit, ſignifies onely ſenſuality, & the corruption of the inferior parts of the ſoule, which is flat againſt the plaine euidence of this, & many other places of Scripture. And we are to take knowledge of it, that euen our mindes not regenerate are fleſh and corrupt, and ſo labour to be renued in the ſpirit of our minde, as the Apoſtle exhorteth, Epheſ. 4. 23.

Vſe. 1. Confutation of the Papiſts.

Vſe 2. We muſt labour eſpecially for the renouation of our mindes.

Note

Yea, let vs eſpecially labour, for the renouation of our mindes, the darkeneſſe and ignorance in the mind brings foorth nothing but ſinne, in all the powers of the ſoule, and as before the fall the minde retayned the cheife part of the image of God, ſo nowe beeing corrupted it is moſt corrupt and the greater naturall giftes of minde wee haue, as wit, capacity, iudgement &c. the fitter inſtruments we hane to increaſe in ſinne: therefore let vs neuer reſt till we finde, by the vſe of the good meanes that we are renued in our mindes.

VER. 19. *And holdeth not the head, whereof all the bodie furniſhed and knit together by ioints and bands increaſeth with the increaſing of God.*

In this Verſe, the Apoſtle doth continue his deſcription of falſe teachers, ſuch as laboured to draw the *Coloſſians* away from the truth; and he further ſets them out to be ſuch, as did not truely acknowledge, nor cleaue to Chriſt the head of his Church, in the firſt words (*And holdeth not the head*) and hauing made mention of Chriſt vnder the word of ſimilitude (*head*) hee then deſcendeth into a deſcription of Chriſt, as he hath relation and reference to his myſticall body the Church, as the head of it, and hee deſcribes him to bee as an head giuing life and growth to his whole Church, and to euery member of it, (we taking theſe words together) *whereof all the body increaſeth,* as indeed they are to bee taken in the purpoſe of the Apoſtle, the words betweene them (*furniſhed and knit together by ioints and bands*) are a declaration of the quality and condition of that body to which Chriſt as an head giues life and growth, that it is a body furniſhed and knit together by ioints and bands, as if the words were read thus. Whereof all the body thus qualified (namely) furniſhed and knit together by ioints and bands increaſeth, in the laſt words is ſpecified what kinde of growth and increaſe it is, that Chriſt as an head giues to the body his Church, (namely) a diuine and ſpirituall increaſe, (*increaſeth with the increaſing of God.*

Interpretation.

Come wee to the words of this verſe, as they are laid downe by the Apoſtle, *And holdeth not the head* (that is) *acknowlegeth not the head,* nor cleaueth to it in his doctrine for the Apoſtle heere ſpeakes of falſe teachers, ſuch as ſought to bring in falſe doctrine of the worſhip of Angels, and his meaning is, that they in that their doctrine did not acknowledge nor cleaue (as they ought) *to the head*, (that is) to Chriſt, who is as an head to his Church: they did not acknowledge Chriſt to bee the onely head, and cleaue to him as the onely head of the Church (*whereof*) the originall words ſignifie not (of which) with a reference to the word (*head*) they are not ἐξ ἧς πᾶν τὸ σῶμα διὰ τῶν ἁφῶν ϗ συνδέσμων ἐπιχορηγούμενον ϗ συμβιβαζόμενον, but ἐξ οὗ of whom with relation to Chriſt (*all*) (that is) the whole body (namely) the Church, which is an one body conſiſting of many members conioined in one body. Thus then conceiue we theſe words, *And holdeth not the head, whereof all the body increaſeth.*

As if the Apoſtle had ſaid,

> And doth not in his doctrine acknowledge nor cleaue to Chriſt as the only head of his Church of whom the whole Church as one entire body increaſeth.

Doctr. 1. They who teach interceſſion and mediation of Angels and Saints hold not Chriſt the head of his Church.

Now heere, firſt obſerue we that our Apoſtle doth taxe falſe teachers to be ſuch as hold not Chriſt the head of his Church, and why? becauſe they taught inuocation and adoration of Angels, hence then it is very cleare that ſuch as tread in their ſteps, and now teach interceſſion and mediation of Angels and Saints, hold not Chriſt the head; plead what they will, indeed they doe not truely acknowledge Chriſt to be the onely head of his Church.

Reaſon.

The reaſon of this is manifeſt, becauſe Chriſt is head of his Church as he is mediator, God and man, therefore they that acknowledge other mediators beſides Chriſt, as Angels and Saints, ſet vp alſo other heads, and hold not him to be the onely head of his Church.

Vſe. Conuiction of the Papiſts not to hold Chriſt the head of the Church.

Let then the Papiſts ſay what they will in defence of their inuocation of Angels and Saints, they cannot poſſible auoide the euidence of this text of the Apoſtle conuincing them in reſpect of that to bee ſuch as hold not Chriſt the head of his Church.

Now in that the Apoſtle ſaith, *holdeth not the head*, meaning Chriſt, (*whereof all the whole body*) meaning the Church: We are giuen to vnderſtand thus much,

That there is the ſame relation and vnion betweene Chriſt and his Church, that there is betweene the head of a man and the body; and this compariſon is often vſed in Scripture, to ſet out the relation and vnion that is betwixt Chriſt and his Church, Ephe. 1.22. the Apoſtle ſaith, God appointed Chriſt to be the head of his Church, which is his body.

*Doct.*2. There is the ſame relation and vnion betweene Chriſt & his Church that there is betweene the head & body of a man.

And that wee may rightly conceiue that the relation and vnion that is betweene Chriſt and his Church, com-Church pared to a head and a body.

Know we firſt that there beeing two natures in Chriſt, his diuine and humane, Chriſt is the head to his Church, in reſpect of both, euen whole Chriſt God and man; for he is ſo the head, as he is the Sauiour of his Church. Theſe two are conioined by the Apoſtle, Epheſ. 5. 23. Chriſt is the head of his Church and the ſame is the Sauiour of his body. Now Chriſt is the Sauiour of his Church, not according to his diuine nature alone, nor according to his humane nature alone, but whole Chriſt in his Godhead, and in his ſoule and fleſh; Therefore whole Chriſt is the head of his Church, and the Church and euery true member is vnited to whole Chriſt, yet in this order.

Chhriſt is head to his Chruch in reſpect of both his natures.

Firſt to the fleſh and manhood of Chriſt, and then by that to the Godhead.

Secondly, wee are to knowe that though the vnion whereby Chriſt and his Church are conioined be a true and reall vnion; yet is it not naturall, as when two things are ioined in one nature, nor perſonall, as the ſoule and body are vnited; nor politicall or ciuill, as the Prince and people are conioined: but it is myſticall and ſpirituall by the bond of the ſame ſpirit, and by faith. Thus then vnder-

The vnion of Chriſt and his Church is myſticall.

ſtand we this truth, that Chriſt both God and man in reſpect of both his natures after a ſpiritual manner is knit to all the elect of God, called, iuſtified, and ſanctified, and ſo we are to conceiue of the relation and vnion that is betweene Chriſt and his Church, compared to an head and a body.

And firſt of all, this may ſerue to confirme that truth of Doctrine deliuered in our Church.

Vſe 1. True beleeuers are iuſtified by Chriſt his righteouſneſſe imputed vnto them.

That as many as truely beleeue in Chriſt, they are iuſtified by his righteouſneſſe imputed to them; for, there being that relation and vnion betweene Chriſt and his members, that there is betweene the head and the body; it muſt needs be that the graces and benefits of Chriſt do truely and really belong to them, and what Chriſt did as mediator God and man by the couenant of grace, is truly imputed to them that are one with him, by the bond of his ſpirit and true faith: we know that what is done by the head in a naturall body, is aſcribed to the whole body. So what was done by Chriſt as mediator, and ſo the head of his myſticall body may be truly imputed to all the members of that body.

Let then the Papiſts ſcoffe at our doctrine of imputed righteouſneſſe as abſurd, as if one ſhould be ſaid to liue by the ſoule of another, or learned by the learning of another: let vs acknowledge and embrace it, as grounded on that neere vnion that is beweene Chriſt and his members we being ſo neerely conioind to Chriſt, that we are of his fleſh and bones, as the Apoſtle ſaith, Epheſ. 5.30. Wee muſt needs bee iuſt by his righteouſneſſe, euen his by inherencie, and ours, giuen vnto vs by God, and apprehended by faith.

Vſe. 2. Our vnion with Chriſt is a ground of patience and comfort in time of affliction.

Againe, is it ſo that there is the ſame relation and vnion betwixt Chriſt and his Church, as is betwixt the head and the body of a man. Then let this be a ground of patience and of comfort to all true beleeuers in time of any affliction; let them know that their affliction reacheth vp to

Chriſt their head ; himſelfe hath ſaid it, that when they are hungrie, thirſtie, a ſtranger, naked, ſicke, and in priſon, he is hungry, thirſtie, a ſtranger, naked, ſicke, and in priſon, Mat. 25.35.36. Act 9.3. When *Saul* breathed out threatnings, and ſlaughter againſt the Church, hee ſaith, *Saul, Saul*, why perſecuteſt thou me. Chriſt bearing part with vs in our afflictions, certainly he will, either moderate the weight of them, or giue ſtrength to beare them, or he will put an end to them.

Conſider then in time of affliction beſides this, that afflictions are thy lot and portion ineuitable, and Chriſt hath gone before thee and drunke of that cuppe, and thou art conformable to Chriſt in ſuffering, and they are but for a time ; all which may miniſter matter of great comfort vnto thee. Yet conſider, beſides theſe things that thy ſufferings and afflictions reach vp to Chriſt thine head and thou ſhalt finde it will be a notable meanes to lift vp thy fainting heart in thy greateſt affliction ; a man wil not ſuffer ſmart in the leaſt of his members, if he can helpe it ; and ſhall Chriſt to whom all power is giuen, in heauen, and in earth, ſuffer himſelfe long to be pinched in any one of his members? certainelie no, he will not, we haue not an high prieſt that cannot bee touched with the feeling of our infirmities, Heb. 4.15. He hath had experience of them, and therefore will, after we haue ſuffered a little ſeaſon, appeare to our comfort, Reuel. 6.11. Let vs then reioice, ſaith *Peter*, 1. Epiſt. 4. 13. in aſmuch as we are pertakers of Chriſts ſufferings, that when his glory ſhall appeare, we may be glad and reioice, and bee made pertakers of his glory in heauen.

A popiſh error deſcribed.

Before I leaue this point, I hold it meete to diſcouer a Popiſh error. The Papiſts they teach, that in regard of our vnion with Chriſt, the afflictions of beleeuers are meritorious, and doe ſatisfie the iuſtice of God, and purchaſe his fauour.

Obiect.

For, ſay they, we being vnited to Chriſt our ſufferings receiue vertue from him to merit, though in themſelues, we confeſſe with the Apoſtle, *Rom.* 8.18. They are not worthy of the glory that ſhall be reuealed vnto vs, yet in that wee are members of Chriſt, they receiue influence from him our head, and are raiſed vp to higher eſtimate, euen to merit Gods fauour. See the craft of theſe men, to deceiue the ſimple, and their owne ſoules.

Anſw.

I anſwer them, our vnion with Chriſt can be no ground of merit. From thence they can neuer proue the afflictions of true beleeuers to be meritorious, becauſe our vnion with Chriſt is not perſonall, but myſticall; for perſonall vnion is the ground of merit, euen in Chriſt himſelfe. His manhood apart could merit nothing, they muſt then proue, that we beleeuing in Chriſt, are receiued into vnity of perſon with Chriſt, before they can truely conclude, that our afflictions do merit or ſatisfie; but this they are neuer able to doe, and therefore they build vpon the ſand, and we are to renounce it as a popiſh error and vntruth, that our ſufferings, by reaſon of our vnion with Chriſt, are meritorious.

Marke we further, the Apoſtle ſaith, ***holdeth not the head*** (***whereof*** or ***of whom***) with relation to Chriſt (for ſo wee expound the words) he ſaith, not from whom, but of whom. Hence we are put in minde of a difference betweene the members of Chriſt, and ſuch as are not his members.

*Doct.*3. Chriſt his members are of him, others are only from him.

The members of Chriſt are of Chriſt, others are onely from him, as are all creatures, for all things that are, are the creatures of Chriſt, as he is God, and ſo from him, but it is proper and peculiar to the members of Chriſt to be of him.

Vſe If thou be not of Chriſt thou art not a member of Chriſt.

Deceiue not then thy ſelfe, whoſoeuer thou art, if thou be not of Chriſt, euen one with him, by the bond of his ſpirit, thou art not a member of Chriſt, and then thou art only in the common condition of all creatures, thou art no neerer heauen then the oxe or the horſe as yet, for they be the creatures of Chriſt, as he is God and ſo, and if thou die in that ſtate, thou art in farre worſe caſe then the very toade or venemous Serpent, for their death is an end of their miſery, but thine is a beginning of endleſſe woe without eaſe or remedy.

Obſerue yet further, it is not to be paſſed ouer without obſeruation that the Apoſtle ſaith, Chriſt is the head, of whom all the body, he ſaith not, of whom the body, but of whom all the body increaſeth.

Doct.4. Chriſt is the only head of the vniueſall Church.

Hence then it is cleare, that he is the only head of the vniuerſall Church, and it cannot be giuen to the Pope, or any other: as for the deuiſed diſtinction of the new Papiſts, of head imperiall and miniſteriall, it is, both without warrant of the word of God, and fooliſh; it implies a contradiction, for to be head argues preheminence and ſuperioritie, and to be miniſteriall, argues ſubiection and inferioritie, therefore theſe two can neuer agree to the ſame ſubiect.

Vſe. The Pope is not head of the Church.

Vſe.2. Chriſt his graces, benefits, and works, as he is mediator belong to all true beleeuers.

Hence take we further notice that Chriſt is the head of all that beleeue in him, his graces, benefits, and workes, as he is mediator belong to them all; yea, as Chriſt by his gracious diſpenſation is head of his myſticall body, hee cannot ſpare any of his members, but euery one is required to his perfection and fulneſſe: ſo ſaith the Apoſtle, *Epheſ.* 1.23. He is the head to his Church which is the bodie, euen the fulneſſe of him that filleth all in all things, which is an excellent ſweet comfort to all true beleeuers, it may giue them aſſurance that they ſhall neuer be cut of from Chriſt: for why? Chriſt as the head of his Church is not perfect without euery one of his members, and therfore it is not poſſible that any one of them ſhould bee caſt off and ſeuered from him. The head of the naturall body may be cut off and ſeuered from the body, but Chriſt the head of his Church being not perfect without euery one of his members, will not ſuffer any one of them to bee cut off from him.

Note.

Conſolation.

Vſe.3

This alſo duly conſidered that Chriſt is the head, of all that beleeue, may miniſter great comfort to poore wretches

Comfort to the poore deſpiſed members of Chriſt

ches, ſuch as bee of low degree in the world, on whom proud rufflers looke ſo bigge: if they beleeue in Chriſt, they haue as much intereſt in all his benefits and merits as the greateſt; be not then caſt down in reſpect of thy meane condition in the world, thou art deſpiſed and made the foote-ſtoole of proud and great ones in this world; care not for it, beleeue in Ieſus Chriſt, and thou haſt as good part in him, and art as deere and neere to him, as the greateſt Monarch in the world, he is the head, and therefore as kinde and louing, as good and gracious, as bountifull and beneficiall to thee, as to any other whoſoeuer, and thinke on that to thy comfort.

Now wee are to come to the quality and condition of that body to which Chriſt as an head giues life and growth, expreſſed in the next words (*furniſhed and knit together by ioints and bonds*) where the Apoſtle ſets out the body of Chriſt, by two conditions.

1 Firſt, that it is ſuch a body as is not in want but euery way furniſhed.

2 Secondly, that it is a body compacted and knit together, and then he makes known the inſtruments or meanes whereby it is furniſhed and knit together (namely) by ioints and bonds.

Interpretation.

I will briefly lay forth the meaning of theſe words (*furniſhed*) the originall word ſignifieth, vnder ſupplied or, furniſhed, as the members of the body are vnder the head, and furniture beeing a word of relation implying ſome thing, wherewithall a thing is furniſhed, it ſignifieth ſupplied or furniſhed with that which is anſwerable to the furniture, that comes from the head to the members of the naturall body (namely) to the furniture of life, ſenſe, and motion, and particular ability of euery member, as of ſeeing, hearing, ſmelling, taſting, feeling, concocting, and the like, that as the body is vnder-ſupplied with life, ſenſe and motion, and with particular ability of euery member needfull, from the head, ſo the body of the Church is vnder ſupplied from Chriſt the head with ſpirituall life, motion, abilitie and grace, both with grace of holines and regeneration, & with particular grace needfull, (*knit together*) this reſpecteth the members themſelues, & the word ſignifieth compacted or conioyned wirh a moſt ſtraight & indiſſoluble band (*by ioynts & bands*) the Apoſtle doth ſtill continue his ſimilitude, that as the parts of the naturall body are furniſhed from the head & knit both to the head, & one to another by ioints & ſinewes, ſo is it in the myſticall body of Chriſt, the members of that body are furniſhed with grace & knit both to the head, & one to another, as it were by ioints & ſinews, & by ioints & bands in this place we are to vnderſtand ſpiritual ioints & ligaments by which the furniture of grace is conuaid from Chriſt to his members, & they knit both to him, & one to another and thoſe are three. Firſt the ſpirit of Chriſt, Rom. 8. 9. if any man haue not the ſpirit of Chriſt, the ſame is not his, Epheſ. 4, 4. one body one ſpirit, by his ſpirit Chriſt doth communicate his graces to vs, and we to our brethren.

There be three ſpirituall ioints and ligaments.

Secondly, faith, for by faith wee apprehend Chriſt and are made one with Chriſt, and by the ſame we cheriſh, comfort and ſtir vp one another mutuallie in good things Ro. 1.11.12. I long to ſee you (ſaith the Apoſtle) that I might beſtow among you ſome ſpirituall gift to ſtrengthen you, that is, that I might be cõforted together with you throgh mutuall faith both yours & mine, for with faith is alwaies ioined the band of loue & peace, faith worketh by loue.

Gal. 5. 6.

Thirdlie, our ſeuerall callings (not thoſe by which wee ſtand in relation, onelie to the common-wealth, and may bee ſeruiceable onlie in things belonging to the bodie as our ſeuerall trades and occupations) but wherby we ſtand in relation to Chriſt, as the calling of the Miniſter, Father: Maſter. Husband and the like, for theſe alſo are ſpirituall ioints and bands. This then is the full ſence and meaning of the Apoſtle in theſe wordes as if hee had ſaid.

Being furniſhed or vnder ſupplied from Chriſt the head of his Church with the grace of holineſſe and regeneration and with particular grace needefull for euery member, and the members of it being neerly conioyned one to another, that furniture deſcending downe from the head to the members, & that coniunction of the members both to the head, and one to another being by meanes of the ſpirit of Chriſt, by faith and by ſeuerall callings in the Church, as by ſo many ioynts and bands.

Doct. 5. Euery member of Chriſt receiues vertue frō Chriſt, & is furniſhed with a meaſure of grace from him.

Now firſt from this word *furniſhed*) in that the Apoſtle ſaith, that all the body is furniſhed from Chriſt the head, we are plainely taught that euery member of Chriſt receiueth vertue from Chriſt, & is furniſhed with a meaſure of grace from him, euery one hath a meaſure of ſpirituall life and holines conuaied from Chriſt, yea, euery one hath his particular grace, as the whole body of a man, & euery member of the body to the leaſt finger ſuckes vertue from the head, & the head is powerfull to cauſe it to liue, ſo is it in the myſticall body of Chriſt, there is not a member of that body but it receiues ſome vertue, from the head the Lord Ieſus, yea, euery one receiues his owne particular grace, Chriſt is effectuall in euerie one from the hieſt to the loweſt. Eph. 4. 16. the Apoſtle ſayth, Chriſt is the head by whom all the body being coupled, and knit together by euery ioynt for the furniture therof (according to the effectuall power, which is in the meaſure of euery part) receiueth encreaſe of the body vnto the edifying of it ſelfe in loue, the Apoſtle hauing recounted many gifts & graces of the holy Spirit, ver. 11, concludes thus. All theſe things worketh euen the ſelfe ſame ſpirit, diſtributing to euery man ſeuerally as he will.

Queſt. Now if any aske the queſtion, whether Chriſt the head of his Church doe furniſh euery one of his members with like meaſure of grace or no.

Anſw. I anſwer no, he giues to ſom more to ſome leſſe as euery on ſhall be an inſtrument of his glory & as euery one hath need either in doing or ſuffring more or leſſe then others, no doubt *Iob* & other excellent worthies, had a greater meaſure of patience giuen then others, that were not to vndergo ſuch trials as they did therfore ſaith the Apoſtle, Eph. 4.7. to euery one is giuen grace according to the meaſure of the gift of Chriſt, and that we miſtake not this poynt, know we that Chriſt giues to euery one of his members an equall meaſure of his grace for their iuſtification, one is not more or leſſe iuſtified then another by the grace of Chriſt, but not an equall meaſure of inherent holineſſe to their ſanctification, nor an equall meaſure of particular gifts & graces, but to ſome & more ſome leſſe according to his own good pleaſure, and as euery one hath need, and we are not to enuy ſuch as haue greater gifts then our ſelues (that by the way) for the point in hand it is cleer by that which hath beene ſaid, that euery member of Chriſt receiues vertue from him, and is furniſhed with a meaſure of grace, it is not poſſible that any that are in Chriſt ſhould be deſtitute of grace, and altogether want holineſſe, and therefore deceiue not thy ſelfe whoſoeuer thou art, if thou be a member of the myſticall body of Chriſt, thou canſt not want furniture of grace in ſome meaſure, Chriſt is the head of whom all the body is furniſhed.

Note.

Heereby then trie thy ſelfe, whether thou belong to that body or no; euery one will be held a member of Chriſt & come to the table of the Lord to ſeale vp his vnion and fellowſhip with him, but where is that life of grace and holineſſe conuayd from Chriſt to his members? can wee perſwade our ſelues we are members of Chriſt, and yet liue as many do the life of nature, doing that which is good in our owne eyes according to the luſts of our owne hearts? for what ſhould I ſay of our breaking the Sabboth, blaſphemous oathes, drunkenneſſe, curſed and bitter ſpeeches and the like? is it poſſible that an heart ſo furniſhed and full of ſuch corruption, is knit to Chriſt, and a member of Chriſt? ſurely we might aſwell ſay, that a woodden legge, neither knit by common bond, nor hauing heat in it, is a member of a mans body.

Vſe. 2. Triall of our ſelues whether we belong to the body of Chriſt or no.

Vſe. 2.
Reproofe of thoſe that want ſpiritual life & nimbleneſſe in good things, and yet thinke they are the members of Chriſt.

Againe, where is that effectuall working of Chriſt that putteth life and nimbleneſſe into his members, in good things. In matters of the world, wee haue great dexterity wee are apt to conceiue, fit to contriue for the beſt aduantage, becauſe wee ſauour the things of the world, but in matters of holineſſe and religion, many of vs are frozen and benumb'd, and as it were without life, and can wee yet fancy, that wee are members of Chriſt? Surely, if wee thinke ſo, wee deceiue our ſelues, S. Iohn ſayth, 1. Ioh. 1. 6. if wee ſay wee haue fellowſhip with God who is light, and yet walke in darkeneſſe, we lie: ſo if wee ſay, we are one with Crhiſt, and haue fellowſhip with him who is full of grace, Ioh. 1. 14. and yet receiue not of his fulneſſe, ſome meaſure of grace, certainely wee haue no coniunction with Chriſt the head of his Church, and then conſider what followes on that; if wee haue not Chriſt our head in this life, we ſhall haue him our iudge and condemner in the life to come: and as in this life wee haue but a ſuppoſed vnion with Chriſt. So in the life to come wee ſhall haue but an imaginarie fellowſhip with him; and indeede a finall ſeparation from him and from his Angels and Saints: And we ſhall haue fellowſhip with the Diuell and his Angels.

Note

In that the Apoſtle ſaith further, the body of the Church whereof Chriſt is the head is knit together.

Doct. 6.
Such as bee of the myſticall body of Chriſt are as neerely knit together as the members of one body.

Wee are giuen to vnderſtand, that ſuch as are of the myſticall bodie of Chriſt; are as neerely conioyned as members of one body, and this the Apoſtle teacheth plainely, 1. Cor. 12. 12. As the bodie (ſaith hee) is one and hath many members, and all the members of the body which is one, though they bee many, yet are but one body, euen ſo is Chriſt (that is) Chriſt myſticall or the myſticall bodye of Chriſt, Romans 12. 5. The Apoſtle ſayth, that beleeuers beeing many are not onely one body in Chriſt, but euery one, one anothers members euen as members one of another. A ſpeach worthy obſeruation,

uation, we are ſo neerely knit together in the myſticall body of Chriſt, that we are as it were a leg or an arme one of another.

A doubt.

Now, before I come to make vſe of this, a doubt is to bee remooued. It may ſeeme in that the members of the myſticall body of Chriſt are conioined as the members of the naturall body, and there is as neere an vnion between them, and ſo doubtleſſe a good agreement of minde, and inward affection among them; it may ſeeme (I ſay) that vnity is an infallible note of the Church, as the Papiſts teach, and that where there is vnity and conſent of minds and iudgements, there is the Church.

Anſw.

To this I anſwer: firſt, the Church is not one body ſimply conſidered, by, or in it ſelfe, but in relation to Chriſt, (that is) the members of Chriſt muſt be ioined with him by his ſpirit and faith, and then one with another, therfore it is not the conſent of men, though neuer ſo wiſe, but onlie in Chriſt, and in good things that can demonſtrate and point out the Church.

Againe, conſent is not ſimply an infallible note of the Church, for it is ſometime amongſt the wicked, as among *Ioſephs* brethren, and among the *Sodomites*, and in the kingdome of darkneſſe, Luk 11.21. And diſſention may bee ſomtimes among the godly, *Paul* and *Barnabas* diſſented, Act.15.39. *Paul* and *Peter*, Gal.2.14. There were ſchiſmes in *Corinth*. 1.Epiſt.1.11. Conſent therefore, is not ſimply a note of the Church, vnleſſe it be in true faith and doctrine. Let not then a glorious name of conſent dazell our eies and make vs thinke the Church is where true faith and doctrine is not found. And for vſe of the point, it may ſerue as a ground of perſwaſion to mutuall loue, which is, an argument, we haue often occaſion to ſpeak of, & it cannot be to often vrged in theſe daies, wherin mens harts are ful of rancor, and malice, and diſtracted, & drawn aſunder one from another: let vs therfore conſider that we are knit together as members of one body, yea as members one of another

Note.

Vſe.1.
A ground of perſwaſion to mutuall loue.

another and therefore ought to loue as members of one body, and to expreſſe our loue one to another, and that chiefely in two things. Firſt, in communicating the good things we haue either inward or outward to others, according to their wants and our abundance as Iob ſayth, hee was the eyes to the blinde, and the feete to the lame. Iob. 29.13. Secondly in a fellow-feeling of the wants one of another, if the foot be hurt the tongue laments it, the eyes weepe for it, the head akes, and the heart grieues for it, ſo muſt it bee with vs in reſpect of the miſeries and afflictions one of another, we are to bee touched with their griefes, feele the waight of their burdens, bee preſſed with their bonds, as if we our ſelues were baniſhed with them.

Christian loue is to bee expreſſed in two things.

Now to ſtirre vs vp to theſe duties, much might be ſayd, but conſider we theſe two things.

Firſt, conſider the ſtate of the body, if one member deny to communicate the good it hath receiued to another, as if the eye refuſe to guide the feete by the ſight of it, wee know the feete may ſtumble and endanger the whole body, or if the foot be wounded, and the eyes refuſe to look on it, the hands to handle it, danger may come to the whole body, ſo if we deny to communicate the good we haue receiued to others that ſtand in need of it, beſides this if the Lord may blow on our good gifts, & riſe vp in iudgment againſt vs, we hazard the ſtate of the body whereof we are members.

Againe, conſider that our communicating good to our brethren, and our ſimpathy and fellow-feeling of their miſeries, is a ſure teſtimony of our vnion with Chriſt, for our vnion with Chriſt doth nothing profit God, thogh a thouſand worlds were vnited vnto him, hee hath ſet ouer the profit of that vnion to others, as our Sauiour ſaid to *Peter*, Ioh.21.16. *Peter* loueſt thou me; then feed my ſheep, as if he had ſaid, make it knowen thou art one with me, and loueſt me, by doing good to them that are mine. If then we would not be guilty of ſo great a ſinne, as endangering the

Note

ſtate of the body whereof we are members, which is a ſinne againſt the light and order of nature, and if we would haue ſuch teſtimony as cannot deceiue vs, that we are one with Chriſt the head of his Church; let vs be ſtirred vp not to loue in word and in tongue onely, Ioh. 3. 18. but to expreſſe our loue one to another, both by communicating the good things we haue one to another, and by a fellow-feeling of the miſeries and afflictions one of another, haue wee wiſdom? Let vs beſtow it to the good of the ignorant, haue we holines? let vs make the beſt of it, to the winning of others, haue we plenty of outward things? let vs therein communicate to others according to their neede and our abundance. Onely one thing more I will note from theſe wordes (*furniſhed and knit together by ioynts and bonds*) and then deſcend to that which followeth. In that our Apoſtle ſayth, that the body of the Church is furniſhed & knit together in ioynts and bonds (that is) by meanes of the ſpirit and by faith in Chriſt, and by ſeuerall callings, wee are giuen to vnderſtand, that not onely the ſpirit of Chriſt, & faith wherof there is no queſtion, but euen euery mans calling, by which he ſtands in relation to Chriſt, is or ought to be as a ioynt or a ſinew not only for coniunction of him with Chriſt & with the members of Chriſt, but for conueyance of grace to others; euery mans calling by which hee ſtands in relation to Chriſt (that is) that ranke, that order and degree any one hath in the myſticall body of Chriſt, as he is a member of Chriſt, and is of this or that order in the myſticall body of Chriſt, as a beleeuing miniſter, father, or the like, euen that calling and degree of euery beleeuer, by which he hath ſpeciall relation to other members of Chriſt is to be as a ioynt or ſinew for the conuayance of grace to them, by that calling and degree, he is to tranſmit & conuay the grace of Chriſt to thoſe that are next to him, and to furniſh them with the grace that hee hath receiued from Chriſt himſelfe; euery calling in the myſticall body of Chriſt, being a iuncture or bond, by which wee are ioyned

Doct. 4.
Euery mans calling wherby he ſtands in relation to Chriſt, is or ought to be as a ioynt or ſinew to conuay grace to others.

and

and bound to others, the Apoſtle hath taught vs, it muſt be a ioynt of ſubminiſtration or vnder furniſhing others with grace, Epheſ. 4. 16. in the originall the words are by euery ioynt of ſubminiſtration &c. and this truth is grounded on that generall exhortation of the Apoſtle *Peter*, 1. Epiſt. 4, 10. let euery one as he hath receiued the gift miniſter the ſame one to another, as good diſpoſers of the manifolde grace of God, euery one according to the meaſure of grace receiued & according to his ability is to further the good of the myſticall body of Chriſt, & being as a ioynt or a ſinew in that body in reſpect of ſome particular calling hee is in that calling, to do the office of a ioynt or ſinew, he is to bee as the ioynt is to the body euen a meanes to conuay down grace to thoſe to whom he ſtands in ſpeciall relation: the father to the children, the husband to the wife, the maſter to his ſeruants, yea, and one brother to another. one fellow-ſeruant to another one neighbor to another, is to bee as a ioint or ſinew for conueiance of grace one to another, which is a duty not known to many in the world. Some are of opinion, and if the queſtion were asked what they thinke, they would ſo anſwer, that it is a duty proper and peculiar to the miniſter of the word, to bee an inſtrument vnder Chriſt for the conuayance of grace to the ſoule of men; & that it is a thing nothing at all concerning them, they hold themſelues exempted and freed from that duty, I appeale to mens own conſciences, whether many haue not thus thought, learne then whoſoeuer thou art, to reforme thy mind & iudgement, art thou a father, a maſter, an husband, a neighbor &c. know it is thy duty to be a meanes to conuay grace to thoſe that are vnder thee, or to whom thou ſtandeſt in any ſpeciall relation: though principally it concernes the miniſter to edifie the body of Chriſt. Eph. 4. 12. yet the Apoſtle hath layd it on all Chriſtians as a generall duty, 1. Theſſ. 5. 11. edifie one another, though the Miniſter be the mouth of the people to God, yet, S. Iames hath taught, Iam. 5. 16. that we are to pray one for another.

Vſe 1.
Euery one in his particular calling is to bee a means to conuay grace to others that be vnder him.

Now theſe duties generally appertaining to all Chriſtians doe certainely more neerely concerne them, as they haue ſpeciall relation one to an other, &c. the father, the maſter, the husband, the miniſter, are to edifie their children, their ſeruants, their wife, the body of Chriſt &c. in grace and goodneſſe, and to ſend vp a meſſage to heauen, and to call vpon the Lord by praier for them.

Now then to ſtirre vs vp in this duty wherein many are much wanting, yea the moſt are ſo farre from this dutie, that they miniſter nothing but infection to the ſoules of ſuch as be vnder them; no childe, no ſeruant, no not the wife of their owne boſome hath any helpe by them, to their ſaluation, their houſes are nurſeries of curſing, ſwearing, lying, ribaldrie, and all manner of impiety. And therfore to ſtirre vs vp to the duty now laid before vs, conſider we:

Motiues to ſtirre vp to this duty.

1. Firſt that the want of this duty is one principall cauſe that ſuch as be vnder vs, profit not (as they might) by the publike miniſtry of the word; as in the naturall body when there is a ſtop in the ioint, or a conuulſion, and the ſinnewes are drawn vp: the parts adioining thriue not, ſo is it in the myſtical body of Chriſt when ſuch as are as ioints in reſpect of their place and calling, are not meanes to conuey grace to ſuch as are vnder them, they cannot ſo well thriue in grace.

2 Againe, the neglect of this dutie will one day be moſt grieuous to the conſcience, when a man ſhall call to mind, that whereas he ought to haue beene a meanes to further the ſaluation of others, he hath beene rather a meanes to further their damnation; no doubt it will bee an heauy burden to his conſcience: yea, as one ſaith, it ſhall bee an aggrauation of his torment in hell, when he ſhall haue others that haue periſhed by his default, foaming out continuall curſes againſt him, and accuſing him for euer as the murtherer of their ſoules.

3 Add to this a conſideration of comfort and bleſſing,

attending on the carefull performance of this dutie; as the neglect of it is full of bitterneſſe, ſo doubtleſſe the practiſe of it muſt needes be full of ſweeteneſſe; and the bleſſing of it is that which the Lord vouchſafed to *Abraham*, Gen. 18.17. he will reueale his ſecrets to ſuch, and wil hide nothing from them that may be for their good, and for their comfort, if then we deſire that ſuch as be vnder vs, ſhould profit by the publike miniſtry of the word; if wee would not haue their not profiting as they ought, by our meanes to be a diſcomfort to vs when we haue moſt need of comfort, if we deſire the bleſſing of the Lord vpon vs in the reuelation of his ſecrets and counſels: yea, the light of his countenance to our comfort, both in life and death. Let vs then be ſtirred vp to the practice of this duty, let vs by inſtruction, counſell, admonition, conſolation, praier, &c. be meanes to conuey grace to thoſe, with whom we ſtand in any ſpeciall relation; and remember that we in our ſeuerall orders and degrees are as ioints and ſinewes, and let vs do the office of ioints and ſinewes in the myſtical body of Chriſt.

Interpretation.

Come we to the laſt words of this verſe (*increaſeth with the increaſing of God.*) In theſe words the Apoſtle makes knowne vnto vs, that Chriſt the head giueth growth and increaſe to the body of the Church. And what kinde of growth it is (namely) an increaſe of God: there is an increaſe of the Church, when the number of beleeuers increaſed, whereof we read, *Act.* 5.47. That the Lord added to the Church from day to day ſuch as ſhould bee ſaued, but that is not heere meant, the meaning of the Apoſtle in theſe words, is briefly this.

That the whole Church, and euery member of the myſticall body of Chriſt, receiues increaſe from Chriſt the head, in regard of ſpirituall grace, as of faith, hope, loue, patience, &c. which hee calles the increaſe of God, becauſe it is diuine and ſpirituall.

Hence we are firſt plainely taught, that both the beginning and increaſe of grace is from Chriſt, of him as of the head, ſaith the Apoſtle, all the body of the Church, and euery member of that body is furniſhed with grace, and being furniſhed increaſeth, he giues both the furniture of grace, and the increaſe of it, they are both his free giftes, freelie giuen not vpon any deſert of ours, and that is further manifeſt by the different meaſure of grace, in that ſome haue more, and ſome leſſe; for that cannot come from any difference of beleeuers iuſtified, becauſe one is not more iuſtified then an other; there is no inequality betweene them in that reſpect. Therefore it muſt needs be from the meere good will and pleaſure of Chriſt, that ſome haue a greater meaſure of grace, and ſome a leſſe, and ſo both the beginning and increaſe of grace is the free gift of Chriſt; ſo ſaith the Apoſtle plainely, *Eph.* 4.7. To euery one is giuen grace according to the meaſure of the gift of Chriſt.

Doctr. 8. Both the beginning and increaſe of grace is from Chriſt.

This I note in a word, to let vs ſee that it is not for the good vſage of any grace, or by our manuring of the gifts of God, as the Papiſts ſpeake and teach that wee merit the increaſe of them; No, no, both the grace and the increaſe of it in euery member of the Church is from the meere good pleaſure of Chriſt.

Vſe. Our good vſage of grace & our manuring of Gods gifts doth not merit the increaſe of them

Obiect.

They obiect, that which is in the parable, *Mat.* 25.29. To euery one that hath ſhall bee giuen, and hee ſhall haue abundance, and from him that hath not, euen that he hath ſhall be taken away. Say they, he that hath any talent and vſeth it well, to him it ſhall be giuen, and he ſhall haue abundance, as a remuneration or reward of his good vſage of it.

Anſw.

The meaning of our Sauiour is, that hee who vſeth his talent well ſhall haue a bleſſing vpon it for the increaſe of it, and not a remuneration for the good vſage of it; as may appeare by the ſcope and drift of the parable, which is to ſtirre men vp to diligence. Chriſt giues to his members both the grace and the increaſe of it freely, he will bee good onely becauſe he hath beene good, and adde mercy to mercy: in the next place we may eaſilie ſee this concluſion laid befor vs.

*Doct.*9. Euery true member of Chriſt increaſeth in ſpirituall graces.

That euerie true member of Chriſt increaſeth in ſpirituall graces, euery true beleeuer increaſeth in faith, hope, loue, humility, and other graces giuen, and continually goes from one meaſure to another.

And hence it is, that their ſpirituall life is in Scripture compared to the ages of men; ſome are babes in Chriſt, ſome children, and ſome are of riper age, and their holineſſe is compared to the morning light, which ſhines briter and brighter, *Iſai.* 58. 8. And it is the exhortation of the Apoſtle *Peter*, 2. Epiſt. 3. 18. grow in grace.

Reaſons

The reaſons and grounds of this, are theſe two.

1 Firſt, becauſe the whole worke of grace in any member of Chriſt, is from the will of Chriſt, which is vnchangeable; therefore where he begins any grace, hee will more and more perfect it.

2 Againe, all the members of the myſticall body of Chriſt are liuing members, 1. *Pet.* 2. 5. They are ſaid to be liuing flames; therefore euer growing. For the ſpirituall life of grace cannot be idle, but is euer going on from on degree to another: and howſoeuer the members of Chriſt doe ſometimes fall of infirmitie and ſinne grieuouſly; yet Chriſt their head, of his goodneſſe turneth that ſinne of theirs to good vnto them, for they riſe againe more thankfull to him, more humble in themſelues, more milde and equall towards their brethren, and more wary ouer themſelues, and they cleaue faſter to Chriſt. Therefore they daily increaſe and goe on in grace.

Vſe Triall whether grace be truly wrought in vs, or no.

Let this then be a ground of triall to euery one of vs, do wee perſwade our ſelues we haue knowledge, faith, humility, any other grace or ſanctification. Let vs heereby try our ſelues, if that grace be truly wrought, certainly it will increaſe, and if it doe not, it is but a counterfet reſemblance of grace: nature can put on the counterfet of any grace, a man may transforme himſelfe into the likeneſſe of any grace; but the differēce is, this counterfet grace will not increaſe, it is but as a painted tree, it will neuer grow greater; but grace truely wrought, is like the graine of muſterdſeed caſt into the earth, Mat.13.32. Small at the firſt, but when it is growne, it is the greateſt among herbs. If then we would not deceiue our ſelues, let vs not reſt in the beginnings of grace, but as the Apoſtle exhorts, 2. Tim.1.6. Stir vp the gifts of God which are in vs. And by the vſe of good meanes, as hearing, reading, and meditating in the word and praier; and know wee that the Sacrament of the Lords Supper is a principall meanes that God hath ordained for the ſtrengthning of faith, and increaſe of grace in vs; becauſe it is not onely a Sacrament of nouriſhment and confirmation of faith, but becauſe the remembrance and faith we haue in the merit of Chriſt his paſſion which is moſt liuely ſet before vs in that Sacrament, is the only thing that giues vs ſtrength and comfort againſt all temptations. Therefore they ſhew themſelues graceleſſe, and indeed not the members of Chriſt, who careleſlie neglect that Sacrament.

Note.

If we perſwade our ſelues wee haue any grace, let vs bee carefull to vſe this and all other good meanes that ſerue for the increaſe of it, and labour ſtill to goe on from on meaſure of grace to an other till we become of ripe age and perfect ſtrength in Chriſt.

VER. 20. *Wherefore if yee be dead with Chriſt, from the ordinances of the world, why? as though ye liued in the world, are yee burdened with traditions.*

This verſe hath relation to that which is immediately foregoing, on this manner; in the verſe before the Apoſtle ſhewes that there is that neere vnion betweene Chriſt and his Church, that there is betweene the head and the body; and what Chriſt did as mediator the members of his Church did it with him: when hee died, they died with him: hereupon the Apoſtle doth inferre in this verſe, *Wherefore if yee be dead with Chriſt, &c.* In this verſe the Apoſtle beginnes to deale againſt the corruption of Religion, and againſt ſeducement and drawing away the *Coloſſians* from the truth, by meanes of certaine humane decrees and traditions, that falſe teachers ſought to thruſt vpon them, as things neceſſary to be obſerued for religion and conſcience ſake, and needfull to ſaluation: and in this verſe is laid downe his firſt argument of confutation of them.

An argument confuting humane decrees and traditions

The argument is this.

> Yee are freed by Chriſt from the rites and ceremonies of the Law, therefore you ought not to be ſubiect to mens decrees and traditions that ſeeme to be deriued from thence.

Some would haue the argument in this place to be from the greater to the leſſe. Thus

> Yee are not now ſubiect to the rites and ceremonies of the Law being freed from them by Chriſt, therefore much leſſe ought you to bee ſubiect to rites and ceremonies that are inuented by the braine of men.

But as I take it, the argument is not ſo, but as now I haue laid it downe. For it is not like that the falſe teachers of thoſe times ſought to impoſe on the *Coloſſians* any other things then ſuch as were either taken from Philoſophy, and the learning of the Gentiles, or from the ceremoniall Law of *Moſes*, and ſuch were their traditions here ſpoken of, it may appeare by the expreſſing of them in theſe termes, touch not, taſte not, handle not: which no doubt were imitations of legall rites and ceremonies; and ſo the argument of the Apoſtle in this verſe is to bee conceiued, as I haue propounded it.

More ſpecially wee haue laid before vs in this Verſe; Firſt, the Apoſtles reaſon to diſwade the *Coloſſians* from ſubmitting to the decrees and traditions of men (namely) this, that they were freed from them by Chriſt his death, laid downe in the proofe of it, that with Chriſt they were dead, and by death freed from them.

Secondly, the inference on that reaſon, therefore you ought not to ſubiect your ſelues to them; deliuered by way of interrogation, why are yee burdened with them? amplified by exprobration of the abſurdity of ſuch ſubiection, that it is all one as if they ſtill liued in the world. *(Why, as though yee liued in the world, are yee burdened with traditions?)*

Interpretation.

(Dead in Chriſt) To bee dead with Chriſt is to haue fellowſhip with him in his death; euen to die with him as the members of his bodie: *(from the ordinances of the world)* By ordinances of the world wee are to vnderſtand, Legall Ceremonies, the originall words are the ſame with thoſe, Verſe 8. and ſo to be vnderſtood. Now, whereas the Apoſtle ſaith, *Dead from the ordinances of the world*, it is not an vſuall manner of ſpeaking in the Scripture, to ſay, *Dead from*, but rather, *dead to this*, or *that*, as dead to the Law, dead to ſinne; and therefore the meaning is, as if the Apoſtle had ſaid; Dead, and by death freed from the ordinances of the world. *(as though he liued in the world.)* To liue in the world may be taken two waies.

1 Either to liue in the world in reſpect of bodily life.

2 Or to liue after the courſe of the world, as *Epheſ.* 2. 2. Wherein in time paſt ye walked according to the courſe of this world.

And in this latter ſenſe we are to take theſe words (as though he liued in the world) (that is) as though ye were not dead with Chriſt, and by death freed from the orders of the world, but ſtill liued after the courſe of the worlde (*are yee burdened with traditions*) In the originall, wee haue but one word, it cannot bee ſo expreſſed in Engliſh, it ſignifieth thus much; Are ye held vnder the decrees of men, or ſuch things as ſeeme good to men: ſo this tranſlation (*are yee burdened with traditions*) may bee iuſtified, though the Papiſts carpe at it. This then is the meaning of the Apoſtle, in this verſe.

> *If yee as members of Chriſt be dead with him and be as free as dead men from the Ceremonies of the Law, why? as though yee ſtill liued after the courſe of the world, are yee held vnder the decrees and traditions of men, which ſeeme to be deriued from the braine of men.*

Of the firſt part of this verſe (namely the reaſon of the Apoſtle, If yee be dead with Chriſt from the ordinances of the world; much might bee ſpoken, but wee haue handled the chiefe things thence offered heeretofore, as that there is ſo neere a vnion betweene Chriſt and his members, that when he died, they died with him, of that we ſpake verſe 12. And alſo of the doctrine offered from thoſe words, ordinances or rudiments of the world, wee ſpake verſe 8. I will not now againe handle thoſe points onely. One thing more we may gather from the reaſon of the Apoſtle. And for concluding the point, we are to mark, that the Apoſtle ſaith, If ye be dead with Chriſt from the ordinances of the world, meaning, if yee bee freed from them, he puts dead from them, for freed from them; ſignifying indeed, that they were as free from them as dead men that had nothing to doe with them. The point that hence I gather is this.

Doct. 1. Death ſets men free frō the Lawes of men and from all hard taxations in the world.

That death is a freedom, death ſets men at liberty from the lawes and ordinances of men, yea from all hard taxations, from bondage and ſeruitude in the world, and from all miſeries they are ſubiect to in this world, that which *Iob* ſaith of the ſeruant *Iob* 3.19. That death ſets him free from his maſter, is true of all kind of outward ſeruitude, bondage, ſlauerie, or miſerie that men vndergoe in this life whatſoeuer, death frees them from it; the afflictions are but for this life onely, Rom. 8. 18. Death puts an ende to them; the malice of the Deuill, the rage of tyrants, aud violence of bloudie perſecutors can reach no further then this life: they can but kill the body, as our Sauiour ſaith, *Matth.* 10. 28. and when that is done they muſt ceaſe from their tyranny, therefore we are not to feare them.

Vſe. 1. Wee are not to feare them only who can kill the body but him who can deſtroy both body and ſoule.

Our Sauiour himſelfe makes this vſe of it, feare not them which kill the body, and when they haue done that can go no further, but feare him which is able to deſtroy both body and ſoule in hell.

Vſe. 2. We are not to be two much caſt downe in our outward troubles.

Againe, is it ſo that death is freedome from all miſeries that men are ſubiect to in this world, then be not too much caſt downe in any outward trouble or calamity that can befall thee, as ſickeneſſe, pouerty, loſſes, painefull labours, &c. Thy life is but ſhort, therefore that trouble cannot be endleſſe, death ſhall put an end to it, onely let thy care and and endeauour be that thy death bee not the beginning of that miſery that neuer ſhall haue end; many perſons hauing no aſſurance of a better life after this life is ended, but onely out of their impatience in reſpect of aches, and paines, and lingring diſeaſes or other troubles which they endure, long for death, as *Iob* ſaith, *Iob* 3. 21. and ſay ſometimes, oh happy were I if I were dead, then ſhould I bee free from my paine and trouble, as if death were an ende of all kinde of miſerie, neuer re-

remembring that death in ſin will not rid them from miſery, but is the very gate through which they paſſe into the gulfe of endldſſe woe, death indeed puts an end for a time to the aches and paines we endure in the body, yet that is but a thing common to vs with the dumbe beaſt, in that reſpect the ſore trauelled horſe is happy when he dieth, but death in ſinne is a paſſage of the ſoules of men from leſſe miſery to greater, therefore neuer thinke thy ſelfe happy if thou wert deliuered by death, from aches and paines which thou endureſt in this life, vnles thou haue aſſurance of a better life after this life is ended, labour thou to be ſure to die in the Lord, which thou ſhalt doe if thou liue in the Lord, or rather haue the Lord Ieſus liuing in thee, Gal. 2. 20 if thou liue by faith in the ſonne of God, and repent of thy ſins, and haue true peace of conſcience as the earneſt of thy ſaluation then indeed thy death ſhall put an end to all thy miſeries, thou ſhalt reſt from all thy labors, from all kinde of ſorrow and ſuffring, yea, death ſhall giue thy ſoule an entrance to euerlaſting ioy and glory, if thou haſt this aſſurance, thou lying vnder ſome greeuous affliction, thou mayſt lawfully ſay with the Apoſtle, Phil. 1. 23. I deſire to be diſſolued and to be with Chriſt.

Come wee to the inference of the Apoſtle in the other part of this verſe (*why as though ye liued in the world are yee burdened with traditions*) where firſt obſerue we the manner the Apoſtle vſeth in bringing in of this concluſion, hee ſayth not barely you are dead with Chriſt from the ordinances of the world, and therefore ought not to ſubmit your ſelues vnto them, but he brings in his concluſion by way of interrogation, why are ye burdned with traditions) which is very emphaticall and powerfull, and he amplifies it by laying before them how abſurd a thing it were, if they ſhould ſo do, that it were all one, as if they liued ſtill in the world (why as thogh ye liued in the world are ye burdned with traditions) as if he had ſaid, if ſuch as liue in the world ſhoulde ſubiect themſelues to thoſe ordinances: I would make no great matter of it, but you Coloſſians who proue your ſelues to be dead with Chriſt from the ordinances of the world, and not to liue after the courſe of the world, for ſhame doe not you ſuffer your ſelues to be ſubiect to the decrees and traditions of men. Hence wee may take out this concluſion, that ſuch as profeſſe themſelues to be dead with Chriſt, and taken out of the corrupt ſtate of the world are by the remembrance of that profeſſion to be kept from doing any thing contrary or vnbeſeeming the ſame, we find this as a reaſon of waight often vſed in the Scripture, either to perſwade to ſome good thing, or to diſſwade from ſome euill, Gen. 13. 8, *Abraham* vſed it as a ſpecial means to quiet matters betweene him and *Lot*, that howſoeuer the Canaanites were at iar and diſcord one with another, yet it ought not to be ſo between them, becauſe they were brethren & profeſſed the ſame true faith and religion Mat. 6. 32, After theſe things ſeeke the Gentils, 1. Cor. 6. 1. the Apoſtle vpon this ground dares the Corinthians, dare any of you hauing buſines againſt another be iudged vnder the vniuſt and not vnder the Saints, as if hee had ſayd, do not you remember that you are Chriſtians and profeſſing the true faith of Chriſt, dare you then go to law one with another vnder vniuſt and infidel iudges and not vnder the Saints? it is a monſtrous ſhame for you ſo to do, by theſe teſtimonies we ſee we are to take aduantage of that profeſſion we make, & by the remembrance of that to bee kept from doing any thing vnbeſeeming. Let all ſuch as profeſſe religion and the feare of God thinke on it, art thou being a profeſſor of religion troubled and ſtirred vp by the Diuell and thine own corruption to couetouſneſſe, to raſh anger, or to any other knowen ſin? remember thy profeſſion and learne to ſay, as good *Nehemiah* ſaid, Neh 6. 11. who when he was moued by a falſ Prophet, to go into the temple to ſaue his life, ſayd, ſhould ſuch a man as I flie; ſo ſay thou, ſhould ſuch a man or ſuch a woman as I bee couetous or raſhly angrie ſhould I that profeſſe my ſelfe to depend on Gods prouidence

Doct. 2.
The remembrace of our chriſtian profeſſion ought to keepe vs from doing any thing contrary or vnbeſeeming the ſame.

Vſe
True profeſſors of religion are to gather ſtrength againſt temptations to ſin by remembring that holy profeſſion.

dence and to ſeeke after other things euen things eternall and laſting for euer, greedily hunt after the things of this life? no, no, I will not doe it, it were a derogation to the glorie of my God, whom I profeſſe to be my gratious father; a diſhonour to the profeſſion I make, ſcandalous and offenſiue to other weake profeſſors: a meanes to keepe backe ſome not yet called a giuing aduantage to the obſtinate and an opening of the mouthes of the wicked Atheiſts and enemies of the truth, euen to ſpeake euill of the profeſſours of the Goſpell, therefore farre bee it from me I will not doe it, thus are we to reaſon and reſolue with our ſelues, in conſideration of our holie profeſſion, not to doe anie thing contrarie or vnbeſeeming the ſame.

We are to marke further, that the Apoſtle ſaith, why, as though ye liued in the world (that is) as though yee liued after the courſe of this world, implying by that ſpeech, that the Coloſſians did not or a leaſt ought not to liue after the courſe the world.

*Doct.*3. Though we liue in the world, yet we are not to liue after the courſe and faſhion of the world.

The point of inſtruction hence ariſing is, that though we liue in the world, yet we are not to liue after the courſe of the world, the Lord will haue his children to liue in the worlde, and not to ſeparate themſelues from the worlde, but to liue as *Lot* did in Sodome, in the throng of this ſinfull world, according to the limits of their particular places and callings. And that for theſe reaſons.

Reaſons

Firſt, that the gifts of grace that they haue receiued may be vſed for the good of others.

Secondlie, that there may be a triall of our ſtrength in reſiſting the aſſaults of Satan in euill examples, for that is indeed true reſiſtance of ſinne, and victory ouer it is moſt

Note.

victorious, when conflicting with many occaſions and allurements to it, we ſtriue againſt it, and ouercome it, & he is truelie good, who is good amongſt them that are euill.

For theſe cauſes will the Lord haue his children to liue among the wicked of the world: but to keep themſelues vnſpotted of the world or any corruption in the world, faſhion

Rom.12.2.

not your ſelues like vnto this world, Epheſ. 5. 11. haue no fellowſhip with the vnfruitfull workes of darkeneſſe, but euen reprooue them rather, Phil. 3. 20. our conuerſation muſt be in heauen, free from all dregs of all earthly corruption, many other places might bee brought to this purpoſe, but for the vſe of the point.

Vſe. It is a vaine plea, to ſay, many doe this or that and therefore why may not I doe it.

This meetes with that plea, many vſe in defence of their ſinne which they are loth to forgo, oh ſay they many do it and why may not I doe it, if we liue in the world, we muſt do as other men doe, ſweare with them that ſweare, drinke with the drunkard, & be prophane with them that are prophane, or elſe we ſhall be counted as no body in the world, is it ſo that thou wilt not be perſwaded, that this is thy duty, that though thou liue in the world, yet thou art not to liue after the courſe of the world, but thou muſt needes doe as other men doe, know then that thou ſhalt one day ſuffer together with others, the puniſhing hand of God ſhal one day ouertake both thee and them; yea let me tell thee more, there is no doubt but beaſtly drunkards, filthy adulterers, and the blaſphemous wretches that are in the world, may remember ſome like to themſelus on whom the Lord hath ſhewed his iudgements, they may call to mind ſome that together with their blaſphemy haue belched out their laſt breath, or in a drunken fit haue belched out their owne ſoules, & that loathſome and incurable diſeaſes haue been ſent on the bodies of filthy adulterers, and yet wilt thou ſtil go on in the ſame courſe? know then that thy puniſhment ſhall be greater then theirs, thou hauing ſuch examples before thee, and yet wilt not be moued by them to breake off thy ſins by repentance, thy puniſhment ſhall one day farre exceed theirs. He that ſlayerh *Kaine*, ſaith the Lord, ſhall be puniſhed ſeauen fold. *Kaine* was a murderer, and the Lords hand was vpon him for his ſin, and made him an example, he ſet a mark on him; & if any ſhould be ſo bold as to commit the ſame ſin, hauing him marked before him, & to murder him, his puniſhment ſhould be ſeuen fold, ſo certainly if

Gen. 4. 15.

thou haue an example of Gods iudgement before thee, & thou canſt remember the Lords hand hath beene in fearfull manner, vpon one like to thy ſelfe, and yet thou wilt ſtill goe on in the ſame ſinne, know that one day thy iudgment ſhall be farre greater then his.

Obſerue yet further this inference of the Apoſtle together with his amplification of it, he ſayth why, as though yee liued in the worlde, are yee helde vnder the decrees of men (that is) why, as though yee were not dead with Chriſt but ſtill liued in the world, are you ſubiect to mens decrees: Hence we are giuen to vnderſtand thus much.

Doct.4. Such as ſubiect themſelus to decrees that either are or ſeeme to be deriued from the ceremoniall law carry themſelues as men that deny the death of Chriſt.

That ſuch as ſuffer themſelues to be held vnder decrees that either are or ſeeme to bee deriued from the ceremoniall law and to bee bound in conſcience vnto them carry themſelues as men that deny the death of Chriſt, and as ſuch as haue no fruite nor benefite, by his death, this is cleere from the text, and with this agrees that of the Apoſtle, Galat. 5. 2. if yee bee circumciſed Chriſt ſhall profite you nothing, if ye ſubiect your ſelues to circumciſion or any of the old legall ceremonies Chriſt ſhall profit you nothing, the reaſon is plaine.

Reaſon.

Vſe. Many popiſh decrees euacuate & make void the death of Chriſt.

A popiſh cauill.

Chriſt by his comming and death put an end to all thoſe ceremonies therefore ſtill to retaine any of them, yea, any thing that is, or ſeemes thence to bee deriued as a thing neceſſarie to ſaluation, is to make Chriſt vnprofitable; how then can the Papiſts iuſtifie their decrees of not touching, not taſting, of abſtaining from ſome kinde of meates, and from marriage of not handling money and the like, beſides the badge of Antichriſtian apoſtaſie which the Apoſtle hath layd on them, 1. Tim. 4. 3. how can they free thoſe their decrees from beeing ſuch as euacuate and make voyde Chriſt his death? it will not ſerue their turne to ſay their decrees are not the ſame with the legall ceremonies, and that their Church decrees, not abſtinence from this or that thing as vncleane, (though indeed they doe, for they place holineſſe and part of Gods worſhip in ſuch abſtinence and ſo condemne that kind of meat at that time as vnclean by their prohibition) but they cannot ſo ſhift off the matter, by their decrees of abſtinence from meat, and the like, being taken from the ceremoniall Law of *Moſes*, and vrged on the conſcience, as neceſſary to ſaluation, they do, as much as in them is nullifie and make voyd the death of Chriſt, and they that ſubiect themſelues to ſuch decrees, carry themſelues as men that deny Chriſt his death, and thereby proue themſelues to haue no part nor benefit by his death; yea, if any amongſt vs ſuperſtitiouſly minded doe ſubmit himſelfe to any ordinance or decree of our Church with a minde and opinion of holineſſe and ſeruice of God therein, for example, if any haue this conceit, that by that taſting of fleſh at times forbidden by our Church, he ſerues God, & is made more holy in the ſight of God, let him know that ſuch a ſubiection is a deniall of Chriſt his death, & a renouncing of the fruit and benefit of Chriſt his death. Come wee to the 21. verſe, where our Apoſtle ſpeakes in the perſon of falſe teachers, and in imitation of them ſayth thus.

Anſw. vnto it.

VER. 21. *Touch not, taſte not, handle not.*

In this verſe hee doth ſpecifie their decrees and expreſſe them particularly in their owne words, as if hee had ſayd, why are yee helde vnder the decrees of falſe teachers, as namely theſe, they ſay vnto you, *Touch not, taſte not, handle not*, ſome expound theſe words as ſpoken of diuers things as touch not a dead corps, taſte not of this or that kinde of meate, handle not holy veſſels, and the like. but I take it they may more fitly bee vnderſtood as all ſpoken of the ſame thing (namely) of meates, *Touch not, taſte not, handle not*, this or that kinde of meate, for that is more agreeable to the context and to the wordes of this verſe, and that matter of meates did put the faithfull of thoſe times both

Interpretation.

teachers and others to much buſineſſe and trouble both in regard of the zeale that ſome had by legall ceremonies, and in reſpect of continuall vſe of meat and drinke (*Touch not*) the originall word tranſlated (*touch*) ſignifies either to touch or to eate, yet but a little, and theſe wordes (*touch not*) may thus be vnderſtood, eate not, no, not a little, or touch not with thy teeth, or chewe not with thy mouth (*taſte not*) that is a further degree of prohibition, doe not ſo much as taſte with thy mouth: then followes a third degree yet higher (*handle not*) doe not lay thine hand on this or that kind of meat, thus then conceiue we theſe words.

Chew not in thy mouth, taſte not with thy tongue, nor lay thine hand, on this or that kinde of meat.

Now heere firſt wee are to marke that the Apoſtle hauing ſayd in generall in the verſe before, bee not burdened with traditions, be not held vnder the decrees of men, in this verſe he ſubioynes their particular decrees of touching meates, and hee giues inſtance and example onely of them bee not burdened with traditions as (namely) touch not, taſte not, handle not, this or that kinde of meate, no doubt hee might haue inſiſted in many other things, but he thought it moſt needfull to ſtand againſt their ſuperſtitious decrees concerning meats as moſt dangerous to the Coloſſians, and hence wee may gather this conclusion.

That as Satan and his inſtruments do enſnare the ſoules of men in many outward things, ſo not with the leaſt danger in or about their meats and drinkes.

Doct. 5. Satan doth dangerouſly tempt and enſnare the ſouls of men in reſpect of meat and drinke.

Satan the enemie of our ſaluation is euer tempting and that dangerouſly in reſpect of meate and drinke either on the right hand or on the left, either to abſtaine as did theſe falſe teachers, or elſe to exceede, hee beganne this kinde of temptation betimes, our firſt Parents were noe ſooner created and placed in Paradice but hee preſently beganne to tempt them about meate, and from that time to this hee neuer reſteth laying ſnares to entrappe vs, euen in, or about our meat and drinke, and he knowes this temptation to be of great force. Therefore he laid it againſt him that was moſt ſtrong thinking to preuaile but in vaine, euen againſt our Sauiour himſelfe Mat. 4. 3. And the reaſons why Satans temptation in, or about meat and drinke is ſo dangerous, are theſe.

Reaſons.

1 Firſt, it is a thing we vſe and muſt vſe daily, and if we want it, without the ſpeciall grace of God, we are readie to vſe any vnlawful meanes to get it, as the ſaying is, hunger will breake ſtone wals, it wil make men wanting grace to break through the commandements of God, by lying, ſwearing, ſtealing, and what not, that they may be ſatisfied.

2 Againe, if we haue it, we are not onely prone to abuſe it in a moſt high degree; witnes the practiſe of beaſtly drunkards; who, not onely glory in their ſtrength to poure in ſtrong drinke, but will beſtow much coſt on others, to make them of their own wretched condition, euen drunkē like themſelues, that they may ſport and laugh at them.

Note.

And herein the deuil hath preuailed further then in many other ſins; who will beſtow coſt on others to make them ſin in any kind, only to make themſelues meery? indeed for their profit or credit wicked men will hire others to lie, & to ſwere falſly for them, but for ſport & meeriment only who will be at any great coſt in making others to ſin, except only in drunkeneſſe. This ſhewes plainely, that the deuils tempation, in, or about meat or drink, is exceeding powerful & dangerous, and that he many times preuaileth therin very far in bringing men to an high degree of ſin.

Vſe. we are to watch ouer our harts that ſinne do not creepe vpon vs in time of our eating & drinking.

Our care then muſt be to take heed we bee not ouertaken with ſinne, in things of neceſſary vſe as our meat and drinke; wee are to watch ouer our hearts, and to haue a godly feare in our hearts, in the time of our eating and drinking, Saint *Iude* doth taxe ſome in his time for want of this, verſe 12. They feaſt with you (ſaith hee) without feare, feeding themſelues; and eſpecially, we are to haue this feare in our hearts in the time of feaſting, when wee come to a table furniſhed with ſtore and variety of meats, it is the counſell of the wiſe man, *Prou.* 23. 3. That at ſuch a time we be not deſirous of the dainty meat, for it is deceiuable. To feaſt together is not vnlawfull, holy *Iob* ſuffered his children ſo to doe, but afterward he called them together and ſanctified them, and offered burnt offerings for them, for *Iob* thought, *Iob* 1.5. it may be that my ſonnes haue ſinned and blaſphemed God in their hearts, in time of their feaſtings.

And this are we to haue a godly ielouſie and ſuſpition of our owne ſelues, that ſinne do not intermingle it ſelfe with our plentifull eating and drinking, and that then our affections doe not ſettle and reſt too much one the ſweetneſſe of our meates and drinks, & that we forget not God the giuer, that we forget not the hunger and thirſt of our poore brethren, Amos 6.6. and that we exceed not meaſure in eating and drinking : and that our hearts may bee poſſeſſed with this godly feare and jelouſie. Let vs remember what a grieuous thing it is when our table is a ſnare to vs, it is one branch of that praier that was made againſt the malicious enemies of the Church, *Pſal.* 69.22. Let their table be a ſnare before them : thus it ſhal be to vs vnleſſe we watch ouer our hearts in our eating and drinking, euen our meats and drinkes ſhall bee ſnares vnto vs. Withall we are to remember that we abuſing the creatures of God, our meates and drinkes, the Lord doth many times ſecretly turne them euen to the hurt of our bodies, thoſe good gifts which he hath ordained for the preſeruation of nature ; beeing abuſed, through the Lords iuſt iudgement, are ſometimes turned to the choaking and ouerturning of nature in vs ; for it is iuſt with the Lord, wherein men ſinne, therein for the moſt part to puniſh them ; it therefore ſtandeth vs in hand, if we reſpect the good of our owne ſoules or bodies, not to let our hearts looſe in time of eating and drinking, but to be wary and circumſpect, euen in receiuing our ordinary diet, but ſpecially when we come to a feaſt, take heed that then forgetfulneſſe of God, or our brethren, exceſſe, or any other ſin,

Note.

doe not intermingle it ſelfe with our eating and drinking.

In the next place, in that falſe teachers among the *Coloſſians* were not content to ſay, touch not, or eate not, of this or that kinde of meat, but they proceeded further, to forbid the taſting of certaine meates: I might ſhewe you how reſtleſſe the mindes of ſuperſtitious perſons are, they are neuer content with the number of their owne deuiſed orders & decrees. Thus it is at this day among the Papiſts, one order, one decree is euer and anon inuented among their Monkes, and others of that rable which they call religious, but I will not ſtand on that point. Obſerue wee the manner theſe falſe teachers vſed in putting forth their decrees, they put them forth in the ſingular number, touch not, or thou ſhalt not touch, thou ſhalt not taſte, thou ſhalt not handle, that they might reach euery particular, and in the negatiue, which is of more force then the affirmatiue, they would haue them binde as ſtrictly as Gods commandements.

The mindes of ſuperſtitious perſons are reſtles.

Doct. 2. Falſe teachers are very curious and ſtrict in cauſing their followers to auoide the leaſt touch of things they ſuppoſe to bee vncleane.

Hence we are to note their curioſity, I cannot properly call it care, but their curioſity and ſtrictneſſe in prouiding that their ſhould be no medling at al with meats, they ſuppoſed vncleane, that men ſhould not touch them, no not taſte of them, nor handle them; and this ſtrictneſſe was not proper to thoſe falſe teachers alone, but hath been found in all of like ſort, in all ages and times, the Apoſtle ſaith Gal. 6. 12, that falſe teachers were ſo earneſt and forward in vrging circumciſion on the *Galatians*, that they conſtrained them to be circumciſed.

Vſe. We are to bee carefull, and indeed curious in auoiding all manner of ſinne.

Now, this is not to be paſſed by without profit to our ſelues: let vs therefore thinke on it to this purpoſe, are falſe teachers ſo ſtrict in cauſing, if poſſibly they may, their followers to take heed of the leaſt touch, or leaſt medling with that they fancy to be vncleane; Oh, then how much more ought we to be carefull, & if you will curious, in auoiding that which is indeed vnclean (namely) al maner of ſinne: yea, we ought in this reſpect to be ſo ſtrict, as wee are not to touch any meanes, or any occaſion leading vnto it, not to come into the company of ſuch as are notorious wicked perſons, more then we muſt needs in reſpect of the bond of nature, of office, of place and calling, not careleſlie to come into their company, for that is to touch pitch, and it cannot chuſe but defile vs. *Peter* in bad company denyed his Maſter; and hythertoo wee may truely apply that of the Apoſtle 2. Cor. 6.17. touch none vncleane thinges; and that alſo of Iude Verſ. 23. hate euen the garment ſpotted by the fleſh: it is too much boldneſſe in ſome who cauſleſſely ſort themſelues with any company.

Vſe. 2. Reproofe of ſuch as thinke they may without danger meddle with ſinnes.

And againe, ſome thinke they may without danger, attire themſelues like wantons, gariſhly; and may ſafely vſe filthy and rotten ſpeach at their pleaſure, theſe they thinke are things not to bee ſtood on, and it is too much ſtrictneſſe to make conſcience of them; but what ſaith the Apoſtle, *Epheſ.* 5. 3. Fornication, and all vncleaneſſe, or couetouſneſſe, let it not bee once named among you as it becommeth Saints; the Apoſtle would haue vs not to touch them with the typpe of our tongues. And there is reaſon for it, it is a dangerous thing but to put on the counterfet of ſinne, and for a man to bee but *perſonatus peccator*, to play the part of a ſinner, as many fooliſh thinke; oh they will but dally with ſinne, they wil but make themſelues meery with a few ribauld termes, they will but touch ſinne and put it from them, before they enter into the groſſe practiſe of it, ſuch perſons as thus ſpeake, or thus thinke, they are not acquainted with the corruption of their their own nature; they muſt learne to know that if ſinne be ſweet in their mouthes, and they delight to ſpeake of it, certainely they will fauour it, and not forſake it till it turne to poyſon in their bowels as *Zophar* ſaith *Iob* 20. 12. Yea let them know they might as ſafely drinke vp ſtrong poiſon and preſcribe it a meaſure how farre it ſhall worke, for why? whereas they ſay or thinke

Note.

they

Sinne makes ſure worke.

they will but ſport themſelues with ſinne for a time, and they will leaue it when they pleaſe; they muſt know that ſinne makes ſure worke hauing once ſeazed on them, it will hold them and that faſt by the heart, yea their will it ſelfe is kept in hold and bondage and cannot bee cleanſed till the Lord with his powerfull hand of grace doe deliuer it.

Therefore fancy not to thy ſelfe, thou wilt but touch ſinne for a time and then leaue it; No, no, learne to feare alwaies, bee afraid to come neere the borders of ſinne, flie from it as thou wouldeſt from one ſicke of the plague, whoſe breth thou wilt auoid, and the needleſſe touching of any thing about him: bee not thou like the foole ſpoken of, *Prou.* 14.16. Who rageth and is careleſſe, who hath neither qnicke ſight to eſpie and foreſee the occaſions of ſinne, nor care to ſhunne them, but goes on ſecurely till ſome heauy iudgement ouertake him.

VER. 22. *Which all periſh with the vſing, and are after the commandements and doctrine of men.*

In this Verſe our Apoſtle brings two other arguments to diſſwade the *Coloſſians* from ſuffering themſelues to be held vnder the decrees of men, of not touching, taſting, or handling this or that kinde of meate.

The firſt, is from the condition of things, about which their decrees were in theſe words, *(which all periſh with the vſing)* it may thus bee conceiued, ſuch decrees as are of tranſitory things, the obſeruation whereof hath no force nor ſtrength to ſaluation and to life euerlaſting, you are not to place holineſſe and religion in them, but ſuch are theſe decrees (touch not, taſte not, handle not) and that is laid downe in the proofe of it, theſe are of things vaniſhing and paſſing away with the vſing of them, they endure no longer, therefore you are not to place holineſſe and religion in them.

The ſecond argument is from the efficient cauſe of ſuch decrees of men, that they were the commandements of men, and therefore they ſhould not ſuffer themſelues to be held vnder them.

Interpretation. Of theſe in order. (*Which all periſh with the vſing*) (that is) all which touching, taſting, and handling, together with the things to be touched, taſted, and handled, (*periſh with the vſing*) the words ſignifie (are to corruption in the vſe) the meaning is, are conſumed in the vſe, or are corruptible, and endure no longer then the very vſe of them and both they and the vſe of them doe vaniſh and paſſe away with the time.

Now, heere firſt the argument of the Apoſtle is to bee conſidered, in that he reaſoneth thus; that the decrees of falſe teachers were of things periſhing, and paſſing away with the vſe of them, and therefore the *Coloſſians* ought not to place holineſſe in them. Hence we are giuen to vnderſtand thus much.

Doctr. 1. Tranſitory things of this life doe not of themſelues make vs more or leſſe holy in Gods ſight.

That holineſſe, religion, and the worſhip of God, conſiſteth not in vaniſhing things, it is not in things that paſſe away with the vſing, and are onely appointed for our vſe in this mortall life, as in meate and drinke, in daies in apparell, and the like; theſe things of themſelues make vs not more or leſſe holy in the ſight of God. I ſay, theſe things of themſelues; wee may ſinne, and that grieuouſlie, in the vſe of ſuch things, and we may pleaſe God in the moderate and ſober vſe of them; but the things themſelues, or actions about them conſidered by themſelues, doe not make vs more or leſſe holy. 1. Cor. 8 8. The Apoſtle ſaith plainely, meate maketh not vs acceptable to God; for, neither if we eate, haue we the more, neither if we eate not haue we the leſſe. The meaning is, more or leſſe piety and religion, or are more or leſſe pleaſing to God, Rom. 14. 17. The Apoſtle ſaith, the kingdome of God is not meate nor drinke (that is) religion and the power of it, ſtandeth not in meate and drinke, but in righteouſneſſe, and peace, and ioy in the holy Ghoſt.

The reaſon is this, becauſe godlineſſe and religion as the Apoſtle ſaith, 1. Tim.4.8. is profitable, it is of vſe to all things hauing the promiſe, both of this life, and of that which is to come.

Reaſon.

Now meate and drinke and other outward things, beeing appointed onely for the vſe and neceſſity of the body, they reach no further then this life, the vertue and efficacie of them doth not extend it ſelfe any further then to this preſent life; therefore godlineſſe and religion cannot ſtand in them.

Obiect.

It will be ſaid, doth not religion and the worſhip of God conſiſt in any vaniſhing thing, in any thing that paſſeth away with the vſing; what ſay you then to the waſhing of water in Baptiſme, and to eating and drinking at the Lords Table, doe not theſe things paſſe away with the time?

Anſw.

I anſwer, indeed the outward and bodilie actions are ended with the time of vſing, but the force and efficacy of theſe actions reacheth further; euen to ſignifie and ſeale vp grace to life euerlaſting, they are ordained of God to ſignifie & ſeale vp grace to life eternal and are auailable to that purpoſe and therfore not to bee eſteemed as things vaniſhing and paſſing away with the vſe of them. But for the point in hand, I hope it is cleare, that Religion and the worſhip of God conſiſteth not in things vaniſhing and paſſing away with the time.

*Vſe.*1.
Confutation of the Papiſts placing a chiefe part of Gods worſhip in the vſe of outward things.

And firſt, this meets with that error of the Papiſts, who place a principall part of Gods worſhip in the vſe of outward vaniſhing things, they hold it a great part of holines & religion, to weare this or that kind of habit, to abſtaine from one kind of meat and to eat another; it is a ſtrange thing that men ſhould be ſo ſimple, eſpecially, that men of vnderſtanding ſhould be ſo ouerſeen, as to perſwade themſelues that the very vſing of this or that outward thing, the abſtaining from this or that kind of meate, ſhould make any thing to eternall life, that a thing corrupible in it ſelfe and conſumed in the vſe, and hauing no further vſe, but naturall, for the preſent neceſſitie of the body ſhould any thing auaile to life euerlaſting. This is a ſtrange thing but that by the iuſt iudgement of God they are giuen ouer to themſelues.

Vſe 2. We muſt look that our religion bee not in vaniſhing things.

For the vſe of the point to our ſelues, is it ſo that religion ſtandeth not in vaniſhing things, in ſuch things as paſſe away with the vſing of them: then, I beſeech you, let vs euery one looke that our religion (for we will be held ſuch as haue religion, and ſuch as worſhip God in ſpirit and truth) Let vs therefore looke, that our religion be not in things vaniſhing, tranſitorie, and paſſing away with the time; there is no doubt, but moſt of vs, if not all of vs, can diſcerne the groſſeneſſe of Poperie, and cry ſhame on it, in placing religion in not touching, not taſting, or not handling this or that kind of outward thing; yet we our ſelues many of vs haue no other religion, but euen that which is found iu vaniſhing things, in things paſſing away together with the time: for what elſe is our formall hearing of the word, our receiuing of the Sacraments of cuſtome, and for faſtiion, our praiers vttered with the mouth, when our hearts are wandring farre from God; yea the iudgements of God being vpon vs in plague, vnſeaſonable weather, and ſuch like. Will not we ſometimes confeſſe, and ſay, theſe things are come on vs for our ſinnes, and yet what is ſuch confeſſion in the moſt of vs, but a vaniſhing thing, a fleting motion, euen a thing paſſing away with our breath, and the ſpeaking of it, we haue not any ttue ſenſe and feeling of our ſinnes, neither will we (as we ought) come to any particular ſinne of our owne confeſſing, that to haue deſerued ſuch a iudgement; what then is this but to place our religion in things vaniſhing, and paſſing away with the time: indeed I confeſſe that hearing the word and receiuing the Sacraments are not vaniſhing things in themſelues, they haue vſe both in good and bad, in the one ſort to life and ſaluation, in the other to iudgement and condemnation, but beeing formally vſed they are vaniſhing things, in reſpect of theit ſauing and comfortable vſe, they paſſe away with the time, in reſpect of that vſe we are not bettered by them, wee haue no profit by them to life and ſaluation; and if we place our religion in a formall hearing of the word or receiuing the ſacraments, and thinke wee are religious in ſo doing, ſurely, our religion is not ſound, it is but hypocriſie, let vs take knowledge of it, and let vs not thinke it ſufficient, if wc come to the Church, heare the word, and receiue the Sacraments, vnleſſe we finde theſe exerciſes of holineſſe, and of the worſhip of God, powerfull in working grace in vs, and of comfortable vſe to our owne ſaluation, yea, let vs euer looke that our religion bee found in things permanent, and ſuch as haue vſe to life euerlaſting, as in faith, hope, loue to God and men, humility, patience, and in workes of mercy; for theſe indeed paſſe not away with the vſing, but endure to life euerlaſting, though the action of them bee tranſient, and paſſe away with the time, and yet being done by a true beleeuer, one that is in Chriſt, the good of it remaines after the action, yea, the good of it ſhall follow him when all things in the world forſake him, for they leaue him at the graue, but that ſhall follow him to heauen, as ſaith the holy Ghoſt, & that is a notable inducement to ſtir vs vp to the doing of good, and to the practiſe of religion in this manner.

In the next place, from the matter of this reaſon of the Apoſtle, in that hee ſaith (which all periſh with the vſing meaning meats forbidden by the Law of *Moſes*, and the touching, taſting & handling of them; we may eaſily ſee this concluſion laid before vs; that food of the body, corporall meat and drinke, and the actions about them in the vſe of them, namely eating and drinking paſſe away with the time, and reach no further then the time of this life, I neede not ſpend much time in proouing this poynt, it will eaſilie be confeſſed to be a truth, Matth. 15. 17. our

Sauiour

Sauiour hath ſet it downe as a generall concluſion that whatſoeuer entreth into the mouth goeth into the bellie, and is caſt into the draught, it periſheth and is conſumed, 1. Cor. 6. 13. the Apoſtle ſayth, meates are ordained for the bellie, and the bellie for meates, but God ſhall deſtroy both it and them (to wit in reſpect of eating and drinking, and ſhall cauſe theſe actions to ceaſe, and the vſe the bellie hath in time of this life, for in the life to come there ſhall be no vſe of meate or drinke, we ſhall be as the Angels of God in Heauen; what is our vſe of this point?

Vſe.
We are not to labour for the meat that periſheth but for that which is endureth to life euerlaſting

Surely that which our Sauiour hath taught vs Ioh. 6. 27. That we labour not for the meat which periſheth, but for that meate that endureth to euerlaſting life, a duty wherein moſt of vs are much wanting, wee labour and toile, and ſpend the ſtrength of our bodies in ſeeking onelie after bodilie foode, and haue little or no care to ſeeke after the foode that endureth to eternall life; yea, manie are ſo eager in ſeeking after the foode of their bodies that they will haue it though it be with the loſſe of Gods fauor, and with the breach of a good conſcience, witneſſe that buying of trifles, peares and apples, and ſuch like on the Sabboth day, this argues wee care not for any other thing, but that wee may haue to fill our bellies, let as many as are thus minded, whoſe bellie is their God, Phillip. 3. 19. let them know that this ſinne is highly diſpleaſing to God, yea ſuch a ſinne as brings downe Gods curſe on all that they haue in ſpeciall manner, for ſo the Lord hath threatned Ierem. 17, 27. if yee will not heare mee to ſanctifie the Sabboth day, &c. Let vs then know that wee are no gainers by breaking the Sabboth, wee thinke we get much by it, but the Lord will either conſume our goods with fire or ſend a curſe that like an vnquenchable fire ſhall deuour all that wee haue; Let vs then learne to keepe the Lords Sabboth holie, and to beſtow it in holie exerciſes, and on that day eſpecially to labour and ſeeke after that meat that endureth to life euerlaſting, this is that one thing abſolutelie needfull ſpoken of, Luke the 10. and 24. verſes, *Maries* parte, though the entertainement of Chriſt was as neceſſarie as anie outward buſineſſe, yet not neceſſarie in reſpect of this one thing for without this a man cannot bee ſaued, which hee may without any thinge elſe hauing this.

Note.

Come we now to the arguments of the Apoſtle being three in number, by which hee diſwades the Coloſſians from ſubmitting themſelues to the decrees of falſe teachers in the words following (and are after the commandements and doctrines of men.)

The firſt argument is from the efficient cauſe of theſe decrees (namely) men, that they were the fruite of mens braines, and therefore they ought not to place religion in the obſeruation of them; now touching this argument, a doubt muſt be remooued before we come to the words of it (namelie) this, it may ſeeme by the argument, that the tarditions and decrees of men before ſpoken of verſe the 20. were ſuch as were meerelie inuented and deuiſed by the braine of men, and not (as we ſaid) ſuch as were deriued from the ceremoniall Law of *Moſes*, for then they ſhould not be ſaid to bee commandements and doctrines of men.

A doubt propounded.

Anſw.

For remoouall of this ſcruple wee muſt call to minde that which wee haue often heard that the rites and ceremonies of the Law, were to endure but for a time (namelie) for the time of the old Teſtament, till the comming and death of Chriſt, he being come in the fleſh, their time was out in regard of the obſeruation of them: therefore to deliuer things deriued from thence as neceſſary now to be obſerued, is no precept of God but of man, though before the comming of Chriſt they were things commanded by God himſelfe, yet now beeing abrogated to deriue anie thing from thence as neceſſarie to be obſerued may be truelie ſaid to be no precept of God, but of men; we may eaſilie conceiue this by the like, it is Gods Law that a woman ſhould bee bound to her husband ſo long as he liues and he being dead then to bee free from him, ſo ſaith the Apoſtle, Rom. 7. 2. Now then if men by their commandements binde her to him after he is dead, and decree that ſhe is ſtill bound to him, and that it is vnlawfull for her to take another man to her husband, ſurely, that is not Gods Law, but a commandement and decree of men, ſo is it in this caſe, the people of God being bound to the things preſcribed in the Law of *Moſes*, but for a time, if men decree that they are ſtill bound to them as before, that time being expired, that is not Gods commandement, but the commandement and doctrine of men: and ſo this argument makes nothing againſt my former expoſition, that by traditions we are to vnderſtand decrees of men deriued from the ceremoniall Law of *Moſes*, the words of this argument haue no difficulty in them, they are to be conceiued according to the proper ſignification of them, and the meaning of the Apoſtle in them is.

That the decrees of men of not touching, not taſting, not handling, though they ſeemed to be decrees deriued from the ceremoniall Law of *Moſes*, yet indeed they were only the commandements and teachings of men, and had no ground nor warrant from the word of God.

We are in the firſt place to conſider the argument it ſelfe in that the Apoſtle reaſoneth thus, that the Coloſſians ſhould not be held vnder thoſe decrees of falſe teachers, of not touching, not taſting, not handling, as things of neceſſary obſervation vnto their ſaluation, becauſe they were precepts and commandements of men, hauing no ground in the word of God; we are plainely taught thus much.

That men can giue no precepts nor rules without warrant from the worde of God of neceſſarie obſeruation to life euerlaſting: rules giuen by men not grounded on Gods worde in caſe of religion, in matters of faith and manners are not of any moment, or of any neceſſity, we are not neceſſarily bound to the obſeruation of them as things needfull to life and ſaluation.

Reaſons.

The reaſons of this are manifeſt.

Firſt, mans eye is not onely dimme or bleared, but ſtarke blinde in heauenly things; therefore men can giue no direction for the way to life eternall.

Secondly, the written word of God containes all things needfull to be knowen, beleeued or practiſed, and is ſufficiently able to make wiſe to ſaluation. 2. Tim. 3. 15. Therfore other rules beſides that are needleſſe, and if any be giuen as needfull to ſaluation, we are not bound to obſerue them. This I note in a word, to let vs ſee what we are, to deeme of the vnwritten traditions of the Papiſts, of their rules of abſtinence from meat and drink, marriage and the like, which they vrge on men as things of neceſſary obſeruation, and ſay the breach of them is a damnable and a deadly ſin, wee are to know there is no neceſſity in the obſeruation of them, but rather indeede the obſeruation of ſuch decrees and precepts is dangerous, yea, it is damnable & deadly to obſerue them. as the Papiſts would haue men obſerue them with opinion of neceſſity, and of merit, and as a part of holines and religion. Why but ſay they did not the Apoſtles, impoſe it as a neceſſary law and decree on the Gentiles conuerted, that they ſhould abſtain from things offred to idols, and bloud, and that that is ſtrangled, and from fornication, they ſay it ſeemed good to the holy Ghoſt and to vs, to lay no more burthen vpon you then theſe neceſſary things, the things there ſpoken of, ſome of them beeing ceremoniall were abrogated by the death of Chriſt, and yet they cal them neceſſarie things, they hauing decreed the obſeruation of them.

Vſe.
The obſeruation of popiſh vnwritten traditions is dangerous & damnable.

Act. 15. 28. 29
Obiect.

Anſw.

They cal them neceſſary, not becauſe they were by their decree in that manner neceſſary as they were vnder the Law, but in reſpect of the edification of the weake, for charity did require that the Gentiles conuerted ſhould not vſe their liberty in eating bloud and ſtrangled amonge their weake brethren the Iewes, and thereby cauſe them to ſtumble and to bee offended : but rather it was neceſſary that they ſhould abſtaine from that liberty, for the edification of their brethren, and that is the meaning of the Apoſtles in ſaying (theſe neceſſary things) and ſo the Papiſts haue heereby no aduantage for maintaining any neceſſity in their rules and decrees, not warranted by the word of God.

Obſerue we further that the Apoſtle in propounding this argument ſaith not onely *after* the commandements but addes to that (and doctrines of men) no doubt of purpoſe to auoyd an exception that the Coloſſians might iuſtly make, for if he had ſaid onely after the commandements of men, they might haue ſayd indeed theſe decrees of not touching, not taſting, not handling, are the commandements of men, but yet it may bee they are the doctrines of God, they are commanded by men we confeſſe, but happily taught of God, now to take away all occaſion of ſuch exception, the Apoſtle ſaith, they were both the commandements and doctrines of men.

Doct. 4. Some commandements of men are alſo mens doctrines and not to bee obeyed; other commandements of men there bee which are alſo taught of God and to them obedience is due.

Hence we are put in minde of a difference of mens commandements. Some are the cōmandements of men, & are alſo the doctrins of men (as were theſe decrees of falſe teachers) and not taught of God at all in his word, either expreſſely or by neceſſary conſequent, and theſe we are to renounce, and not to yeeld obedience vnto. Other commandements of men, there bee which are alſo taught of God, and to them we are to yeeld obedience, for example, it is the commandement of man, that we aſſemble our ſelues publikely to heare the word, and this alſo is a thing commanded of God, and wee are bound to ſubmit our ſelues to this commandement of man, and if we do not the Magiſtrate may lawfully compell vs, as it is ſayd of good King *Ioſiah*, 2. Chro. 34. 32. he cauſed all that were found in Ieruſalem, and *Beniamin* euen all his ſubiects to ſtand to the couenant he had made, yea, ver. 33. it is ſayd, he compelled all that were found in Iſrael to ſerue the Lord his

God: And this meetes with that cauill of the Browniſts againſt the conſtitution and planting of our Church in this land. They ſay wee haue no Church truely planted, and why ſo? becauſe ſay they, your Church was gathered only by the commandement of the Magiſtrate, after Poperie was put downe men were compelled by the Magiſtrate to make profeſſion of the faith, and their profeſſion was not voluntary.

Vſe. Confutation of the Browniſts touching the conſtitution and planting of our Church in England.

Anſw.

Anſw. It is a meer vntruth, to ſay that the true members of the Church in this land were gathered by the commandement of the Magiſtrate, and compelled to make true profeſſion of the faith, the Magiſtrate neuer tooke on him that power to compel men to beleeue or to make true profeſſion of the faith that was wroght by the Spirit of Chriſt working by the word, indeed the Magiſtrate did only that he might lawfully do, yea, that which he was commanded to doe, that is, command the word publikely to bee preached, and men to aſſemble themſelues to the hearing of it, which was a meanes to make men of vnwilling to become willing to beleeue and to profeſſe the faith; the word preached, was that which from time to time wrought faith in the hearts of true beleeuers: therefore our Church in this land is truly gathered and planted, ſay the Browniſts what they can to the contrary. Come we to verſe 23.

VER. 23. *Which things haue indeed a ſhew of wiſedome, in voluntarie religion, and humbleneſſe of mind and in not ſparing the body, neither haue they it in any eſtimation to ſatisfie the fleſh.*

In this verſe the Apoſtle doth preuent & anſwer an obiection that ſome might make in defence of the decrees heere ſpoken againſt, for happilie ſome might ſaie that the decrees before ſpoken againſt by the Apoſtle ſeemed to be very wiſe and worthie decrees, and therefor not to bee ſo lightly regarded as the Apoſtle would haue them.

Obiect.

To this hee anſwers. Firſt, by way of a generall conceſſion, that indeede they had a ſhew of wiſedome. And then hee doth expreſſe in particular wherein that ſhew of wiſedome conſiſted (namely) in three things. In voluntary religion, in humbling of minde, and in not ſparing the body.

In the laſt words of the verſe he anſwers directly to the obiection, and remoues it by force of reaſon: what his argument is I will lay foorth when I come to the words.

Interpretation.

Let vs now ſpeake ſomething of the general conceſſion in the firſt words (*which things haue indeede a ſhew of wiſdome*) that is, which decrees haue indeede [1] certainely and truly (*a ſhew of wiſdome*) to omit other acceptions of the word (*ſhew*) it heare ſignifies an appearance or colour of wiſdome oppoſed to the truth of wiſdome, and ſo the meaning of the Apoſtle is this.

Which decrees haue certainly an appearance of wiſdome, they ſeeme indeede to be wiſe and to be worthy decrees.

We are here to marke that the Apoſtle ſaith the decrees of falſe teachers being as he ſaid the commandements and doctrines of men, hauing no ground in the word of God, yet they had a ſhew of wiſdome: hence then we may eaſily take vp this concluſion.

Doct. 1. Things not grounded on the word of God, yea, things contrary vnto it, may carry a ſhew of holy wiſedome.

That things that haue no ground in the word of God, yea things contrary to the word may haue a ſhew of wiſdome, yea of holy and religious wiſdome 1, Sam 15.3. we find that when Saul had an expreſſe commandement of God to ſmite Amalek and all that pertained vnto them, and haue no compaſſion on them, but to ſlay both man and woman, infant and ſuckling, both oxe and ſheepe, both camell and aſſe, it ſeemed rather wiſdome to do the contrary, euen to ſpare of the beſt of the ſheepe and oxen, yea godly and religious wiſdome that he might haue wherewith to offer ſacrifice. This I might further ſhew by many particulars: and for the ground of this, it is the ſubtilty of Satan as by many meanes to draw to errour, ſo by this as not of the leaſt force, euen by deluding of the mind and iudgment by making that ſeeme wiſdome and goodneſſe, which indeede is full of folly and ſinne.

Vſe. Wee are to take heed that a ſhew of wiſdome deceiue vs not, and make vs doe things contrary to the word of God

Our vſe of this point, is this, we are to take heede wee be not deceiued, and by the ſhew of wiſdome bee brought to doe that which is contrary to the wil and word of God; ſome take liberty to ſinne vpon this ground, oh, ſay they, many wiſe men doe this or that, and why may not wee alſo doe it; and beeing reprooued for doing ſo, they will not ſticke to ſay to the repoouer, as wiſe men as your ſelfe doe thus; it is indeed a plauſible and powerfull argument yea it is more plauſible and powerfull to ſay, many auncient wiſe men doe thus, therefore why may not I doe it, then to ſay many doe it, and therefore I may doe it. This latter is the argument of ſuch as haue no feare of God before their eies, but the other is the argument of ſuch as ſeeme to haue ſome religion in them: yea, the Deuill knowes the force of this argument, and therefore we find which is worthy obſeruation, Act. 13. 50. That hee ſtird vp certaine deuout and honourable women, and the chiefe men of the Citie, and raiſed perſecution againſt *Paul* and *Barnabas* and expelled them out of their coaſts that others ſeeing ſuch wiſe, graue, and deuout perſons carried againſt them, they might by their example bee more encouraged to doe the like, and ſo giue a greater blow to the cauſe of God; I ſay therefore it is a plauſible and powerfvll argument, to ſay many wiſe men doe ſo, therefore why may not I do it.

Note

But let vs take heede we be not led by the example of any, be they neuer ſo wiſe, to breake the Sabbath, to vſe gaming, ſwearing, this or that fooliſh faſhion in attire, or any other thing that the word of God doth not allow. And let vs know that though men doing theſe things be verie wiſe yet that is no part of their wiſdome to do ſo, and why then ſhould we follow them in that in which they are not wiſe.

And remember that their practiſe may lead thee to do as they doe, but it cannot preſerue either them or thee from the reward of that ſinne; therefore looke not who they be that doe this or that, but what warrant they haue for the doing of it, and how well they are like to ſpeede for their doing, be not carried away with a ſhew of wiſdome to doe any thing contrarie to the wiſdome and will of God reuealed in his word, let that be thy guide and direction in all things.

Come we to the particulars wherin this appearance of wiſedome conſiſteth, expreſſy ſet downe by the Apoſtle in the words following, (namely) *Voluntary religion and humbleneſſe of minde, and in not ſparing the body*: the decrees of falſe teachers before ſpoken of, ſeemed to bee wiſe and excellent, in that in the practiſe of them there was voluntarie religion, and humbleneſſe of minde, and not ſparing the body.

Interpretation.

(*In voluntary religion*) by voluntary religion, wee are to vnderſtand ſuch religion, and ſuch worſhip of God, as is not willed and commanded by God in his word, but is from the will of man, and may bee called will worſhip, or indeed ſuperſtition, that is, as that word (*ſuperſtition*) doth ſignifie, *ſupra ſtatutum*, more then is appointed by God in his word, when men doe that which they are not bound to by Gods commandement; and thinke that in ſo doing they worſhip God, that is, *voluntarie religion* (*& humblenes of mind.*) By (*humblenes of mind*) in this plaec is meant ſubmiſſion, & ſtooping downe lower then Gods commandement, euen a ſubiection to the commandements and decrees of men. (*and in not ſparing the body*) that is in one word, in hard vſage of the body, in rigorous and ſeuere dealing with the body, in macerating, vexing, and afflicting of the body, by withholding from it neceſſary ſuſtenance, and conuenient regard.

Thus then conceiue we theſe words as if the Apoſtle had ſaid, thoſe decrees of not touching, nor taſting, nor handling, ſeeme to be wiſe and of great worth, in that in the practiſe of them, men giue free will worſhip to God, and doe that which they are not bound to doe, yea, more then God hath commanded them to doe, and they ſtoope lower then the Commandements of God, & in humility yeelde obedience and ſubiection to the commandements of men, and they ſticke not, euen to macerate, vex, and afflict, and to deale hardly with their owne bodies.

Now heere in the firſt place, in that the Apoſtle doth grant, that a ſhewe of wiſedome conſiſted in voluntary religion, and that the decrees of men ſeemed to bee wiſe and worthy decrees, for that in the practiſe of them there was voluntarie religion.

Doct. 2. Will-worſhip carries a ſhew of wiſdome.

We may plainely ſee this concluſion laid before vs, that will-worſhip carries with it a ſhew of wiſdome, ſuch worſhip, and ſeruice of God, as is not willed by God, but is wholly from the will of man, ſeemes to be wiſe and worthy ſeruice, and men ſeeme to bee wiſe in offering to God voluntarie worſhip and ſeruice: thus we read, 1. Sam. 13. 11. 12. That when *Saul* had raſhly and haſtely preſumed to offer a burnt offering which was more then hee ought to haue done; yet it ſeemed to him he had done wiſely, and a good peece of ſeruice to God; yea, hee went about to perſwade *Samuel* that he had done very well and wiſely, ſaith he, I ſaw the people were ſcattred from me, and thou cameſt not within the daies appointed, and therefore I ſaid, the *Philiſtims* will come vpon vs, and wee ſhall bee forced to ioine battell with our enemies, and haue not made ſupplication vnto the Lord; I was bold therefore, and offered a burnt offering: I was bold therefore, ſaith *Saul*, as if he had ſaid, it was indeed more then I ought to haue done, I was bold to doe it, I did it of mine heade and of mine owne voluntary minde I offered a burnt offering, but I thinke in ſo doing I did well and wiſely, I had great reaſon for it, this no doubt was the drift of *Sauls* ſpeach: and thus doth will-worſhip ſuch ſeruice of God as men fancie to bee good, many times carrie before it a ſhew of wiſdome, and reaſon; yea, as one ſaith well, many points of ſuperſtition, haue ſo much ſhew of reaſon for them, that without Gods commandement to the contrarie, a wiſe man might thinke them verie fit meanes of Gods worſhip, and meritorious; how then may we profit by the knowledge of this point? Surely thus.

Vſe. 1. It ought not to trouble vs that men learned and wiſe are many times wedded to ſuperſtitiō.

First, it may teach vs not to ſtand amazed, nor to wonder at it, that men learned and wiſe, are (as it were) wedded to ſuperſtition. The learned among the Papiſts, doe exceedingly dote vpon their deuiſed worſhip, and their workes as they call them of (ſupererrogation) works not commanded, but ouer and aboue the commandement, as high and excellent ſeruices of God, and ſuch as merit greater glory in heauen, they plead for them, and do wonderfully pleaſe themſelues in them; we are not to maruel at it, for therein they ſeeme to be wiſe; yea, therein they perſwade themſelues, they goe beyond others in profoundneſſe of wiſdome.

Vſe. 2. We muſt take heed that wee leane not too much to humane wiſdom and reaſon, in Gods worſhip & ſeruice

Againe, is it ſo that will-worſhip ſuch as is not willed by God, but is meerely from the will of man, doth carrie before it ſuch a ſhew of wiſdome and reaſon: let vs then take heede, we leane not to much to humane wiſdome and reaſon, in the worſhip and ſeruice of God, if we doe, wee are in danger to bee carried away to ſuperſtition, and to ſerue God not according to his will, but after our own fancy.

Reaſon will tell vs that any kinde of good ſeruice offered to God out of our owne good meaning and deuotion, is pleaſing to God, for ſo doe ignorant and ſuperſtitious perſons plead for themſelues, that they doe this or that out of a good minde and meaning.

For example, they comming into a Church, not in time of publike worſhip, but at another time, they fall downe on their knees, and pray to the Lord, and they hold that to be an high and holie ſeruice of God, and why? their owne reaſon tels them the place is appointed for the worſhip of God, and they are better put in minde of God in that place, and their praiers are more pleaſing to God in that place then in another; and thus are men carried away with a ſhew of reaſon, to doe that which the Lord neuer required of them.

Obiect. But it will be ſaid, may wee not pray when wee come into a Church, is it a thing vnlawfull?

Anſw. No, it is not, we may pray in all places, according to the rule of the Apoſtle, 1. *Tim.* 2. 8. I will therefore that the men pray euerie where: but to pray in a Church out of time of publike worſhip, with reſpect had to the place, with opinion that wee are more bound to pray in that place then in another, and with a conceit that God will ſooner heare vs in that place then in another; that is groſſe ſuperſtition, and vtterly vnlawfull; for the Lords worſhip is not bound to any one place, neither is God neerer, nor more ready to heare in a Church then in another place, out of the time of publike worſhip; as for that they ſay, the place doth ſtricke into them a reuerence of God and better put them in minde of God, that is iuſt as the Papiſts pleade for their images, and therein they notably diſcouer their owne corruption, in that they muſt needs haue ſuch helps as God neuer appointed, to put them in minde of God, all theſe are but colourable ſhifts of mans owne reaſon; and wee are to take heed, that we bee not led away by reaſon to offer that to the Lord as good ſeruice which he hath neuer commanded.

A doubt propounded.

Before we paſſe to the next thing, a doubt is to bee remooued which happilie may riſe in the mindes of ſome, I will briefelie propound, and reſolue it, the doubt is this.

It is a receiued, and ſound truth, that all true beleeuers are a free and a voluntarie people that yeelde obedience, worſhippe, and ſeruice to God voluntarilie, as if there were no Law to compell them, they haue Chriſt liuing in them, and the ſpirit of life raigning in them, *Rom.* 8. 2. and ſo their religion, and ſeruice of God is voluntarie, it may ſeeme then, that men may iuſtlie ſtand on voluntary religion as an excellent thing, and it is not to be taxed as hauing a bare ſhew of wiſdome.

Anſwer vnto it. It is true indeed the religion of true beleeuers is voluntary, but how? not in reſpect of the things done by them, becauſe they doe things onely taken vp, and willed by themſelues, to which they are not bound by Gods Law: No, no, they keepe themſelues cloſe to the commandements of God, and their religion, and ſeruice of God is voluntarie in regard of the manner of ſeruing God, becauſe they yeeld obedience, worſhippe, and ſeruice to God willingly, and cheerefullie, they doe ſuch good duties, as God hath commanded them in his worſhip, and they doe them (though in weakeneſſe) yet with a free and a willing heart and minde, as *David* bids *Salomon*, 1. Chr. 28.9. Thou *Salomon* my ſonne, know thou the God of thy Father, and ſerue him with a perfect heart and a willing minde, thus is their religon voluntarie, and no otherwiſe.

(*And humbleneſſe of minde*) In that the Apoſtle ſaith further, that this ſhewe of wiſdome conſiſted in humbleneſſe of minde, it may ſeeme ſtrange, for humbleneſſe of minde is a ſpeciall part of true, and not ſeeming, wiſdome; it is pleaſing to God, who reſiſteth the proud, as wee haue it, 1. Pet. 5. 5. but wee muſt take the Apoſtles meaning, he vnderſtanding by (*humbleneſſe of minde*) in this place, ſubmiſſion and ſubiection of minde, to the decrees of men, that haue no warrant in the word of God, ſuch ſubmiſſion and ſubiection, hath onely an appearance of wiſdome, and it is no true wiſdome.

Obſerue wee from hence, (I will paſſe by things formerly ſpoken on theſe words, Verſe 18.) obſerue I ſay, that the falſe teachers of the apoſtles time, held it an high point of wiſdome for men to ſubmit their mindes,to their deuiſed decrees, and not lift vp the leaſt thought, or the leaſt conceit of minde againſt them, and ſo the Doctrine hence is this.

*Doct.*3.
It is one note of falſe teachthers that they vrge obediēce and ſubiection to things of their own deuiſing as a matter of wiſdome,

It is one note of falſe teachers, to vrge ſubiection, and yeelding obedience to things deuiſed by themſelues as a matter of wiſdome, that men may doe very well and wiſely,if they ſubmit their minds with reuerence to things taught by them, though they be not able to warrant them from the word of God; and thus much is implied in that expoſtulation of the Scribes and Phariſes with Chriſt himſelfe. *Math.*15.2. Why doe thy Diſciples tranſgreſſe the traditions of the Elders,for they waſh not their hands when they eate bread: as if they had ſaid, what reaſon haue thy Diſciples ſo to doe: is it not fooliſhly done of them, were it not rather wiſdome in them to obſerue the traditions of our Elders, men that were renouned and in high eſteeme for their grauitie and wiſdome: that ſeemes to be the drift of their ſpeech, thus reaſoning the matter. (*Why doe thy Diſciples,&c.*

*Vſe.*1.
Popiſh teachers diſcouered to be led with a ſpirit of error.

Now, this note cleaues faſt to the teachers of the Romiſh Church, they cannot poſſibly ſhift it from them; for what is more common and frequent in their mouthes then the authority of the Church, that men are beſotted, and poſſeſſed with fooliſh and hereticall pride in that they refuſe to ſubmit to the decrees of holy Churches, without reaſoning againſt them; yea, in that they yeeld not like reuerence to the decrees of their Prelates, that they doe to the word of God, for ſo hath that curſed Councell of *Trent* ſet downe with (*anathema*) vpon it; this plainely diſcouers them to be led with a ſpirit of error and of Antchriſt.

Obiect.

Why, but ſay they, will you haue the ſheepe to bee Iudges of their Paſtors, and the people of their teachers? that were the moſt fooliſh diſorder in the world.

Anſw.

I anſwer them, hearers ought to examine by the Scriptures, as the men of *Berea* did, *Acts* 17.11. Whether their teachers doctrine bee true, and to reiect whatſoeuer they finde not prooued by the Scriptures, and yet are not the ſheepe thereeby made iudges of their Paſtors, nor people of their teachers, but the word of God is made iudge of euery doctrine, whether it be true or falſe; men indeed muſt with all reuerence, and humbleneſſe of minde heare their teachers; yea obey them, and be ordered by them, when they finde their doctrine to bee the doctrine of the holy Ghoſt, and not the inuention, or tradition of men. *Luke* 10. 16. Hee that heareth you, heareth mee.

Vſe 2. Reproofe of ſuch as refuſe to ſubmit their mindes and conſciences to the plaine euidence of Gods word.

And heerein are many amongſt vs much wanting, and come farre ſhort of their dutie, they will not in ſome things humble and ſubmit their mindes to the plaine euidence of the word, though they cannot denie but the doctrine taught is agreeable to the truth; yet, they harden their hearts againſt it, and they will not in humility yeeld obedience vnto it, though they muſt needes confeſſe the thing reprooued to be a ſinne, yet they will not ſubiect themſelues to the reproofe, and ſuffer themſelues to be wrought vpon and reformed: witneſſe our continued prophanation of the Sabbath, in following after our ſports and pleaſures, and wanton dancing on that day, our continuall belching out blaſphemous oathes, our drunkenneſſe, pride, and the like; yea, our willfull running farre and neere after a cunning man, or cunning woman, (as they are called) but indeed ſuch as deale with ſorcery and witchcraft: our ſeeking to them in time of ſickeneſſe, or weakeneſſe of bodie, though this ſinne haue beene often laid before vs, and ſurely heerein I am perſwaded that ſome perſons, goe not onelie againſt the plaine euidence of the word, but againſt their owne conſciences, and as it were, lay violent hands on their conſciences, they will not ſuffer them to crie out againſt them as they would, and that is a fearefull thing.

we know it is a greeuous thing for one to lay violent hands on his owne body, it makes vs tremble to thinke of it. Oh much more greeuous is it, as it were to ſtrangle thine owne conſcience, and for a time to ſtoppe the mouth-breath of that, for a little eaſe or health of thy body. Well let ſuch as ſtill wilfully runne into this ſin, and into other ſins, though they haue often heard to the contrary, let them but remember thus much, that the time ſhall come (vnleſſe they repent) when euen the blinde and ignorant Papiſts, ſuch ss are led hood-winckt in their ſuperſtition ſhall be iuſtified rather then they, though they haue a great meaſure of knowledge. For theſe ignorant Papiſts, (I warrant you) with great reuerence and deuotion, yeeld obedience to the deuiſed decrees and doctrines of their teachers, and yet theſe perſons will not be brought to ſubmit themſelues to the truth, and to humble their mindes and conſciences to the plaine euidence of the eternall trueth of God, therfore certainely one day this ſinne ſhall lie heauy on their conſciences, and thoſe blinde Papiſts ſhall riſe vp in iudgement againſt them, and condemne them.

Come we to the third thing, wherein this ſhew of wiſedome conſiſted (namely) (*in not ſparing the body*) in hard vſage of the body; where firſt obſerue for the grounding of the doctrine, that in the obſeruation of thoſe decrees of not touching, &c. there was hard vſage of the body, the Apoſtle doth grant they ſeemed to bee wiſe, for that in the practiſe of them, there was hard vſage of the body: hence then in the firſt place we may eaſily gather thus much.

Doct. 4. Superſtitious perſons are not formall, but in their kinde they are laborious and painefull.

That ſuperſtitious perſons in their kind, are not formall and ſuperficiall, but they are laborious and painfull in their ſuperſtitious worſhip and ſeruice of God, they doe therein ſometimes goe ſo farre, as that they deale hardly with their own bodies. The Prophet ſayth of the wicked in his time, Ierem. 9. 5. they took great pains to do wickedly, ſo indeed do ſuperſtitious perſons many times to ſerue God ſuperſtitiouſly. Thus we read of *Baals* prieſts, 1. Kin. 18. 28.

that they cut themſelues with kniues and launcers till the bloud guſhed out vpon them. Micah. 6. 7. the hypocrite is brought in demanding, *wherewithall ſhall I come before the Lord, &c.* I would take any paines, yea, doe any thing euen that which is euen againſt nature, I would lay hands on mine owne childe, and offer my firſt borne childe to ſerue the Lord, and is it not thus among the Papiſts doe not many of them vndergoe much hardneſſe, and endure great paines in their ſuperſtitions? as in wearing haire cloth going wooll-ward, bare footed, whipping themſelues, and the like: we read of ſome Monkes called Flagetans, who went bare foote in linnen ſhirts, leauing an hole behinde on their backes, where they did daily whippe themſeleues before the people till the bloud followed, and many hard vſages of the body we may read of, and happily ſome of vs may remember wee haue ſeene practiſed by ſuperſtitious perſons.

Vſe 2. The paines taken by men in their ſuperſtitions ought to ſtir vs vp to greater diligence and paines in the true worſhip of God.

Now then for the vſe of this point, let vs conſider and thinke of theſe paines taken by men in by paths, and ſuperſtitions, euen to ſtirre vppe our ſelues to greater diligence and paines in the true worſhip of God. For why? ſhall ſuperſtitious perſons be ſo painefull in their ſuperſtitions, and ſhall we take no paines in the true worſhippe and ſeruice of God? (for example) ſhall a ſuperſtitious Papiſt riſe earely, and breake his ſleepe to performe his blind deuotion to go to his maſſe, and wilt thou on the Lords Sabboth lie loitering and bathing thy ſelfe in thy bed? it is the faſhion of the moſt, on other daies to riſe earelie, but on the Lords day to take their eaſe, and to riſe onelie to tricke and to trimme vp their bodies, but not to breake one minute of an houres ſleepe to trimme, and prepare their ſoules to meete that Lord in the publicke aſſemblie; well let vs take knowledge of this to be a fault? Exod. 32. 6. it is ſaid when *Aaron* had yeelded to the people for the making of the golden calfe, the people did riſe earelie in the morning to offer burnt offerings and peace offerings, let then the diligence and paines of ſuperſtitious perſons ſhame vs and ſtirre vs vppe to greater diligence in the true worſhippe of God, if it doe not, certainlie it ſhall one daie iudge and condemne vs ; and withall remember that it is a gratious thing to emploie our bodies and all the parts and members of them diligently and painefullie in Gods worſhippe and ſeruice, to breake our ſleepe, and with our eyes to preuent the morning light, as *Dauid* ſayth, Pſalm. 119. 147. 148. with our feete to trudge and runne after the preaching of the word with our eares to attend to it, ſtriuing againſt dulneſſe and drouſineſſe, no doubt pains taken in this kinde, will bee a comfort vnto vs when wee come to want the vſe of our members, when our eyes waxe dimme, our eares heauie of hearing, and the ſtrength of our whole bodies, through age or ſickeneſſe is much decayed, yet without queſtion it will be a comfort vnto vs, and cheere vp our hearts, if wee can remember they haue beene heeretofore painefully vſed in the true worſhip and ſeruice of God.

Vſe 2. Superſtitious perſons dealing hardly with their owne bodies to ſerue the Lord (as they doe imagine) ought to ſhame vs if we employ not our wealth and the things without our bodies to the honour and glory of God.

Againe, let vs a little further conſider the paines of ſuperſtitious perſons on this manner: ſhall ſuperſtitious perſons not ſpare their owne bodies, but deale hardly with them, therby ſeruing God as they do imagine, and ſhall we ſpare things that are without our bodies, I meane our wealth, and the outward good things of this life, and not employ them to the honour and glory of God, and wherin wee may bee ſure to doe good ſeruice to God, beſtowing them liberally on the members of Chriſt to good vſes? let that bee farre from vs, how ſhall wee bee able to ſtand before the iudge of all the world, when hee ſhall ſay to vs, the Idolaters in their ſuperſtitions ſpared not their owne bodyes, and yet you in the way of truth, haue ſpared to hononr mee with your goods? or how may wee thinke wee ſhall bee able to glorifie God by ſhedding of our bloud (if the Lord ſhould cal vs vnto it, if we now be hardly drawen to do him ſeruice with our outward goods?

It may bee wee are painefull in prayer, in hearing the word, and in other ſpirituall exerciſes, (and yet the number of them is but fewe, who are painefull in theſe things) but when it comes to this, that we are to doe ſuch duties as cannot be done without coſt, and without charge and trouble.

Oh howe many of vs ſhrinke and drawe backe, and ſtriue to put others before them, farre vnlike to good King *Dauid*, who ſayd: 2. Sam. 24. 24. I will not offer a burnt offering vnto the Lord my God, of that which doth coſt mee nothing: as if hee had ſayd, if I ſerue God without coſt and charge, how ſhall it appeare that I doe it in loue, in obedience, and in conſcience towards God? Thus ought euery Chriſtian to ſay with himſelfe, if I ſerue God in prayer, and in ſpirituall exerciſes, and not in duties of loue and mercy, euen to my coſt and charge, how ſhall I manifeſt the ſincerity of my faith, and of my loue towards God? I will therefore ſerue God, not onely in ſpirituall dutie, but in ſuch manner as ſhall bee coſtly and chargeable to mee, and howſoeuer the Papiſts doe this, thinking thereby to merit, yet let vs doe it reſpecting only Gods glory, for that indeed ought to be more precious & deare to vs then any merit, and if it be not, our hearts are not right within vs.

Doct. 5.
Rigorous and hard dealing with the body is but a vaine ſhew of wiſedome.

Obſerue wee further from theſe wordes, (*not ſparing the body*) in that the Apoſtle ſayth, that in hard vſage of the body, conſiſted a ſhew of wiſedome, wee may eaſily gather that rigorous, inhumane, and hard dealing with the body, and vexing the body, is but a colour of wiſedome, its no part of true wiſedome deriued from the wiſedome of God, reuealed in his word, wee finde it as an approoued rule of nature, and brought in by the Apoſtle himſelfe to perſwade men to loue their wiues, Epheſ. 5. 29. hee brings it as a conſtant rule neuer fayling, no man (ſayth hee) euer yet hated his owne fleſh: no man well in his wittes, not madde or drunke, fooliſh or deſperate, hated his owne body, but nouriſheth and cheriſheth it, euen nature it ſelfe teacheth thus much: let then our aduerſaries, the Papiſts boaſt and bragge of their outſide of holineſſe, ſtanding in not ſparing the body, in ſtrict faſts, canonicall houres, hard fare, bad lodging, courſe apparell &c, as glorious and excellent things whereby indeede they inſnare many a ſimple ſoule, but let vs know that theſe things are but outward ſhewes and ſemblances, there is no true wiſedome in them, indeed we are not to pamper our bodies, it will ſoone bring the ſpirit vnder the fleſh, which is a miſerable thraldome, but wee muſt labour to keep vnder other corruption of our bodies and ſoules, that is, the beating of our bodies, the Apoſtle ſpeakes of 1. Corinth. 7. 29. and yet are wee not ſo to beate downe our bodies, withholding from them meat and drinke, & other things needefull, as that we enfeeble them, or deſtroy nature, and make them vnfit for any good duty, thats a greeuous ſinne to deale ſo hardly with the body, and that for many reaſons: our bodies are the worke of Gods hand, as well as the ſoule, they are made to bee inſtruments of our ſoules for many good vſes: euen to the promoting of Gods kingdome, by ſpeech, by adminiſtration and receiuing the ſacraments, and helping of our brethren: they are the temples of the holy Ghoſt, members of Chriſt and ſhall bee glorified together with our ſoules, and therefore, howſoeuer we are to keep vnder the corruption both of body and ſoule, yet are we not by any meanes to deſtroy nature and the ſtrength of our bodies, but wee are to hold an euen courſe betweene the exceſſe, and defect, and in one word, our rule in this caſe is this, our bodies are ſo to be vſed, in reſpect of meat and drinke, ſleepe, recreation &c. that they may be fit inſtruments of our ſoules, for the exerciſe of euery good duty, in the way of repentance, in Gods worſhip, and towards our brethren, and to this end wee may lawfully vſe meanes of comfort, and refreſhing, and of preſeruation of the ſtrength and abilities of our bodies, as the

Vſe 1.
The Papiſts vainly boaſt of their holineſſe ſtanding in hard dealing with their bodies.

Vſe. 2.
We are not ſo to beat down our bodies as that we enfeeble them and deſtroy nature and make them vnfit for good duties.

Apoſtle bids *Timothy*, 1. Tim. 5. 23. drinke no longer water; but vſe a little wine for thy ſtomackes ſake, and thine owne infirmities.

Come wee now to the laſt word of this verſe, wherein the Apoſtle doth directly anſwer to the obiection, and remooues by ſtrength of reaſon. Theſe words are diuerſly read, ſome read thus (*neither haue they it in any eſtimation to ſatisfie the fleſh*) with relation to the body, but the originall runnes thus word for word, (are not in any honour to the filling of the fleſh) and ſo (as I take it) they may better be thus read, (but are of no value, ſaue to filling of the fleſh, with reſpect to the decrees (of not touching, nor taſting, nor handling) and that they are of no honour, no eſtimation or value, the reaſon is from the vſe of them, they ſerue but to fill the fleſh, by (*fleſh*) we are here to vnderſtand the luſt and deſire of corrupt nature, they are of no value, ſaue for the filling of the luſt of corrupt nature.

Where obſerue wee that the Apoſtle hauing ſayd, that in the practiſe of thoſe decrees, of not touching, not taſting, and not handling, there was hard vſage of the body, yet heere hee reaſons againſt them, as tending to the filling of the luſt of the fleſh; the poynt hence offered is this.

Doct. 3. Men may deal hardly with the fleſh, and yet therein be carnall and they may ſeem in their doctrine and practiſe to bee ſpirituall, and yet therein be carnall.

Men may empty the fleſh, and deny the body things that others grant to it, and yet be fleſhly, men may deale hardly with the fleſh, and yet therein bee carnall, and the reaſon is plaine, from the words of the Apoſtle: they may in not ſparing the body, ſatisfie the luſt and deſire of their owne ſinnefull hearts, yea, the concluſion is generall, men may ſeeme in their doctrine, and practiſe to be ſpirituall, and yet therein be fleſhly and carnall. 1. Ioh. 4. 1. ſaith *Iohn* beleeue not euery ſpirit, but try the ſpirits, whether they are of God: he cals the doctrine of falſe teachers, (ſpirits) ſeeming indeed to be ſpirituall, and yet he ſaith ver. 5. *they are of the world*, and this indeed is the myſtery of Antichriſtianiſme, thus is it in the whole body of popery, that religion ſeemes to bee moſt ſpirituall, yet if wee looke into it, and haue our eyes opened to diſcerne aright, we ſhall ſee, it is moſt fleſhly and carnall it turnes ſpirituall ſeruice into corporall, ſtanding in maſſing, pomp & muſick to delight the outward ſences it ſayth, ſinners, muſt haue Gods pardon, or they cannot be ſaued, but withall it teacheth they may haue it by the power of the keyes for mony, and that they may by merits of other men, and thogh in death men faile of repentance, yet for money they may be eaſed in Purgatory, with a thouſand like things moſt pleaſing to nature, no maruell then though men of their owne accord bee ſo ſtrongly affected to popetie, and once being taken in that ſnare, are ſo hardly drawen out of it, wee are not to maruell at it, and for our ſelues in that it is ſo, that wherein men ſeeme to bee ſpirituall, they mey notwithſtanding bee carnall.

Vſe. 1.
Popiſh religion ſeeming moſt ſpirituall diſcouered to be moſt fleſhly & carnall.

Note.

Wee are to looke to our ſelues, and to our hearts in the practiſe of holy duties, for as the Apoſtle ſaith 1. Corinth. 13. 3. a man may giue all his goods to the poore, yea giue his body to be burned, and yet want loue, ſo wee may do holy and good duties, and yet in doing them want loue to Gods glory, and feare to his name, and doe them to ſatisfie the luſt of our owne carnall hearts, for pride, vaineglory or ſome other ſiniſter and by-reſpect, we are therefore to examine our hearts in the dooing of good duetyes.

Vſe. 2.
We muſt take heed we be not carnall in our practiſe of ſpirituall dutyes.

One thing more obſerue we, the Apoſtle we ſee reaſons againſt the decrees of men, tending to the ſatisfying of the fleſh, its then a fault to ſatisfie the luſt and corruption of the fleſh, the Apoſtle makes it an oppoſite member to the putting on of Chriſt, Romans 13. 14. put yee on the Lord Ieſus Chriſt, and take no thought for the fleſh to fulfill the luſts thereof: and is this a fault? then doubtleſſe farre greater is the ſinne of ſuch as vſe meanes to ſtirre vp the luſt and corruption of their owne fleſh, as drunkards vſe to eat ſalt meates, to take Tobacco,

Doct. 7.
It is a fault to tisfie the luſt & corruption of the fleſh.

Vſe.
There ſinne is exceeding great who vſe meanes to ſtir vp the luſt and corruption of their owne fleſh.

Note.

and vſe other meanes to whet and ſharpen their thirſt, vncleane perſons ſeeke after ſuch meats, as may enflame their luſt, and make ready their hearts like an ouen, as the Prophet ſpeakes, Hoſ. 7 6. without queſtion that is a moſt horrible ſinne, let ſuch perſons as deale thus, know, that in ſo doing they euen tempt the Diuell himſelfe, they diſpoſe their hearts to ſinne, and diſcouer the corruption of them in the ſight of the Diuell, and ſo euen tempt him to tempt them, and allure him as the theefe is allured by the booty to ſet vpon men, which is a fearfull thing, and ſuch as muſt needs prouoke the Lord to wrath in fearefull manner, and bring downe his heauy iudgements on them that vſe it, let ſuch as are guilty of this ſin thinke on it, and learne to reforme themſelues.

THE

THE THIRD CHAPTER.

VERSE. 1.

If yee then bee riſen with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God.

OVr Apoſtle hauing now abſolued, and finiſhed the firſt materiall part of his Epiſtle, and ſhewed in the firſt Chapter that the doctrine deliuered to the (*Coloſſians*) was the truth and confirmed it, and perſwaded to continuance in it, and hauing in the ſecond Chapter confuted contrarie errors, and corruptions of falſe teachers who ſought to thruſt on the *Coloſſians* other things beſides Chriſt, or with Chriſt, as meanes of ſaluation, partly, out of Philoſophie, and partly, out of the Ceremoniall law: the Apoſtle, I ſay, hauing thus laid downe the truth of Chriſtian doctrine and confuted contrarie errors, and ſo ended his firſt part of this Epiſtle.

In

The ſecond part of the Epiſtle.

In this Chapter hee comes to the ſecond part of it, (namely) to intreate of Chriſtian life and conuerſation; ſhewing how Chriſtians ought to walke and behaue themſelues both in reſpect of God, and men, both in their generall and ſpeciall callings, whereunto hee exhorteth in theſe two Chapters following.

This Chapter conſiſteth of two parts. The firſt a generall exhortation. The ſecond a comprehenſion of certaine ſpeciall Chriſtian duties.

This third Chapter conſiſteth of theſe two parts.

The firſt, is an exhortation to all Chriſtians, generally as they are Chriſtians and profeſſors of the Goſpell from the 1. verſe to the 18.

The ſecond part is a comprehenſion of certain ſpeciall duties of Chriſtians, as they haue relation one to another in ſome particular ſtate and condition of life, as of the dutie of wiues towards their husbands, children towards their parents, ſeruants towards their maſters; the Apoſtle exhorting thereunto from the 18. verſe of this Chapter to the ſecond verſe of the 4. Chapter.

The generall exhortation ſubdiuided.

Now the generall exhortation may bee againe ſubdiuided: it containes in it an exhortation to ſeeke, and to effect heauenly things, from the firſt verſe to the fift, and then an exhortation to Chriſtian duties of the morall Law, to duties required of Chriſtians in the Commandements of God, and firſt to the duties of the ſecond Table, from the 5. verſe to the 16. and then to duties of the firſt Table in the 16. and 17. verſes.

Now then the foure firſt verſes of this Chapter contain an exhortation to ſeeke, and to effect things aboue, and not things on the earth, and that exhortation is expounded and vrged in the 1. & 2. verſes, and then in the 3. & 4. verſes is that remooued which might diſcourage from that ſeeking and affecting of things aboue.

In this firſt verſe, more ſpecially we haue the Apoſtles exhortation to ſeeke things that are aboue, which is amplified by the place where they are (namely) where Chriſt is in heauen, together with the glorious ſtate of Chriſt there, that hee ſits at the right hand of God. Seeke thoſe things which are aboue (*where Chriſt ſits &c.*) And this exhortation is vrged by an argument taken from the efficient cauſe of that ſeeking (namely) fellowſhip with Chriſt in his reſurrection, and it may be thus framed: *If you be riſen with Chriſt, then ſeeke thoſe things which are aboue*, but you are riſen with Chriſt, that is grounded on the 12. & 13. verſes of the Chapter before, where the Apoſtle ſaith, *as many as beleeued, were buried with Chriſt, and raiſed vp with him*: and ſo he brings in this argument as a conſequent on that, if then, or, if therefore yee be riſen with Chriſt, ſeeke thoſe things which are aboue: So then the ſumme and ſubſtance of this verſe is this, an exhortation to the Coloſſians to ſeeke things aboue, where Chriſt is in glory at the right hand of God, vrged from their fellowſhip with Chriſt in his reſurrection.

Interpretation.

Come we to the words of it as they are laid downe by the Apoſtle, and firſt of theſe words: (*If yee then bee riſen with Chriſt, ſeeke thoſe things which are aboue.*) If then, or if therefore (ſaith the Apoſtle) with relation to that which went before, *Chap.2.12.13.* (*bee riſen with Chriſt*) to bee riſen with Chriſt, is to haue fellowſhip with Chriſt in his reſurrection, beeing one with him by the bond of his ſpirit, and by faith to be partakers both of the benefit of his reſurrection, (namely) of a full abſolution from ſinne and iuſtification, and of the vertue and power of his reſurrection to our viuification, to a raiſing of vs vp, and quickning of vs to newneſſe of life in this life, and to the raiſing vp of our bodies to life euerlaſting, at the day of iudgement. (*Seeke*) this word (*ſeeke*) is Metaphoricall, borrowed and taken from thoſe that ſeeke, and ſearch for ſome things which they would gladly find; and the meaning of the Apoſtle is, beſtow all kind of endeauour, and labour, vſe all good meanes to attaine all thoſe things which are aboue (*by things aboue*) the Apoſtle meanes, things in heauen, and yet not things in heauen ſecret, and hid from vs which are not able to conceiue and comprehend, (for there be things in heauen which eie hath not ſeene, eare hath not heard, and which the heart of man is not able to conceiue) but things reuealed to the eie of faith in the Scripture, that is, the ioies and glorie made knowne to be in heauen, and eſpecially the heauenly and eternal life, with all things belonging to it, as (namely) perfect knowledge of God and of Chriſt; perfect loue of God, and our brethren, and conſequently, perfect concord, peace, and tranquilitie of minde, charitie, chaſtitie, truth, and ſincerity, and a perfect transforming of our mindes and willes to the will of God; for theſe, and ſuch like, are the things aboue in heauen, and theſe the Apoſtle would haue the *Coloſſians* to ſeeke after, (for his drift was to perſwade to holineſſe of life) thus then briefely conceiue we theſe words, as if the Apoſtle had ſaid, If yee then be one with Chriſt by faith and by the bond of his ſpirit, haue fellowſhip with him in the benefit, and power of his reſurrection, beſtow all endeauour and labour, vſe all good meanes to obtaine the ioies and glory, and that bleſſed life, thats made known to bee in heauen, with all things belonging to it.

Heere, firſt obſerue we brieflie, before wee come to the handling of the words of this verſe, the Apoſtles methode, his order of proceeding in this Epiſtle, hee firſt deliuers truth of Doctrine, and confutes contrary errours, and then comes to exhortation, and to perſwade to good life, and conuerſation.

Doct. 1. Vnto teaching of the truth, & confuting of errors muſt bee added exhortation to godlie life.

Hence we plainely ſee, it is not ynough, to teach the truth and to confute errors, but to that muſt be added exhortation to godly life, and this we ſhall finde, to be an ordinary, and conſtant courſe, held by our Apoſtle, in all his Epiſtles, to inſtance, in one, in ſtead of the reſt, in his Epiſtle to the Romanes hauing laide downe the doctrine of free iuſtification, and of ſanctification, the vſe of the law, deliuerance from the rigour of it by Chriſt, the calling of the Gentiles, and reiection of the Iewes: Chapter

ter 12. 1. he comes to exhort to good life, and ſaith: *I beſeech you therefore brethren by the mercies of God &c.* the reaſon of this order is giuen by the Apoſtle, Tit. 2. 11. 12. It is not ynough for men to know the doctrine of the goſpell, and the grace of God that ſhines to them by the goſpell, but they muſt alſo by the ſame be taught to deny vngodlineſſe, and worldly luſt, therefore to the teaching of the trueth muſt be ſubioyned exhortation to good life.

Reaſon.

Vſe. 1.
The duty of teachers.

This then in the firſt place concernes the teachers of the word, they muſt not onely teach the truth and confute errors; but they muſt alſo ioyne to their teaching exhortation to good life.

Vſe. 2.
Where doctrine and exhortation are ioined together, it is the duty of good hearers to make vſe of both.

Againe, muſt teaching and exhortation bee conioyned, muſt theſe two go together, then where this order is obſerued, whereunto doctrine is added exhortation, it is not ynough for vs to haue knowledge of the truth, and to haue errors rooted out of our mindes, (that is but to anſwere one part of our teaching) we muſt be further anſwerable to our teaching, and according to the ſame be carefull to leade a godly, righteous, and ſober life; let vs not deceiue our ſelues, if we ſay we are of a ſound religion, we hate the Pope, and all ſuperſtitious, and falſe doctrine, and yet walke in our old wicked waies, and workes of darkeneſſe, ſurely our ſtate is no better, (nay it is farre worſe) then the ſtate of the poore blinde Papiſts, and other hereticks. Remember what our Sauiour ſaith: *Luk.* 12. 47. (*That ſeruant that knoweth his Maſters will, and prepareth not himſelfe, neither doth according to his will, ſhalbe beaten with many ſtripes,* and the 48. verſe (*to whom much is giuen, of him ſhall much be required.*) If the Lord truſt vs with much knowledge, certainely he will looke for much obedience at our hands.

Now to the doctrine offered from the wordes of this verſe, we are firſt to conſider the Apoſtles argument, hee labours to perſwade the Coloſſians to ſeeke things aboue, and that they endeauour by all good meanes, to attaine things in heauen, and eſpecially, an holy, and heauenly life, a life in ſome meaſure like to that of Angels and Saints in heauen, by an argument taken from their fellowſhippe with Chriſt in his reſurrection, that being one with him by faith, and ſo pertakers of the benefit of his reſurrection to their iuſtification, they ſhould ſeeke after an heauenly life.

Doctr. 2. A true feeling of our ſelues to haue part in Chriſt his benefits and merits is a moſt powerfull argument to ſtirre vs vp to an holy & heauenly life.

Hence we are giuen to vnderſtand thus much, that our vnion with Chriſt by faith, and the finding of our ſelues thereby made partakers of the merits, and benefits of his death, of his reſurrection, and of other his workes of mediation is as ſtrong an argument and motiue, as any poſſible can be to ſtirre vs vp to endeuour to become holy, and leade an holy and heauenly life, nothing is more powerfull and more preuayling to mooue men to leade a life in ſome degree like to the life of Angels, and Saints in heauen, then to feele themſelues to haue part in the merits of Chriſt his death and reſurrection, and other his workes of mediation. For why? we being one with Chriſt by faith and thereby finding the comforts that are in Chriſt, to belong to vs, and that we through him are within compaſſe of Gods ſpeciall loue, it cannot but mooue vs to loue him againe, as Saint Iohn ſaith: 1. Iohn. 4. 19. (We loue him becauſe he loued vs firſt:) Gods loue firſt felt warme, and comfortable in our hearts will vndoubtedly kindle in them; an ardent loue of God againe, can wee finde our ſelues within compaſſe of Gods ſpeciall loue, and fauour be aſſured of his comfortable preſence, and protection, of our portion in his promiſe of life, and ſaluation, of right and title to all the comforts and bleſſings belonging to the Saints of God in this life, and foreuer, and not to be mooued to loue God againe, and to ſtudy to ſhew our ſelues thankefull to him in all holy obedience, it is not poſſible?

Vſe.

The Apoſtle therefore had great reaſon to vſe this argument (*If yee be riſen with Chriſt, ſeeke thoſe things which*

are

The doctrine of free iuſtification by faith in Chriſt, is vniuſtly charged to ſet open a gappe to looſeneſſe of life.

are aboue) And vpon this ground, let vs take knowledge of this that it is but a ſophiſme, and a deceit thruſt vpon ſome men by ſtrong deluſion of the Deuill, to ſay (as the Papiſts vſe to ſay) that the doctrine of iuſtification by faith in Chriſt, that the doctrine we teach, that wee beeing one with Chriſt by faith, are partakers of his life, death, and reſurrection, and all his workes of mediation to our iuſtification is a doctrine of liberty, and that it makes men licentious, ſets open a gap to all looſeneſſe of life, that cannot bee, that doctrine is indeed, the originall and ground of all ſincere and holy obedience; and if we thinke, that we by faith apprehend the merit of Chriſt his death and reſurrection, for the remiſſion of our ſinnes, and iuſtification, and yet bee wanting in duty and thankefulneſſe to God, and liue a prophane, a licentious and looſe life; wee deceiue our ſelues, yea we are yet in our ſinnes, if our hearts be poſſeſſed with ſuch deceiuing thoughts; neuer was any heart by faith made one with Chriſt, and bathed in his bloud, but it was thereby made ſoft, pliable, and obedient to God, and tender, louing, and feelingly affected towards men; yea certainly a liuely feeling in our hearts of the comforts in Chriſt, and of Gods mercy, in and through him, will ſet our heads a worke to deuiſe (if it were poſſible) ſome retribution, and cauſe vs to ſay with *David*, Pſal. 116.12. *What ſhall I render vnto the Lord, for all his benefits toward me.*

In the next place, we are to marke the phraſe and forme of ſpeech heere vſed by the Apoſtle, he ſaith not (*If yee beleeue that Chriſt is riſen*:) but (*If yee bee riſen with Chriſt*) I haue already ſhewed from this manner of ſpeaking in the Chapter before, 12. verſe, the neere vnion that is betweene Chriſt and his true members, and that when hee died, and roſe againe, they died, and roſe with him, together with the vſe, that nothing can diſapoint them of the benefit of Chriſt his death, and reſurrection, I will not now againe ſtand on thoſe things, but from hence wee are further taught thus much.

Doctr. 3. We muſt firſt finde in our ſelues the power of Chriſt his reſurrectiō raiſing vs frō the death of ſinne to newneſſe of life.

That we muſt not onely beleeue that Chriſt roſe from the dead for vs, for our iuſtification; but we muſt finde our ſelues riſen with him, that is, we muſt finde our ſelues partakers of the power of his reſurrection to raiſe vs from the death of ſinne to newneſſe of life; this is one principall effect of the vertue of Chriſt his reſurrection, ſpoken of by the Apoſtle, *Phil.* 3.10. and the vertue of Chriſt his reſurrection is the power of his Godhead, or of his ſpirit whereby he mightily raiſed himſelfe from death to life; and one notable effect of that power is the raiſing of his members, from the death of ſinne to newneſſe of life, and this power wee muſt finde effectuall in our ſelues, as the Apoſtle hath taught it plainely, *Rom.* 6.4. and in diuers other places, no doubt we haue the point in ſpeculation, wee haue often heard of it.

Vſe. A ſtrong motiue to ſtir vs vp to this dutie is this, that Chriſt his reſurrection is no comfort to vs if we bee not riſen with him.

I will therefore endeauour to ſtirre vs vp to the practiſe of it, and to this purpoſe, conſider we but this one thing; Chriſt his reſurrection is a ground of excellent comfort, and without that all our comfort in Chriſt is nothing; the Apoſtle hath ſaid it, 1.*Cor.* 13.15. (*If Chriſt bee not riſen, our faith is but vaine, and we are yet in our ſinnes.*) Now then conſider it, howſoeuer it is moſt true, that Chriſt is riſen, and his reſurrection is a ſingulat comfort to all his true members, yet to vs it is no comfort if we be not riſen with him, if we be not raiſed from the death of ſinne, to the life of righteouſneſſe by the power of his reſurrection, hee is not riſen to vs as a Sauiour and a conquerour ouer ſinne, hell, death, and damnation, but as a iudge to condemne vs: and this we may eaſily gather out of *Reuel.* 20.6. *Bleſſed is he that hath his portion in the firſt reſurrection,* (that is) in riſing from ſinne to newneſſe of life (*for ouer him the ſecond death hath no power.*) Heereupon it followes ſtrongly on the contrary, hee that hath not part in the firſt reſurrection, he that is not raiſed from the death of ſinne, to the life of righteouſneſſe, he ſhall certainely feele and endure the paines of the ſecond death, ouer him it ſhall haue power.

Let vs not therefore content our ſelues to ſay, wee beleeue, as it is in the Creed, that Chriſt roſe againe from the dead: that is no better then the implicite and infolded faith of the Papiſts, who ſay they beleeue as the Church beleeues, not knowing what the Church beleeues; ſuch a faith will not comfort vs in the houre of temptation: let vs neuer reſt till wee finde our ſelues riſen with Chriſt, till we feele the power of his reſurrection, raiſing vs vp from the death of ſinne to newneſſe of life, and that indeed will comfort vs, when we ſtand in need of comfort, and giue vs aſſurance that the comfort and benefit of Chriſt his reſurrection belongs to vs; yea, that will giue vs aſſurance that the Lords mercy wil neuer faile vs, he hauing wrought in vs by his ſpirit, and made vs of vile wretches, veſſels of grace and holineſſe; of manſions of the Deuill, temples of the holy Ghoſt, certainely his grace, mercy and goodneſſe ſhall neuer faile, nor forſake vs, yea this is it that will aſſure vs that our faith ſhall neuer faile.

Note.

It followeth, (*Seeke thoſe things which are aboue*) (that is) endeauour, labour, and vſe all good meanes to attaine them.

Doct. 4. We muſt giue all diligence that we may attaine an heauenly life.

Hence we are plainly taught, that we muſt giue all diligence, that we may attaine an heauenly life, that we may truely know God, and Chriſt, and our ſelues, and may truely loue God, and our brethren, and conforme our mindes and willes to the holy will of God, we muſt ſeeke for it, as for the thing wee would gladly finde, thus hath our Sauiour commanded, Mat. 6.33. Seeke ye firſt the kingdome of God, &c. and Mat. 13.45. he compares the kingdome of heauen to a Merchant that ſeekes good pearles, thereby teaching vs to vſe earneſt endeauour to attaine not only the reward of glory in heauen, but an heauenly conformity, with the bleſſed Angels, and Saints in this life, and the reaſon is manifeſt, the attainement of this

Reaſon.

is very hard, there bee many things to hinder it, as the power of our enemies, the Deuill and his Angels, the luſt, and corruption of our owne hearts, the euill examples that be in the world, and manifold troubles and trials, that ſtand vp, and oppoſe againſt it, therefore we muſt vſe moſt earneſt endeauour, and breake through all difficulties to attaine it.

Queſt. If you aske what are the meanes to come vnto it?

Anſ. I anſwere breifly, diligent hearing, reading, meditating and conferring on the worde, and workes of God, and chiefly of that infinite glory our Sauiour doth now enioy at the right hand of his father, and hath prepared for vs, and adding to theſe, earneſt prayer, and ſuit to God whereof our Sauiour ſaith, Mat. 7. 7. Aske and it ſhall be giuen you, ſeeke and yee ſhall finde, &c. By theſe meanes wee are to ſeeke for an heauenly life, and that earneſtly, and conſtantly, as thoſe that would gladly finde it.

Vſe.

Reproofe of carelesſe and carnall people who neuer care to ſeeke after heauenly things, or ſeeke them negligently.

This then meetes with thoſe careleſſe, and carnall people who fooliſhly ſay they will leaue all to God, and thinke they may finde that which they neuer ſought, and ſeeke as though they cared not whether they found or no, yea they ſticke not to ſay that heauenly things may be ſought, but other things muſt be ſought after, turning that ſaying of Chriſt, (*Firſt ſeeke the kingdome of God, and his righteouſneſſe, and then all things ſhall bee miniſtred vnto you*) cleane contrarie; firſt ſeeke other things, and then the kingdome of God.

A motiue to ſtirre vs vp to a diligent ſeeking after heauenly things.

Now then to ſtirre vs vp to greater diligence in ſeeking after an heauenly conformity, with the bleſſed angels and Saints; conſider onely thus much, wee know not how ſoone the Lord may bring vs to a triall, whether wee haue earneſtly ſought after it, or no, and as then ſuch as haue ſought heauenly things diligently, ſhall finde and feele vnſpeakable comfort, which they would not miſſe for all the world, they ſhall finde boldneſſe to ſpeake to GOD by praier, and aſſurance to be heard: ſo on the other ſide ſuch as haue had no care to ſeeke after heauenly things, ſhall finde themſelues in time of triall, in a miſerable caſe, feeling no comfort, nor daring to ſpeake to God with any hope to be heard, the Lord himſelfe hath ſayd ? Prou. 1. 28, that then they ſhall call vpon him, but hee will not anſwere, they ſhall ſeeke him early, but they ſhall not finde him : and thats an heauy thing; when the afflicted are forſaken of men, yet this refuge they haue, that they may pray to God, but if they find no comfort nor helpe from him, their ſtate then is moſt wretched, let vs thinke on it, and let it ſtirre vs now while wee haue time, and before the euill day come vpon vs, earneſtly to ſeeke after heauenly things.

One thing more wee are to obſerue from theſe wordes (namely) the obiect of our ſeeking, expreſſed by the Apoſtle, to bee (thinges aboue in Heauen) in that the Apoſtle makes the obiect of our ſeeking, things aboue in heauen.

Doct. 5. Such as are made aliue with Chriſt are not to reſt contented in vſing meanes to reach to the holineſſe of the beſt that now liue or heertofore did liue on the face of the earth, being but meere men, but they muſt endeauour after that holineſſe that is found in heauen.

We are taught thus much, that wee are not to content our ſelues, with ſeeking any thing heere on earth, as the obiect of our endeauour and labour, but we muſt ſeeke after things higher, euen in heauen, in a word more plainly, (keeping to the purpoſe of the Apoſtle, which was to perſwade to an heauenly life) we are heere taught, that as many as are made aliue with Chriſt, and quickened by vertue of his reſurrection, are not to content themſelues with their endeauour and labour, and vſing all good meanes to reach the holineſſe of the beſt man now liuing on the face of the earth, or that euer liued in the world, beeing but a meere man, I ſay a meere man to except Chriſt, who was more, euen God and man, howſoeuer we are to follow the example of ſuch as are good and godly, 1. Cor. 11. 1. be ye followers of me, euen as I am of Chriſt : yet are wee not to reſt contented in vſing meanes to reach the holines of any man or woman, the moſt holy now liuing, or heeretofore liuing on the face of the earth;

Reaſon.

The reaſon of this is plaine, becauſe no man on earth is a perfect patterne of holineſſe, the moſt holy man that is, or euer was, is partly fleſh and partly ſpirit, and that which is ſayd of *Elias*, Iam. 5. 17. may be truely ſaid of all Gods children, liuing in this world, they are ſubiect to paſſions, they haue their infirmities, therefore no man, the moſt holy that is, is a perfect patterne of holines, and conſequently we are not to reſt contented in vſing meanes, to attaine the holineſſe of the beſt man liuing in this world, we are not there to pitch downe our reſt, but we are to endeauour by all good meanes, to aſpire to that holines, that is found in heauen, it muſt be one part of our daily praier, (as we are taught by our Sauiour) that we may do the will of God heere in earth as it is done aboue in heauen.

Obiect.

Can we in this life come to that perfection of holineſſe thats found in heauen, and doe the will of God heere on earth, in that perfection it is done in heauen.

Anſw.

I anſwer no, it cannot, the words of that petition, thy will be done in earth as it is &c. doe not ſignifie equality, but ſimilitude, wee are not to dreame of any perfection in degree heere in this life, it is anabaptiſticall, yet are wee to breath after it, aud to ſigh and groane, that we are not able to reach it, and by all good meanes to ſeeke after it, let then as many as finde themſelues riſen, with Chriſt, and made aliue by the power of this reſurrection (to them belongs the vſe of this point) let them, I ſay, think on this duty, hereby the beſt of vs may find how ſhort we are of that we ought to come to, no doubt if wee compare our ſelues with others of the Saints and children of God, that yet liue in this world, we ſhall find we come farre behind them in many graces, much more are we ſhort of that holines that is found in heauen, I ſpeake not this to make ſad the hearts of any, that truely endeauour after holineſſe in regard of their great weakeneſſe, no certainely, the leaſt meaſure of ſauing grace is pleaſing to God in Chriſt, but I ſpeake it to ſtirre vs vp yet further, to ſeeke after grace, and holineſſe

Vſe.
The beſt and the moſt holy that are, muſt take notice of their want of holineſſe and labour to aſpire to a greater meaſure.

lineſſe, & to be diſpleaſed with our ſelues, in regard of our wants and our imperfections, let vs euerie one, euen thoſe that haue the greateſt meaſure of holines remember; that wee muſt not reſt contented to reach the holineſſe of the beſt in this life, but wee are to labour and endeauour after that holineſſe that is found in heauen, and let vs with our Apoſtle: Phil. 3. 13. forget that which is behinde and endeauor our ſelues vnto that which is before: and ſtill preſſe forward, and follow hard toward the marke &c. the greater meaſure of holineſſe we come to, the greater will be our comfort in this life, and the greater our glory in heauen.

Note.

Come we now to the amplification of this exhortation in the words following, (*where Chriſt ſits at the right hand of God*) in theſe words the Apoſtle doth expreſſe the place where thoſe things aboue to be ſought for, are (namely) where Chriſt is in heauen, & withall he doth ſhew the glorious ſtate of Chriſt in heauen, that there he ſits at the right hand of God, we muſt ſtand a while to open the meaning of the wordes (where Chriſt ſits, &c.) that is, in heauen where Chriſt is, for as the Apoſtle ſayth. Epheſ. 1. 20. hee ſet him at his right hand in the heauenly places. Now in that he ſayth, there hee ſits at the right hand of God; this forme of ſpeech is metaphoricall, and its ſpoken by way of ſimilitude, to bring down to our reach & vnderſtanding the glorious ſtate of Chriſt in heauen, that there he is aduanced to an infinite, and vnſpeakable height of glory, for indeed in proper ſpeech God hath neither right hand nor left, neither can be ſaid to ſit, or ſtand, he is a ſpirit infinite incomprehenſible, filling heauen, and earth, this forme of ſpeech, then is it not to be taken in the proper ſignification of the words, but as a borrowed ſpeech, its taken from the manner of kings on the earth, who vſe to ſet thoſe at their right hand, whom they purpoſe moſt of all to honour, 1. King. 2. 19. *Salomon* in token of honour cauſed a ſeat to be ſet for his mother, and ſhe ſate at his right hand, or it is taken from the manner of ſome great King, who haue-

Interpretation.

ing one onely ſonne, his firſt begotten, who ſhall bee his heire, and ſucceed him in his Kingdome. He makes him to ſit at his right hand, that he may rule in his Kingdome with him, and exerciſe power and authority, ouer all things belonging to the Kingdome, ſo then by this forme of ſpeech (*that Chriſt ſits at the right hand of God*) two things are ſignified.

Two things are ſignified by Chriſt his ſitting at Gods right hand.

Firſt, that Chriſt is exalted to vnſpeakable glory in heauen, 1. Timoth. 3. 16. that hee there is partaker of the glory of his father, for the word (*God*) doth heere ſignifie God the father, and the authour to the Hebrewes ſaith, Heb. 1. 3. that hee ſitteth at the right hand of the Maieſty in the higheſt places.

Secondly, by this phraſe is ſignified, that Chriſt is exalted to a full adminiſtration of his Kingdome: euen to bee the head of his Church, and with his father to bee Lord, and gouernour of heauen and earth, hauing all power giuen to him both in heauen and earth, as himſelfe ſayth: Matth. 28. 18. and this the Apoſtle ſhewes plainely, Eph. 1. where hauing ſayd, verſ. 20. that Chriſt is ſet at the right hand of his father: he preſently ſubioynes by way of expoſition, that he is exalted, farre aboue all principality and that all things are made ſubiect vnto him, and hee made the head of the Church, 1. Pet. 3. 22. the Apoſtle ſayth, he is at the right hand of God, gone into heauen, to whom the Angels and powers, and might, are ſubiect.

Queſt. Now heere for the better vnderſtanding of this poynt, a queſtion is to be anſwered, it may be demanded, whether Chriſt be aduanced to the right hand of his father, as God, or as man, or both as God and man.

Anſw. I anſwer in reſpect of both natures, both as God, and as man, euen Chriſt, God and man, in one perſon, as God incarnate, and manifeſted in the fleſh, and as man receiued into vnity of perſon with the ſonne of God; for howſoeuer Chriſt conſidered as God alone, not manifeſted in the fleſh was Lord and King from all eternity, yet as God incarnate he beganne to raigne after his aſcention into heauen, and againe conſidered as man alone, hee is not Lord and King, but as man receiued into vnity of perſon with the Godhead, and ſubſiſting in the ſecond perſon of the Trinity, thus then wee are to conceiue the words of the Apoſtle, as if hee had ſayd thus:

In heauen where Chriſt as God incarnate, and as man perſonally vnited to his Godhead, where Chriſt, God and man, or man and God, both enioy fulneſſe of glory, and is exalted to be Lord and King of heauen and earth, euen to rule and gouerne with his father all things both in heauen and earth.

Doctr. 6. Though Chriſt his Kingdome reach to all things, yet doth he as God and man rule in fulnes of glory in heauen.

First, obſerue wee heere that the Apoſtle doth point out the place of Chriſt his aduancement to glory (namely) aboue in heauen, for in ſaying (*where Chriſt ſits at the right hand of God*) hee giues vs to vnderſtand, that aboue in heauen is Chriſt aduanced to glory, and though Chriſt his Kingdome extend it ſelfe ouer all things, yet in heauen alone doth Chriſt, as God and alſo as man rule in fulneſſe of glory and Maieſty.

Vſe. Confutation of that conceit, that Chriſt his ſitting at the right hand of his father prooues his preſence euery where in his manhood.

Hence it is that the Apoſtle doth expreſly and diſtinctly ſet downe the place of his exaltation to bee in the higheſt heauens, Epheſ. 20. that he ſits at Gods right hand in the heauenly places: and againe, Heb. 1. 3. its ſayd, that hee ſits at the right hand of Maieſty in the higheſt places: and this meets with that errour of ſome, who would gather from Chriſt his ſitting at the right hand of his father, that hee in his manhood is euery where preſent, whereas indeed, his ſitting at the right hand of his father rightly vnderſtood is rather a confutation, then any confirmation of that conceit, becauſe his ſitting at the right hand of God, is his manifeſt exaltation, to rule in fulneſſe of glory, and that is (according to the doctrine of the Apoſtle) in the higheſt heauens and not elſewhere.

Obiect.

Gods right hand is euery where, Chriſt ſits at the right hand of God, therefore his manhood is euery where, this is a meere fallation and deceitfull kinde of reaſoning.

Anſw.

But to anſwer, ſo as we may conceiue the trueth, Chriſt ſits at the right hand of God (that is) both as God and man he rules in glory ouer all things, in heauen and earth, may wee thereupon conclude, that hee both as God and as man is in euery place preſent ? no ſuch matter, it will not followe from thence, from his ruling in euery place, is no good argument to inferre his preſence in euerie place, in reſpect of his manhood, wee knowe one may rule in many places where hee is not preſent in body, and Chriſt his ſitting at the right hand of God, doth not take away the eſſentiall propertie of his body, which is to bee in one place at one time, if it did, then were Chriſt his humane nature, by his exaltation not glorified, but aboliſhed and taken away, from theſe words (where Chriſt ſits &c.) expreſſing Chriſt his aduancement in heauen, two things are further offered to our conſideration.

Doctrin: 7. Chriſt in his manhood perſonally vnited to his Godhead doth enioy vnſpeakable glory in heauen.

The firſt is this, Chriſt our head and Sauiour doth enioy in heauen incomprehenſible glory, euen in our nature, Chiſt in his manhood perſonally vnited to his Godhead. is partaker of vnſpeakeable glory, not only infinitly exceeding the glory of all the ſonnes of men, whoſe glory is leſſe then a ſhadow in compariſon of it, but alſo of the moſt holy and glorious Angels, as the Apoſtle ſayth, Phil. 2. 9. God hath highly exalted him, and giuen him a name aboue euery name, and Heb. 1. 13. ſayth the holy Ghoſt, vnto which of the Angels, ſaid hee at any time, ſit at my right hand, till I make thine enemies thy footſtoole, giuing vs to vnderſtand, that his glory is far aboue the glory of the moſt glorious angels, yea, ſuch is the viſible glory & brightnes of Chriſt his manhood, that its ſaid to bee the light of the heauenly Ieruſalem, Reu. 21. 23. & this light and glory cannot bee ſeparated from the body of Chriſt, how then can he be preſent in body (as the Papiſts ſay) in the ſacrament, and not be ſeen of any, is it poſſible, no certainly, its as much as to giue the lie to the holy Ghoſt, & to ſay, that Chriſts body is not glorious in heauen.

Vſe. 1. Confutation of Chriſt his bodily preſence in the Sacrament.

The

Vſe 2.
It is a great comfort to all true beleeuers that Christ is now moſt glorious in himſelfe, for he will one day be moſt glorious in in his members alſo.

The vſe of this point for our ſelues, is full of ſweete comfort, to as many as truely beleeue in Chriſt, (to them belongs the comfort of it, and let not others meddle with it) as many as are true beleeuing members of Chriſt, may hence gather matter of exceeding great comfort, for why? is it ſo that Chriſt our head is already poſſeſſed of vnſpeakable glory in heauen? then certainely in time he will make vs pertakers of the ſame, he now is moſt glorious in himſelfe, he will one day be moſt glorious in his members, it is one part of his praier, *Iohn* 17.24. *That his members ſhould be with him, and bee partakers of his glory.* And the Apoſtle ſaith plainely, *Phil.* 3.21. *Hee ſhall change our vile body, that it may bee faſhioned like vnto his glorious body.* How then ſhall not this fill the hearts of all true beleeuers with aboundance of comfort, howſoeuer in this world we are deſpiſed, made as the refuſe, and offſcouring of all things, had in deriſion, and bee ſcorned and contemned of the world, yet as the holy Ghoſt exhorts, *Heb.* 12.2. *Let vs looke vp to Ieſus the author, and finiſher of our faith, who for the ioy that was ſet before him, endured the croſſe, and deſpiſed the ſhames and is now at the right hand of God.* And remember that hee hath prepared like glory for vs in heauen, and it will make vs endure the croſſe, and deſpiſe the ſhame; yea let ſuch as now, either lie vnder ſome lingring diſeaſe or are pinched in their bodies, with hunger, cold, nakedneſſe, and their bodies are toſſed from poſt to pillar, buffeted, beaten, ſpit on, and many waies abuſed; yet they beleeuing in Chriſt, let them thinke on this to their comfort, that thoſe diſtreſſed, or any way abuſed bodies of theirs, ſhall one day be cloathed with glory, and made like the glorious bodie of Chriſt Ieſus; yea remember that this is a thing ſo cleare, and ſo certaine, that the Apoſtle doubts not to affirme, that wee already ſit with Chriſt in heauenly places, *Epheſ.* 2.6. Let then as many as truely beleeue in Chriſt thinke on this, as an infallible truth to their comfort.

*Doct.*8. Chriſt our head and Sauiour is Lord and King of all things, gogouerning his Church in ſpeciall manner, and exerciſing his power to the confuſion of ſuch as oppoſe him.

I come to the next thing, the point is this, Chriſt our head and Sauiour, is Lord and King of all things, gouerning his Church and members in this world in ſpeciall manner, gathering them out of the world, guiding them in the way to heauen, exerciſing them vnder afflictions and temptations, to ſpirituall obedience, ſupporting them in their troubles, and defending them againſt the rage of all enemies whatſoeuer, and againe, exerciſing his power ouer all that oppoſe themſelues to his kingdome, to their vtter confuſion, that place Epheſ. 1. 22. makes this manifeſt. The Apoſtle ſaith that Chriſt ſitting at the right hand of God, is made head to his Church, to gouerne it as a head, and that all other things are vnder his feet, and eſpecially the enemies of his kingdome, to tread them downe at his pleaſure, for howſoeuer the enemies of his Church are vnder his feete, to tread them downe when he will, yet he ſuffereth them for a time to exerciſe ſome power, and rage ouer his Church in this life, becauſe hee will haue his members made conformable to himſelfe, in a meaſure of ſuffering, and ſome among the enemies of his Church belong to the election of grace, and he will not deſtroy them with the reſt, and becauſe the number of the elect is not yet full, but in the end he will bring them to vtter deſtruction, and to ſtrengthen our faith in this, we ſee that Chriſt our Lord and King, doth ſometimes manifeſt his power in bringing to naught the plots and deuiſes of the enemies of his Chruch, and in bringing confuſion vpon them, as he did on thoſe Gunpouder-Traitors, who intended the ouerthrow of the Goſpell, and of his Church in this land. We are to aſcribe our deliuerance from that intended miſchiefe not to any worldly meanes, or pollicy, but only to the al-ſufficient defending power of Ieſus Chriſt, to him alone belongeth the praiſe and glory of that our great deliuerance, and to him we muſt ſhew our ſelues thankefull, and let the conſideration of Chriſt his great power, comfort and encourage all that beleeue in him, againſt the fear of

Note.

Vſe. Comfort to all that truely beleeue in Chriſt againſt the feare of any aduerſary power whatſoeuer.

of any aduerſary power whatſoeuer, lets know whatſoeuer the enemies of Chriſt and his Church, Antichriſt, and the reſt doe againſt his members, they ſhall not preuaile to the hurt of their ſoules, Chriſt ſits in heauen, and ouer-rules them, limiting their power, and their rage, and in the end he will vtterly deſtroy it, yea they may as well pull Chriſt out of his ſeat in heauen, as one of his members out of his handes, and that is an excellent comfort, for all that truly beleeue in Chriſt.

VER. 3. *Set your affections on things which are aboue, and not on things which are on the earth.*

In this verſe, we haue the other part, or branch of the Apoſtles exhortation propounded, wherein hee doth exhort the Colloſſians to minde, and affect things aboue, *Set your affections on things which are aboue*, and this is further enlarged by dehortation from the contrary, *that they doe not minde nor affect things on earth*:) *And not on things &c.*)

Interpretation.

The word heere tranſlated (*Set your affections, &c.*) is a generall word comprehending the actions, and operations, both of the vnderſtanding and will; wee finde it in Scripture, applied to both, but moſt commonly to the actions of will and affections, which are particular motions of the will, and ſo it may bee well rendred as heere it is (*Set, &c.*) or as we haue it, *Rom.* 8. 5. (*ſauour*) the meaning of the Apoſtle is this, (*minde and affect*) and in particular, let your thoughts and meditations, your care, your deſire, your loue, and longing, be ſet on things aboue; (*by things aboue*) as before was ſhewed, we are to vnderſtand the ioies and glory of heauen, and eſpecially the heauenly life, that is made knowne to be in heauen, and all things belonging to it, as perfect knowledge of God, and of Chriſt, perfect loue of God and of our brethren, and a perfect conformity of minde and will to the will of God, (*and not on things* *which are on the earth*) By things on the earth the Apoſtle meaneth things of this life, things that pertaine onely to the mainetenance of naturall life in this world, as meate, drinke, apparell, riches,&c. euen all things whatſoeuer they be, ſeruing either for our neceſſity, or for our delight in this life onely,; therefore 1.*Cor*.7.31. the Apoſtle ſhuts them vppe vnder one word, euen vnder the names of this world (*they that vſed this world*) meaning the things of this world, ſeruing for our our vſe onely in this life, thus then wee are to conceiue the Apoſtles meaning in the words of this verſe, as if he had thus ſpoken.

Minde, and affect, let your meditations, thoughts, and muſings, your care, your deſire, your loue, and longing, be ſet on the ioies and glory of heauen, and eſpecially, on that heauenly life that is made knowne to be in heauen, and on all things belonging to it, and pull away your mindes, and affections, your thought, your care, your deſire, and your loue, from all earthly things whatſoeuer, ſeruing either for neceſſity, or for delight in this life onely; now heere:

First, wee are to marke, that our Apoſtle was not content to ſay (*Seeke things aboue, &c.*) endeauour and labour by all good meanes to attaine them, but he addes to this, (*ſet your affections on things which are aboue.*)

*Doct.*1. We muſt not only ſeeke the things that are aboue in heauen, but wee muſt alſo minde and affect them.

Hence, we are giuen to vnderſtand thus much, that it is not enough for vs to ſeeke the things that are aboue, the things made knowne to be in heauen, but we muſt minde and affect them, our thoughts muſt runne vpon them, and our hearts muſt be lift vp aboue all earthly things, and ſet on things found at the right hand of God in heauen, thither muſt our care, thither muſt our deſire our loue and longing be carried, for why? as our Sauiour hath taught vs, *Math.*6.20. *Our treaſure muſt be in heauen*, and there alſo muſt our hearts be, yea certainely, as he ſaith in that place, *If your treaſure be in heauen, there will your hearts bee alſo*, our hearts will follow our treaſures. 1.*Pet*.1.4. the

Apoſtle ſaith, (*our inheritance*) euen that which all true beleeuers looke to be poſſeſſed of (*is in heauen*) therefore it is meete that our minds ſhould be there.

Reaſon.

Now for the reaſon of this duty, we need ſeeke no further then this very text, the Apoſtle ſaith, we are to ſeeke after heauenly things, and to giue all diligence to finde them; and that we ſhall neuer doe vnleſſe we minde, and affect them, we know it in matters, and buſineſſes of the world, what thing ſoeuer we minde and ſet our hearts vpon, that we follow earneſtly, and withall our ſtrength, ſo certainely, if our mindes and affections be vpon heauenly things, we ſhall with earneſt endeauour ſeeke after them; therefore it is needefull that our mindes and affections bee ſet on things aboue.

Vſe.

Moſt men are defectiue in this dutie, they doe not mind and affect heauenly things.

We ſee then our duty, let vs hereby examine our ſelues, and if we duely examine our ſelues concerning this duty, I feare me the moſt of vs ſhall find our ſelues much wanting, and farre ſhort of that we ought to come vnto. Doe our thoughts euer runne on heauenly things? Are our mindes and affections fully ſet and fixed on them? Surely if wee deale truely with our ſelues, I doubt wee ſhall finde that the thoughts of moſt of vs are otherwiſe taken vp, and that our care, deſire, loue, and longing, are ſpent on other things, to paſſe by ſuch as manifeſtly diſcouer, that they minde nothing leſſe, then things aboue, a man may iudge of their inwards, by the foame, and filth that comes from them, they foame out the folly of their owne hearts, in curſing, ſwearing, rayling, filthy ſpeaking, and the like; to paſſe by them, I appeale to ſuch as ſeeme to bee better minded, whether their thoughts, their care, their deſire, their loue, and longing, be not rather ſpent on the things of this world, then on things aboue in heauen; certainely if we be not partiall to our ſelues, and blinded with our owne carnall ſelfe-loue, we muſt needes confeſſe it to bee ſo, in the moſt of vs; as it was ſaid to *Peter*, *Mark*. 14.17. *Thou art of Galile, for thy ſpeach is like*. So I may iuſtly ſay

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Againe, we know that one that is in a ſtrange Countrey, and minds homeward, he will euer be enquiring, and that wiſhingly, after the way that leadeth to his dwelling, : now where is almoſt that man or woman that doth thus wiſhingly enquire after heauen ? nay ſurely, the way beeing pointed out vnto vs, the moſt of vs haue little, or no care to walke in it, and that is a plaine euidence, that our minds are not thitherward, our hearts and affections are not ſet on heauen and heauenly things; happily thou haſt a good liking, and a little taſte of the powers of the world to come as it is *Heb.6.5.* and therewith thou art content, and doſt pleaſe thy ſelfe; deceiue not thy ſelfe, that liking and taſte may be in one that neuer ſhall bee ſaued; thou muſt haue more then a taſte, euen a true, and ſound affection ſet on things aboue.

Queſt. Thou wilt ſay, how ſhall I know that I haue more then a taſte of them, that I haue a true and ſound affection to them.

Anſw. By two things, firſt,

1 if thou haue a care to vſe all good meanes, for the continuance, and confirmation of that affection in thee.

2 Secondly, if that minde bring foorth a loue to God for ſo great a mercy, in working that affection in thee, and that loue be expreſſed in duties of loue, both to God and men, then indeed thine heart is right within thee, and thy affection truely ſet on things aboue and this muſt bee in euery one of vs, and to ſtirre vs vp to this duty, conſider we,

Motiues to ſtirre vs vp to this dutie.

1 Firſt, the comfort that Gods ſpirit doth worke in the

hearts of true beleeuers in this life, he works ſometimes ſo great comfort in their hearts, as maks them vndergoe moſt exquiſite torments, euen with ſinging.

2 Againe, conſider the comfort of a good conſcience in this life, though it be mingled with ſome feare: yet as *Salomon* ſaith, *Prou.* 15. 15. *It is a continuall feaſt.* Oh then the ioy and comfort of the holy Ghoſt dwelling in vs in heauen, and the peace and comfort of a good conſcience there, where it ſhall be free from feare, muſt needes be infinite and vnſpeakable: let then the conſideration of the beginnings of heauenly comfort ſo ſweete and excellent, euen in this life, raiſe vp our hearts aboue al earthly things, and ſtir vs vp to ſet our minds and affections on the things that are at the right hand of God in heauen.

In the next place, in that the Apoſtle doth exhort (*to ſet our affections on heauenly things.*)

Doctr. 2. Religion doth not take away and aboliſh humane affections, but doth onely order them.

We plainely ſee, that religion doth not take away and aboliſh humane affections (as ſome haue fooliſhly thought) but doth onely order them, and bring them into ſubiection to the will of God; we are not taught by religion to put out affections, but to labour to haue them ſanctified, and by grace mooued to a right obiect, with due meaſure and moderation, according to the nature of the obiect: we are taught in many places of Scripture, to hate euill and to loue good, to reioice with them that reioice, to be ſorry with the afflicted, &c.

Reaſons.

And there be two reaſons why affections are not aboliſhed, but onely ordered.

1 The firſt is this, God himſelfe planted them in the heart of man in the firſt creation, they beeing nothing elſe but particular motions of his will, and therefore they are not to be taken away by religion; for religion is not to extinguiſh any power or motion of the minde or will, but onely to remooue the corruption of it.

2 Secondly, affections renued containe in them a great part of holineſſe and of the image of God, and being ordered

red by grace carry vs forward to a notable high degree of holineſſe.

Hence it is that they are compared to ſtrings of muſical inſtruments, which being well tuned, and rightly moued make a ſweete harmony: ſo affections ordered by grace, and mooued by the ſpirit, are the matter of many excellent vertues, and therefore they are not to bee rooted out, but we are to labour to haue them rightly ordered.

Vſe. We muſt ſpie out the motions and inclinations of our hearts, and labour to haue them ſanctified and rightly ordered.

And ſeeing religion doth not aboliſh, but order affections, we ought therefore to ſpie out the motions and inclinations of our hearts, and to labour that they may be ſanctified, and mooued by grace, as that our anger and hatred may be againſt ſinne, our loue may be to goodneſſe, &c. And the rather let vs ſtriue, that the motions of our hearts and willes may be thus ſanctified, becauſe beeing in their naturall condition, they carry vs with a violent courſe to the higheſt pitch of ſinne: and hence it is, that they are cald motions of ſinnes, Rom. 7. 5. and they are the very fire and fuell of ſinne; to inſiſt in one particular, experience may teach, that the deſire of mans heart not ſanctified, is commonly ſo ſet on the things of this world, as it cannot be ſatisfied, and if it be ſuffered to runne at large, it will carry a man headlong to the pit of perdition, 1. Tim. 6 9. 10. They that will be rich, &c. Now deſire is not to be rooted out, but to be ordered by grace, and turned another way, and ſet on heauen, and heauenly things; and thus we are to deale with the motions of our hearts, wee are to labour to haue them ſanctified, and rightly ordered, and know we that according to our affections, ſo ſhall wee profit both by the workes and word of God: many ſee the wonderfull workes of God, and heare his word, with others, and yet profit not as others doe, becauſe the Lord hath not giuen them the like good affections; when therefore thou ſeeſt the iudgements of God, on any place, or perſon, or heareſt his word, pray that the Lord would fill thine heart with holy affections and the Lord ſo doing with-

Note.

without queſtion : thou ſhalt profit by the ſame.

Marke further that our Apoſtle to his exhortation (*ſet your affections on things which are aboue*) addes a dehortation from *ſeting our affections on things which are on the earth.*

Doct. 3. We cannot mind & affect things heauenly and things earthly both together.

Hence it is cleere that we cannot mind and affect things aboue, and the things on the earth both together, it is not poſſible that our care, deſire, loue and liking ſhould be ſete on thinges aboue and thinges on the earth both at one time, Phil. 3. 19. 20. the Apoſtle makes a flat oppoſition betweene minding earthly things, and hauing our conuerſation in heauen, as it becommeth true beleeuers : let no man then deceiue himſelfe and ſay, or thinke that he may minde or affect things aboue, and earthly things together, it is as poſſible to looke vpward, and downeward both at once, yea, know wee that it is a dangerous thing by hot and earneſt purſuit to ſeeke after earthly things, though it be by good and lawfull meanes, that greedy hunting after them, will make vs ſettle on our dregs, ſo as in time we ſhall looke for no other happines but in them. Indeed we may vſe the world, and the things of the world, but it muſt bee according to the rule of the Apoſtle, 1. Cor. 7. 31. *as though we vſed them not*, and ſo as they may help vs forward in our trauell towards heauen, and ſo as our harts be not enſnared with any thing in the world ; yea we may vſe the things of this world ſomtimes for delight, yet in our lawfull delitght in them, our chiefe ioy muſt be at the right hand of God in Heauen. And now to ſpeake ſomething that may tend to withdraw our hearts from the world and the things of the world, to which they are euen wedded, and will hardly heare of any diuorce, yet to this purpoſe conſider, we only the condition of the things of this life, that they are things tranſitory, and of ſmall continuance, this being well conſidered is of weight & able to diſſwade any one that is endued but with common ſence, from wedding his mind to thē, for who is it, but he that hath his eies ſhut vp, & cannot ſee things that differ, knowing that he hath but a ſhort time

Vſe. They deceiue themſelues who thinke they may earneſtly ſeeke after earthly things, and yet minde and affect things heauenly.

Note

A motiue to withdraw our hearts from the world and the things of it.

ioy the things of this life, and the things themſelues vaniſhing and flitting away as a ſhadow, that will make account of them as his owne, and promiſe himſelfe any long time in them, it was the fooliſh conceit of the rich man, Luk. 12, 19. *Soule thou haſt much goods layd vp for many yeeres, liue at eaſe, eat, drinke, and take thy paſtime*, he thought hee had a perpetuity in his goods, but what was the anſwer of God to him, *thou foole, &c.* and indeed what greater folly? what more wilfull madnes can there be then this? for a man to giue his heart ouer to ſuch things, as are ſhut vp in a vapour a ſhadow, a puffe of winde, a bubble, or (ſuch is mans life) which when they continue the longeſt, are but as a ſpanne long, cut off by death, ſhort and momentary; Oh then let not our ſoules (which we hope ſhall liue with the Lord, for euer) be ſo abaſed, as to be ſet on vaniſhing, and tranſitory things, but let them be raiſed vp to meditate, minde and affect the things that laſt for euer, euen the things found in Ieſus Chriſt, now ſitting at the right hand of his father in heauen.

VER. 3. *For yee are dead, and your life is hid with Chriſt in God.*

The firſt wordes of this verſe, containe an argument to confirme the Apoſtles dehortation, in the laſt wordes of the ſecond verſe, (namely) from minding and affecting things on the earth, and the argument is from the condition of the Coloſſians beleeuing in Chriſt (*that they were dead*) and it may thus bee framed, dead men haue no minde, nor further care for the things of this life, but yee are deade, therefore you ought not to minde them.

Now to this argument, happily the Coloſſians might take exception, they might reply and ſay, are wee dead? why then wee are not to minde and affect things aboue, dead men minde nothing, the Apoſtle therefore preuents

this obiection, in the next words by further explication of his ſpeech, letting them vnderſtand that howſoeuer they were dead, yet not ſimply dead, but ſo as they had life, and hee ſets downe what manner of life they had (namely *a life hid, yee are dead, and your life is hid)* yet heereupon peraduenture the corrupt nature of man might further inferre, and ſay, is our life hid doth it not appeare, why then ſhould we ſeeke and affect things that pertaine to that life that appeares not, and omit the things of this life? this alſo the Apoſtle doth meet withall, and to this hee anſwers in the words following, ſetting before them how this life
was hid (namely *with Chriſt.*) 1

Secondly in whom it was hid euen in God. 2

And thirdly, the time when it ſhould be fully reuealed, 3 verſe the fourth, as if hee had ſayd, howſoeuer, it is true, that your life is hid, yet no otherwiſe then Chriſt is nowe hid, and it is hid in God, who is a ſafe keeper of it, and in time it ſhall certainely bee reuealed; ſo then in this third verſe, wee haue a reaſon yeelded, why the beleeuing Coloſſians ſhould not minde and affect things on the earth, becauſe they were dead. Which is further explained, how farre foorth they were dead, euen ſo as notwithſtanding they had life: and that life hidde, with the manner how, and in whome it was hidde (namely, *with Chriſt in God.*)

Let vs now ſearch out the meaning of the wordes of this verſe *(for yee are dead)* that is with Chriſt, as wee haue it in the chapter before, verſe the twentieth, you being one with Chriſt by faith are dead with him, that is, as partakers of the power of his death, and are as dead men in regarde of ſinne, and of worldly happineſſe ſtanding in worldly pleaſures, profits and honours, and ſuch like, *and your life*) that is, your happy life begunne in this world, to bee made perfect in the life to come, that perfection of holineſſe, and glory, that once yee ſhall haue both in your bodies and ſoules; and that I gather to be the

Interpretation.

meaning of this worde (*life*) from the Apoſtles owne words, in the verſe following, where hee ſayth, *that when Chriſt which is your life ſhall appeare, then ſhall ye alſo appeare with him in glory.* Euen in perfection of glory, and ſo hee doth expound this word (*life*) now hid, to be that glory that ſhall be reuealed at the comming of Chriſt, & that is fulneſſe of happineſſe and glory, wherewith the bodyes and ſoules of true beleeuers ſhall then bee inueſted (*is hid*) that is not onely kept from the eyes of the world, who haue no ſight of it at all, but in great meaſure from the eyes of true beleeuers themſelues, who are therefore ſayd to walke by faith, and not by ſight, 2. Cor. 5. 7. (*with Chriſt*) that is aboue in heauen, where Chriſt is, and is hid as Chriſt is now hid, who is hid from the eyes of all that liue on the earth, hee ſitting in fulneſſe of glory at the right hand of his father, (*in God*) that is, in the hand of God, in his grace, mercy and power, for as it is ſayd, Acts. 17.28 *that in God wee liue, mooue, and haue our beeing*, our life, our moouing, and beeing in this world is in him, that is in his hand and power, ſo the life and glory that ſhall be beſtowed on true beleeuers being (as the Apoſtle ſayth) hid in God, the meaning is, that it is layd vp in his gracious and powerfull hand: thus then wee are to conceiue the meaning of the words of this verſe as if the Apoſtle had ſayd.

For ye beleeuing in Chriſt, are partakers of the power of his death, and are as dead men in regard of ſinne, and of worldly happineſſe and your happy life, your perfection of holineſſe, and glory, that once you ſhall haue both in your bodies and ſoules, is altogether hid from the eyes of the world and in great meaſure from your ſelues, euen as Chriſt now ſitting at the right hand of his father, is hidde from the eies of men on the earth, and is layd vp in the gracious and powerfull hand of God.

Now here firſt we are to obſerue, that as from hauing part with Chriſt in his reſurrection, our Apoſtle in the firſt ver.

perſwaded to ſeeke and affect things aboue, ſo now from their fellowſhip with Chriſt in his death, he diſſwades from minding and affecting earthly things, he reaſons thus, you being partakers with Chriſt in his death, are as dead men in regard of ſinne, and worldy happineſſe, therefore doe not you minde and affect earthly things.

Doctrin. 1. Fellowſhip with Chriſt in his death is able to make vs as dead men in regard of loue and affection to the things of this life.

Hence we may take vp this concluſion, that fellowſhip with Chriſt in his death, the hauing of part with Chriſt in the power of his death, is able to make vs as dead men in regard of our loue & affection to the things of this life, it will make our hearts as dead within vs, in regard of any affection to earthly things, though we vſe them, & may lawfully vſe them, yea if it bee abundance of outward things that God hath giuen vs, yet if we haue part with Chriſt in the power of his death, that will make vs that wee ſhall not ſet our hearts vpon them, but in the preparation of our harts, we ſhall be ready to forgoe all things wee enioy for Chriſt, and for the profeſſion of the Goſpell, if wee cannot holde them together, for as the Apoſtle ſayth, Gal. 2. 19. they that are Chriſts are crucified with Chriſt, and being crucified with him they haue crucified the fleſh with the luſts therof & as it is Gal. 5. 24. their affections are crucified, and dead in reſpect of ſins, pleaſures and the profits of this life, euen whatſoeuer is oppoſed to the kingdome of Chriſt, and to a new creature.

Vſe. If we feele not the power of Chriſt his death making vs as dead in regard of ÿ loue and affection to earthly things, wee can haue no comfort in his death.

Let this ſerue as a ground of triall to euery man, wee perſwade our ſelues that Chriſt died for vs, and that we haue part in his death to our comfort, heereby we may try it, if we finde Chriſt his death powerfull in vs, to the mortification of our owne wicked willes and carnall affections, that we are as dead men, in regard of loue and and affection to earthly things, then indeed wee haue fellowſhip, and part with Chriſt in his death to our comfort, but if our hearts and mindes bee as quicke and ready, as liuely as euer they were to meditate and thinke of, to loue and deſire earthly things, and as ſtrongly carried after, and ſet on thoſe things; whatſoeuer wee ſay or pretend, it skils not, the truth is, we are neither partakers of the death of Chriſt, nor haue any liuely hope of a better life.

Oh that wicked worldlings whoſe hearts are glued to the world, and to the things of this world, would but duly conſider this, that the ſetting of their hearts on the honours, pleaſures, profites and preferments of this life is a plaine teſtimonie that they haue no part in the death of Chriſt; indeede it is not poſſible to be altogether voyd of all affection to the things of this life, ſo long as wee are in the body, ſuch is our corruption, and the things themſelues are needfull for the maintenance and wellbeing of the bodie in this world, yet take this with you, if wee bee dead with Chriſt, if wee haue part with him in the power of his death, certainely our hearts will euery day more and more be weaned, & withdrawn from the loue, and liking of the things of this earth, and more and more be ſet on things heauenly, and therefore it is a dangerous caſe, when men and women grow old, and in reſpect of their bodies are decrepit, decayed and halfe dead, and haue one foot as it were in the graue, if then their hearts bee more wedded to the world, and ſet on earthly things, and if then they bee more greedy of the things of this life, without queſtion, that is a dangerous caſe, it is a ſigne that they neuer had part in the power of Chriſt his death, for that would make their affections together with their bodie, by little and little, to die to the things of this world, and let vs know, that if we haue no part in the power of Chriſt his death, we can haue no comfort in the merit of it, Gal. 6. 14, God forbid (ſayth the Apoſtle) that I ſhould reioyce, but in the croſſe of our Lord Ieſus Chriſt, and marke what followes, whereby the world is crucified vnto mee, and I vnto the world: where he ſhewes plainely in the generall, that none can truely glory in the croſſe of Chriſt, but only they who by the power of it are dead to the world, and the world to them, as for others that feele not that power, they can no more glory in the croſſe of Chriſt, then a man may glory of the victory his Prince hath gotten ouer enemies, himſelfe in the meane time beeing a vaſſall, and ſlaue vnto them, let this bee thought on by as many as finde their hearts wholly or chiefely ſet on earthly thinges, and let it ſtirre vs vp neuer to reſt till wee finde, and feele Chriſt his death powerfull in vs, to weane vs from the loue of the things of this life, yea, though wee haue abundance of them, and hold, and enioy them, yet let not our hearts bee ſet on them, the Papiſts ſay it is a ſtate of perfection to haue nothing to doe with the things of this life, now that is but a fancy, it is rather a ſtate of perfection, or comming neere to perfection (for we are not to dreame of any abſolute perfection in this life) in the middeſt of the abundance of the things of this life, not to haue our hearts ſet vpon them.

Note.

The next thing we are to conſider in this verſe is in theſe words, (*your life is hid.*)

Doct. 2. The happines and glory of true beleeuers prepared for thē in the life to come is altogether hid from the eye of the world.

Hence we are giuen to vnderſtand thus much, that the happineſſe, and glory, the comfort and ioy vnſpeakeable and glorious as the Apoſtle *Peter* cals it, 1. Pet. 1. 8. of true beleeuers begun in this life, and to be made perfect in the life to come, is a thing altogether hid from the eye of the world, the world hath no manner of ſight nor apprehenſion, nor vnderſtanding of it, no not ſo much as a glimps of the world ſees the outſide of a true beleeuer, his face, his countenance, his outward geſture and behauiour, and his viſible ſtate and condition in the world, but they neither ſee nor conceiue the beauty, and glorie that is within, as it is ſayd of the Church: Pſal. 45. 13. *She is all glorions within*, and that glory the world ſees not, and as *Eliphas* ſayth, Iob. 22. 20. our ſubſtance is hid, men of the world may ſee the colour & outward skin of true beleeuers, but they cannot diue into the ſubſtance of their happines, and comfort begun in this life, to be made perfect in the life to com.

One reaſon of this is giuen by Saint Iohn. 1. 3. 1. namely this, becauſe the world knowes not God, behold (ſayth he) what loue the father hath ſhewed on vs that we ſhould bee called the ſonnes of God, for this cauſe the worlde knoweth you not, becauſe it knoweth not him) it knowes not God to bee a gratious father to his children, nor Gods dealing with his children, and therefore it knoweth not their adoption, their happineſſe, and the inheritance hee hath prouided for them, and the comfort he hath begun in their heart, in this life, and will perfect in the life to come.

Againe, true inward comfort in the heart, is a thing ſtrange and vnknowen to men of the world, they are not acquainted with it, they neuer felt it in themſelues, and therefore it is not poſſible, they ſhould diſcerne or take knowledge of it in others.

Vſe. 1.
Whence it is that prophane perſons doe hold the true ſeruice of God which true beleeuers yeeld vnto him a moſt vnprofitable thing.

Firſt therefore this may diſcouer vnto vs whence it is, that wicked prophane perſons, doe hold the true ſeruice of God performed by true beleeuers a moſt vnprofitable thing, yea the greateſt drudgery in the world, and the life of a true Chriſtian, the moſt heauy dumpiſh and moſt vncomfortable life that poſſible can be, heere is the reaſon of it, they haue not eyes to ſee the comfort of that life, it is hid from them, and they iudge other men by themſelues, they thinke no priſon ſo irkeſome as the Church, no toile more painefull then prayer, hearing the word, receiuing the Sacraments, they hold no bondage ſo greeuous, as reſtraint from ſinfull aud vngodly courſes, yea, as the Apoſtle *Peter* ſayth. 1. 4. 4. it ſeemes ſtrange to them, that true beleeuers runne not to the ſame exceſſe of riot with them, therefore they thinke no miſery ſo bitter, as ſound and ſincere profeſſion of the Goſpell, becauſe (indeed) they haue no apprehenſion of the comfort of that life.

Vſe 2.
Comfort and encouragement of true beleeuers againſt the ſcorne and contempt that is caſt vpon them by the wicked world.

Againe, for further vſe of this poynt, let the conſideration of it arme all true beleeuers againſt ſcorne and contempt caſt vpon them, by the wicked and prophane of the world, they are euer cenſuring true beleeuers, deriuing their profeſſion, and inſulting ouer their meane and miſerable condition (and as they thinke of it) & ſtick not to ſay

What difference (I pray you) is betweene them and vs, but onely this; we ſee they thriue not ſo well in the world, they are many waies croſſed, yea, ſometimes they ſay, they can ſpeake by experience, themſelues haue beene profeſſors as forward as others, and yet yet neuer got good by it, as the Prophet brings in the wicked of his time quarrelling and ſaying, *Mal.3.14. It is in vaine to ſerue God.* Alas poore ſoules, let them alone, let not this diſcourage any one that truely feares God, let vs conſider that they haue no vnderſtanding of the happineſſe and comfort of true beleeuers; a ſinner cannot diſcerne the happineſſe of a true Chriſtian, nor conceiue how God deales with him, he is a meere ſtranger to his ioy and comfort, the Manna hee feeds on is hidden, *Reuel.2.17.* Therefore let not the murmuring, or the ſcorne of wicked and prophane perſons, preuaile in the eares, or hearts of any that haue vnderſtanding.

One thing more note we from hence, namely this.

That perfection of happineſſe and holineſſe, is in great meaſure hid from true beleeuers themſelues, though they haue the beginnings of it, yet the fulneſſe of it doth not appeare to them, 1 *Ioh.*3.2. Saint *Iohn* ſaith plainely, *That now we are the ſonnes of God, but yet it doth not appeare what we ſhall be.* And *Rom.*8.23.24. *We which haue the firſt fruits of the ſpirit, euen we doe ſigh in our ſelues, waiting for the adoption, euen the redemption of our body.*

*Doct.*3. Perfection of happineſſe & holineſſe is in great part hid from true beleeuers themſelues.

We ought therefore with patience to wait for the accompliſhment of our happineſſe and holineſſe, we are not to thinke (as the wicked doe) that there is no profit in ſeruing the Lord, vnleſſe we haue preſent preferment in this world, our principall pay will be in the life to come, we haue part in hand by grace in our ſoules, in this life, and the reſt is behinde till the pay day in the world to come; yea, let all Gods children heerein comfort themſelues, they groane vnder the burden of their ſinnes, and feele the want of holineſſe, let them know that in this life, they ſhall neuer feele

Vſe. We are patiently to waite for the accompliſhment of our hapineſſe and holineſſe.

Note

holineſſe

he) what loue the father hath ſhewed on vs that we ſhould bee called the ſonnes of God, for this cauſe the worlde knoweth you not, becauſe it knoweth not him) it knowes not God to bee a gratious father to his children, nor Gods dealing with his children, and therefore it knoweth not their adoption, their happineſſe, and the inheritance hee hath prouided for them, and the comfort he hath begun in their heart, in this life, and will perfect in the life to come.

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Vſe 2. Comfort and encouragement of true beleeuers againſt the ſcorne and contempt that is caſt vpon them by the wicked world.

Againe, for further vſe of this poynt, let the conſideration of it arme all true beleeuers againſt ſcorne and contempt caſt vpon them, by the wicked and prophane of the world, they are euer cenſuring true beleeuers, deriuing their profeſſion, and inſulting ouer their meane and miſerable condition (and as they thinke of it) & ſtick not to ſay

What difference (I pray you) is betweene them and vs, but onely this; we ſee they thriue not ſo well in the world, they are many waies croſſed, yea, ſometimes they ſay, they can ſpeake by experience, themſelues haue beene profeſſors as forward as others, and yet yet neuer got good by it, as the Prophet brings in the wicked of his time quarrelling and ſaying, *Mal. 3. 14. It is in vaine to ſerue God.* Alas poore ſoules, let them alone, let not this diſcourage any one that truely feares God, let vs conſider that they haue no vnderſtanding of the happineſſe and comfort of true beleeuers; a ſinner cannot diſcerne the happineſſe of a true Chriſtian, nor conceiue how God deales with him, he is a meere ſtranger to his ioy and comfort, the Manna hee feeds on is hidden, *Reuel. 2. 17.* Therefore let not the murmuring, or the ſcorne of wicked and prophane perſons, preuaile in the eares, or hearts of any that haue vnderſtanding.

Doct. 3. Perfection of happineſſe & holineſſe is in great part hid from true beleeuers themſelues.

One thing more note we from hence, namely this.

That perfection of happineſſe and holineſſe, is in great meaſure hid from true beleeuers themſelues, though they haue the beginnings of it, yet the fulneſſe of it doth not appeare to them, 1 *Ioh. 3. 2.* Saint *Iohn* ſaith plainely, *That now we are the ſonnes of God, but yet it doth not appeare what we ſhall be.* And *Rom. 8. 23. 24. We which haue the firſt fruits of the ſpirit, euen we doe ſigh in our ſelues, waiting for the adoption, euen the redemption of our body.*

Vſe. We are patiently to waite for the accompliſhment of our hapineſſe and holineſſe.

We ought therefore with patience to wait for the accompliſhment of our happineſſe and holineſſe, we are not to thinke (as the wicked doe) that there is no profit in ſeruing the Lord, vnleſſe we haue preſent preferment in this world, our principall pay will be in the life to come, we haue part in hand by grace in our ſoules, in this life, and the reſt is behinde till the pay day in the world to come; yea, let all Gods children heerein comfort themſelues, they groane vnder the burden of their ſinnes, and feele the want of holineſſe, let them know that in this life, they ſhall neuer feele

Note

holineſſe, as they feele ſinne; it is an excellent place to this purpoſe, the Apoſtle there ſaith, *Gal.* 5.5. *That through the ſpirit we waite for the hope of righteouſneſſe through faith:* that is, for full reuelation of righteouſneſſe imputed, and for the accompliſhment of the effect of it (namely) ſanctification, we are to waite for it through faith; if wee haue the firſt fruits of the ſpirit (namely) an hatred of our owne ſinne, a purpoſe of not ſinning, and the true feare of God in our hearts; let vs comfort our ſelues in that, and waite for fulneſſe of grace and holineſſe in the life to come, as yet perfection of holineſſe is hid from vs, in time it ſhal be reuealed, and we ſhall come vnto it.

Come wee to the manner, how the life of true beleeuers is hid, expreſſed by the Apoſtle in theſe words (*with Chriſt*) that is no otherwiſe then Chriſt is now hid, who ſits at the right hand of his father, and is hid from the bodily eies of all that liue on the earth: to omit that which hence may be gathered, that our happineſſe ſhall not be hid for euer, but in time be reuealed, becauſe it is hid as Chriſt is now hidde, who in time ſhall ſhew himſelfe from heauen in glorie of that wee ſhall more fitly ſpeake in the next verſe.

Obſerue we from theſe words onely thus much.

*Doct.*4.
Chriſt now in heauen is hid from the bodily eies of all that liue on the face of the earth.

That the Lord Ieſus is now in heauen hid from the bodilie eies of all that liue on the earth, the Saints in heauen in their ſoules now ſee Chriſt as he is in fulneſſe of glory, and in their ſoules they haue immediate fellowſhip with him, according to that wiſh of the Apoſtle, Phil. 1.23. and after the generall reſurrection, they ſhall ſee him with their bodily eies likewiſe, but he is yet hid from vs now liuing in this world, we ſee him not with our bodily eies, for as the Apoſtle ſaith, 2. *Cor.* 5.6. *While we are at home in the body, we are abſent from the Lord.* He is abſent from vs in his body, and we are abſent from him, and we ſee him not, he is aſcended into heauen, and as *Peter* ſaith Act. 3.21. *Heauen muſt containe him untill the time that all things be reſtored.*

Chriſt

Obiect.

Chriſt hath beene ſeene of ſome whiles they liued heere in this world, as of *Stephen*, *Act.* 7:55. and of *Paul* in his iourney. *Act.* 9.

Anſw.

Let this be granted, that Chriſt was ſeene of ſome, yet liuing in this world, yet wee muſt know their ſight of Chriſt was extraordinarie; and againe it can neuer bee prooued that they ſaw him out of heauen, the text is plaine, that *Stephen* looked ſtedfaſtly into heauen, and that Chriſt alſo ſpake to *Paul* from heauen, from whence the glorious light ſhined and yet a learned Papiſt in a booke latelie publiſhed takes on him by warrant of that appariſion of Chriſt to *Paul* Acts 9. to prooue that Chriſt his bodie (*de facto*) that is, actually, hath beene in two places at once, but hee can neuer from thence euince it, either by plaine euidence, or good conſequent; doubtleſſe that appariſion was from heauen, Chriſt ſtill being in heauen, and it was extraordinarie, and we are to hold it for a truth, that Chriſt is now in heauen hid from the eies of all that liue on the earth: and let vs make this vſe of it.

Vſe.
We muſt labour to ſee Chriſt now hid from our bodily eies with a ſpirituall eie of faith.

Seeing it is ſo, that Chriſt is hid from our bodilie eie, let vs labour to ſee him with a ſpirituall eie, euen with the eie of faith, as the Apoſtle *Pet.1.Epiſt.* 1.8. ſaith, *Labour that we may beleeue in him though we ſee him not.* Now becauſe euerie one will thinke with himſelfe, ſurely this leſſon is ſoone learned, though I ſee not Chriſt with my bodilie eie, yet I doe eie, and looke on him by faith, and heerein the Deuill doth delude many a poore ſoule, making it thinke it doth eie Chriſt by faith, when indeed it doth not, that we be not therefore heerein deceiued.

How we are to eie Chriſt by faith.

We muſt know that we are to eie Chriſt by faith, as hee is ſet before vs to bee looked on in the word and Sacraments, for ſo is Chriſt the proper obiect of faith, wee are to looke on him by faith as as a perfect mediator, God and man in one perſon, and ſo to eie the vertue and ſufficiency of his meritorious obedience both actiue and paſſiue, euen the merit both of his fulfilling of the Law in his life, and of his ſuffering the curſed death of the Croſſe, for this is Chriſt propounded, and ſet before vs to bee looked on in the word and Sacraments, many an ignorant perſon thinks hee doth eie Chriſt by faith, when hee hath onelie a generall and confuſed notion of Chriſt, hee liuing in the boſome of the Church cannot chooſe but heare of Chriſt, but he hath no vnderſtanding of the perſonall vnion of his Godhead and manhood, and hee is not able to diſtinguiſh betweene his actiue and paſſiue obedience, and he knowes not whence it is, that Chriſt his obedience is of infinite merite and ſufficiencie; well, thus are wee to eie Chriſt by faith, euen as a perfect mediator, God, and man, in one perſon; and ſo the infinite value and merit of his obedience, both actiue and paſiue; and if we doe thus by faith eie Chriſt, without queſtion, that is vnto vs a ground of liuely comfort, wee then ſee Chriſt, and in him vnſpeakeable ioy and comfort, that curſe of the Law, and condemnation remoued, our ſinnes waſhed away in his bloud, and that wee in him haue right and title to all the comforts of the Saints of God in this life and for euer, and if we doe not thus ſee Chriſt to our comfort, certainely we ſhall one day ſee him to our euerlaſting confuſion.

A popiſh ſhift diſcouered.

Come we now to the laſt words of this verſe, wherein the Apoſtle doth expreſſe, in whom the happy life of true beleeuers is hid (namely) (*in God*) and before I come to that I chiefelie intend to ſtand on in handling of theſe words I hold it not amiſſe, vpon occaſion of theſe words, to diſcouer a ſhift that the Papiſts haue deuiſed to vphold their interceſſion of Saints, and their praiers to Saints departed; they beeing preſſed by vs after this manner, that to pray to them, is to aſcribe vnto them, that which is proper to God alone, euen to know the hearts and inward deſires of men.

They anſwer, that Saints in heauen do clearely behold God, and ſee him face to face, now (ſay they) God containeth all things in himſelfe, yea the inward comfort that is in the hearts of true beleeuers in this life; and therefore, though Saints departed do not ſee the ſecrets of our hearts, as they are in our hearts, yet being preſent to the face of God, they doe behold in it all things, as it were in a moſt cleere glaſſe, this is their ſhift which indeed is a meere forgerie, and a vaine deuiſe of an idle braine, without all warrant of the word of God, wee finde it not in any place of Scripture, that the Saints in heauen, beholding God face to face, doe in him, as in a glaſſe ſee the comfort that is in the hearts of true beleeuers, which the Apoſtle here ſaith is in hid God, and other things ſaid, or done on the earth, that conceit is contrarie to the Scripture which teacheth that God alone ſearcheth the hearts, and ſecret thoughts of men, and we finde that the Angels who behold the face of God in heauen, are notwithſtanding ignorant of many things, as of the wiſdome of God, in calling and ſauing the Gentiles, *Epheſ.* 3. 10. and of the day of Iudgement, and they know not the thoughts of mens hearts, vnleſſe it pleaſe God by ſpeciall diſpenſation to reueale them vnto them, the Lord vſing their miniſtrie for the good of his choſen, much leſſe doe Saints departed know them, whom the Lord neuer vſeth as miniſtring Spirits, as hee doth the good Angels, and if Saints departed did, or might, know things done or ſaid heere on the earth, as well as God, yet it followes not, that therefore we ſhould pray to them, hauing neither commandement, nor promiſe, nor example in Scripture, to warrant ſuch kinde of praier; wee ſee then that this is but a meere ſhift of the Papiſts to blinde the world withall, that the Saints in heauen behold the face of God, and in him ſee all things, and that therefore we may pray to them.

Now in that the Apoſtle ſaith, that the life of true beleeuers is hid in God, wee are giuen to vnderſtend thus much.

Doctr. 5.

That the happineſſe and comfort of true beleeuers, The happines and comfort of true beleeuers is laid vp in the grace, mercie, and power of God.

begunne in this life to be made perfect in the life to come, and laide vp in the gracious and powerfull hand of God; it is hid in his grace, mercy, and power, for indeed it reſteth in the gracious promiſe of God, by his free promiſe they haue right vnto it, and hold it, and as the Apoſtle *Peter* ſaith, 1. *Epiſt.* 1. 5. *They are kept by the power of God through faith vnto ſaluation.* Their eternall happineſſe is kept for them, and they kept for it, and both of them by the power of God. And hence it is that God is ſaid to bee the God of conſolation, Rom. 15. 5. as indeed the fountaine and ſtorehouſe of all true comfort: and hence it is, that the Apoſtle ſaith, 1. *Tim.* 6. 16. *That he onely hath immortality, and dwelleth in the light that none can attaine vnto.* He onely hath immortall and eternall life of glory in himſelfe by nature and doth giue it to whom he will, and hee will giue it in time to all true beleeuers.

Vſe. 1. Wee are to ſeeke and to looke for life and true comfort in all our diſtreſſes at the hand of God.

Now this is of excellent vſe. Firſt, hence we are taught, where we are to ſeeke, and to looke for life, breathing and true comfort in time of any diſtreſſe, euen at the hand of God who onely hath it in his keeping, it is neither men nor Angels that of themſelues can giue it vnto vs, but onlie God. Whither will a man that needs any thing goe, but where he knowes ſupply is to bee had? If hee neede but water he will goe to the Well or Conduit: ſo we in time of ſickeneſſe or any other diſtreſſe, ſtanding in neede of comfort, are to goe to God, in whoſe hand is laid vp the happineſſe, and comfort of all his children, and wee are by earneſt ſupplication and praier, to ſue for it at his hand, and then doubtleſſe (if we be in the number of thoſe, to whom his promiſe belongs) we ſhall not faile to obtaine it, through his promiſe, the Lord is become a voluntarie debter vnto vs, and our comfort being laide vp in his promiſe, and wee ſuing to him according to his promiſe, and reſting our ſelues on his promiſe, we cannot miſſe of it in time of neede, and wee are not to doubt of it; for God is faithfull who hath made the promiſe, Heb. 10. 23.

If God can be vnfaithfull, then doubt of comfort in time of need, but that is vnpoſſible that God ſhould bee vnfaithfull, therefore make no queſtion of it, but wee ſhall find it in time of neede: and conſider further with thy ſelfe, doſt thou beleeue there is eternall happineſſe, and comfort in heauen, laid vp for thee in the hand of the Lord? and wilt thou then doubt whether there be comfort for thee in his hand in time of this life, and in this world, or no? Oh let it be farre from thee, remember that God is faithfull, as the Apoſtle ſaith, 1 Cor. 10. 13. and will not ſuffer thee to be tried aboue thy ſtrength, but will either inable thee to beare thy triall with comfort, or giue thee deliuerance out of it as ſhall be beſt for his glory, and thy good.

Vſe 2. The happines and comfort of true beleeuers is in a ſure hand being laid vp in the glorious hand of God.

Againe, is it ſo that the happineſſe, and comfort of true beleeuers is laid vp in the gracious hand of God. Then let vs know that it is kept moſt ſafe and ſure; at the firſt God truſted man with his owne happineſſe, and hee wittingly and willingly loſt it, but now it is kept in the hand of God, and therefore it is moſt ſafe, as the Apoſtle ſaith, 2. *Tim.* 1. 12. *Hee is able to keepe that which is committed vnto him, &c.* Yea, the happineſſe, and true comfort of true beleeuers is ſo ſafely kept in the hand of God, that neither the fraude nor force of the world, or the Deuill without, not the fleſh within, can depriue them of it, though the deuill and his inſtruments, maliciouſly purpoſe by their vexations, to make Gods children miſerable, yet can they not do it, they cannot come neere their happines, it is not only hid from their eies that they cannot ſee it, to hurt it, but it is hid in God, whom they neither can, nor dare aſſault; yea that which Gods children hold it by, is hid from them euen the hope of true beleeuers, as an Ancre is caſt within the vaile of heauen, Heb. 6. 19. If then wee haue in vs the beginnings of heauenly life and comfort, let vs aſſure our ſelues, we ſhall neuer bee depriued of it, the fulneſſe and perfection of that comfort is laid vp in the powerfull hand of God, and nothing is able to wreſt or wring it out of his hand, indeed if it were committed to our truſt, and left in our hands, to hold or to looſe, wee had iuſt cauſe (as the Papiſts teach) to doubt of the holding of it, but wee muſt remember, it is laid vp in the gracious hand of God, euen in the promiſe of God, who cannot lie, and it is built one the eternall loue of God from which nothing can deuide vs, Rom. 8. 39. and vpon the vnchangeable decree of God, that ſtands faſt for euermore, and therefore the aſſurance of eternall happineſſe wrought in the hearts of true beleeuers, is built on a rocke which neuer ſhall be ſhaken.

VER. 4. *When Chriſt which is our life ſhall appeare, then ſhall yee alſo appeare with him in glory.*

In this Verſe our Apoſtle makes knowne to the *Coloſſians* beleeuing in Chriſt, the time when their happy life, now hid in God, ſhall be fully reuealed (namely) *At the appearance of the Lord Ieſus when Chriſt ſhall appeare*; then ſaith the Apoſtle, *Shall yee alſo appeare with him in glory.* Then ſhall your happy life appeare, and ſo hee doth preuent a ſecret demand the *Coloſſians* might haue made; for they might haue ſaid, you tell vs our happy life is hidde with Chriſt in God, but when ſhall we haue that life, and when ſhall it bee manifeſted, our Apoſtle anſwers, when Chriſt ſhall appeare, then it ſhall be manifeſted. Now this is not barely expounded, that at the appearance of Chriſt, their happy life ſhall appeare, but it is further amplified.

1 Firſt, by a deſcription of Chriſt.

That he is the life of true beleeuers, *When Chriſt which is our life ſhall appeare.*

2 And then by a deſcription of their ſtate and condition, in reſpect of that happineſſe and glory, that then ſhal be giuen them.

That they ſhall then be inueſted with it, aud appeare with whith Chriſt moſt glorious: *Then ſhall yee alſo appeare with him in glorie.*

1 Weeſee then, the Apoſtle heere makes knowne the time when the happineſſe and glory of true beleeuers, ſhall bee manifeſted (namely) *When Chriſt ſhall appeare.*

2 And hee deſcribes Chriſt to bee the life of true beleeuers.

3. And he ſets downe the ſtate of true beleeuers, in reſpect of that glory that then ſhall be giuen them, that they then ſhall bee poſſeſſed of it, and appeare with Chriſt in glorie.

Come we now to the words of this verſe, and firſt of theſe words (*When Chriſt which is our life ſhall appeare.*

Interpretation. (*When*) the originall word heere tranſlated (*When*) hath an indefinite ſignification, it properly ſignifies, whenſoeuer, at what time ſoeuer, ſooner, or latter: (*our life*) the Apoſtle ſaid before, yee are dead, and your life &c. and it might ſeeme hee ſhould haue ſo continued his ſpeech in the ſecond perſon (*Yee*) but heere he changeth his tearme and ſaith (*our life*) meaning the life of vs Iewes, and of you Gentiles, when Chriſt the life of all beleeuers both Iewes and Gentiles (*life*) the word (*life*) is put by a *Metonimy*, by an vſuall manner of ſpeach in Scripture, for the Author and matter of ſpirituall and heauenly life, for it is Chriſt that is the efficient cauſe of our ſpirituall life, and in him it conſiſteth, and thus himſelfe ſaith, *Iohn* 11.25. *I am the reſurrection, and the life.* That is, I am the author both of this life, and the life to come, I raiſe vp the body from death to life, I quicken in this life by the life of grace, and I giue eternall life in the world to come. (*Shall appeare*) that is, ſhall ſhew himſelfe from heauen in his glory, as it is, Math. 25.31. ſhall come the ſecond time in glorie to iudge the world, and thus doth the Apoſtle plainlie expound himſelfe, 2. Tim. 4.8. where he ſaith, *Henceforth is laid vp for me the Crowne of righteouſneſſe, which the*

Lord the righteous iudge ſhall giue me at that day : that is at the day of iudgement, and then he addes further, *and not vnto me onely, but vnto all them alſo that loue his appearing* : where we ſee he makes Chriſt his comming to iudgement, and his appearing all one, thus then we are to vnderſtand theſe words, as if the Apoſtle had ſaid :

Whenſoeuer Chriſt who is the author, and matter of the ſpirituall life of all true beleeuers, both of Iewes and Gentiles, ſhall ſhew himſelfe from heauen in his glory to iudge the world, *then ſhall yee alſo appeare with him in glory*.

Firſt obſerue we heere that the Apoſtle ſpeaking of the appearance of Chriſt to iudgement, he ſpeakes indefinitly he doth not define the time, he ſets not downe any certaine day, moneth, yeare, or age, when Chriſt ſhall appeare to iudgement, but he ſaith whenſoeuer Chriſt ſhall appeare.

Hence we are plainely taught thus much.

Doct. 1. The time of Chriſts comming to iudgement is to vs vncertaine.

That the time of Chriſt his comming to iudgement is to vs vncertaine, no man can ſet downe the certaine time of his appearance, no man knowes certainly when it ſhall bee, and for this we haue Chriſt his owne warrant, *Matth.* 24.36. *Of that day and houre knoweth no man*. Yea, hee adds further, *Mark.* 13.32. *Of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himſelfe, ſaue the Father*. Which may be vnderſtood, either as Chriſt is man, or as he was then in the ſtate of humiliation, in the forme of a ſeruant; howſoeuer wee vnderſtand it, hence it is cleare, that the day and time of Chriſt his appearance to iudgement is vncertaine, both to men and Angels, neither men, nor Angels, can define the certaine time of his comming to Iudgement.

Uſe 1. Wee are not curiouſly to ſearch into the time of Chriſt his comming to iudgement.

Firſt therefore, we are not curiouſly to ſearch into the time of Chriſt his comming to iudgement, howſoeuer by the foregoing ſignes of it being fulfilled, and come to paſſe, we may know it not to be farre off : yet we are not to take on vs to know the certaine day, and houre, no, not the moneth, yeere, or age when Chriſt will come to iudgement, that is not reuealed in the Scripture, and it is curioſitie to ſearch into it.

Againe it is ſo that the ſigne of Chriſt his comming to iudgement is to vs vncertaine; then we are to liue in continuall expectance of it, and to follow the counſell of Chriſt, *Luke* 21. 34. *Euen to take heede to our ſelues, leſt that day come vpon vs at vnawares.* Where by the way obſerue, that the day of iudgement is like to ſurpriſe and come vnawares on them, that are giuen ouer to ſenſuall pleaſures, or drowned in the cares of this life, but in regard of the vncertaine time of Chriſt his comming to iudgement, it concernes vs euery day to looke for it, and to make account of euery preſent day, as of the day of his comming. For as one ſaith well, the laſt day is therefore vnknowne, that wee might bee ready euery day, and howſoeuer wee cannot exactly make account of Chriſt his comming to the generall iudgement, yet wee may well reckon on the Lord commings vnto vs by death, and of the day of our particular iudgement, we may well reckon of that not to be farre of, we ſee the yongeſt and ſtrongeſt come as ſoone to the graue as the weakeſt, and moſt aged, and let vs know that as death leaues vs, ſo ſhall iudgement finde vs. *Saul, Iudas,* and *Kain,* died long ſince deſperatly, and the Lord at his comming, ſhall finde them in the ſame ſtate; and ſo it will be with thee, in what ſtate ſoeuer thou dieſt, ſo ſhall the Lord finde thee at his comming to Iudgement, therefore make ready for death, make account of it euery houre.

Vſe. 2. Wee are to liue in continuall expectance of Christ his comming to iudgement.

Note.

Note.

Queſt. How is that will ſome ſay?

Anſw. I anſwer, looke what thou wouldeſt do at the houre of thy death, if now thou wert gaſping for breth on thy death bed, or diddeſt ſee the Lord Ieſus comming in the clouds, doe that very ſame thing euery day; lift vp thine heart, and labour to bee aſſured of thine owne ſaluation, and whatſoeuer thou doſt doe it with ſuch zeale and feruency, with ſuch feare, with ſuch ſincerity of inward affection, as if foorthwith thou wert to yeeld vp the Ghoſt, and preſume not thou on length of daies, doe not thou indent and make a couenant with death, as the Prophet ſaith of the wicked, *Iſai.* 28. 15. putting death farre from thee, and ſo grow to a deadneſſe and ſenſeleſſe ſecurity in ſinne, *Matth.* 24. 39. Our Sauiour makes deadneſſe of heart one ſigne of the laſt iudgement, and doubtleſſe it is a ſigne of particular iudgement, iminent and hanging ouer thine head, when thou art careleſſe, and doſt put that far from thee, which may ſuddenly come vpon thee, *Gen.* 19. 14. Wee read that when *Lots* friends fleered and laughed at *Lot*, and thought with themſelues *Lot* told them but ſome idle dreame of his owne head, then was iudgement hard at hand, and the Scripture doth much runne on this point that the day of the Lord ſhall come euen as a theefe in the night, 1. *Theſ.* 5. 2. 3. Therefore take thou heede of this deadneſſe of heart, put not that farre from thee which may ſhortly fall vpon thee, remember that the Lords comming, either to generall or particular iudgement is to thee vncertaine, thou knoweſt not when it ſhall bee: liue then in continuall expectation of it; waite thou and bee euery day ready for the appearing of the Lord Ieſus.

In the next place wee are to obſerue that which the Apoſtle heere addes by way of deſcription of Chriſt, he ſaith not ſimply when Chriſt ſhall appeare, but *when Chriſt our life ſhall appeare*: hence we are giuen to vnderſtand thus much:

Doct. 2. Chriſt is the life of all that looke for his appearance to their comfort.

That Chriſt is the life of all true beleeuers, euen of all that looke for his appearance to their comfort, hee is the author, and matter, of their ſpirituall life. Now for the right conceiuing of this point, and the further ſetling of it in our vnderſtandings, we are to conſider, how Chriſt is the author, and matter, of the ſpirituall life of true beleeuers,

uers; and to this purpoſe know that Chriſt is the author of ſpiriuall life, as the roote of it, hauing it himſelfe, and conueying it to all that beleeue in him ; hence is he ſaid to be the true vine, and they the branches, *Iohn* 15. 1. Againe, he is not onely the author of ſpirituall life, as is God the Father, and the holy Ghoſt, but he is the matter of it, and in him it conſiſteth, becauſe he only is the propitiation for ſinne, 1. *Iohn* 2. 2. He only is the expiatory ſacrifice for ſin the cauſe of death, and in him is perfect righteouſneſſe to life eternall, euen to the Iuſtification of life as the Apoſtle ſpeakes, *Rom*. 5.18.

Queſt. Now if it be asked how this ſpirituall life is conueied from Chriſt to them that beleeue.

Anſw. I anſwer, by vertue of that true and neere vnion that is betweene Chriſt and his members, they being truely vnited to him by the bond of his Spirit, and by faith, euen fleſh of his fleſh, and bone of his bone, (for ſo muſt wee be one with Chriſt) we muſt as himſefe ſaith, *Iohn* 6 53. *Eat his fleſh, and drinke his bloud*, before we can haue life abiding in vs ; true beleeuers beeing thus truely vnited to Chriſt, Chriſt by his Spirit doth communicate firſt himſelfe to them, and then both the merit of his death for remiſſion of their ſinnes, and of his actiue obedience for their right to life and ſaluation, and withall the power of his Spirit to quicken them to the life of grace in this world, and to raiſe vppe their bodies to the life of glory in the day of iudgement.

Thus then are we to conceiue this point, true beleeuers being truely and neerely vnited to Chriſt, by the bond of his ſpirit, and by faith, Chriſt liues in them as a root in the branches, and by his Spirit doth communicate to them, both himſelfe and all his merits, for remiſſion of their ſins; and perfect iuſtification, and alſo the power of his ſpirit to quicken them to the life of grace heere, and to raiſe vp their dead bodies to life euerlaſting, happineſſe, and glorie in the life to come. And this Saint *Iohn* teacheth plainlie, 1 *Iohn* 5, 11, 12. *God* (ſaith he) *hath giuen to vs eternall life & this life is in his ſon; hee that hath the ſon hath life, and he that hath not the ſon of God hath not life*: Where he ſheweth plainely that in Chriſt is life eternall, and as many as are one with him, haue Chriſt himſelfe, and hauing him they haue that life that is in him, Chriſt is the author, and matter of their ſpirituall life,

Vſe. They deceiue themſelues who looke that Chriſt ſhall appeare to their comforts and yet finde him not their life.

Let this be thought on to this purpoſe; Is it ſo that Chriſt is the life of all true beleeuers, euen of all that looke for his comming, and appearance to their comfort? then thinke on it and deceiue not thy ſelfe, if thou finde not Chriſt thy life, neuer looke that hee ſhall appeare to thy comfort, the Apoſtle ſaith not, when Chriſt ſhall appeare then ſhall wee alſo appeare with him in glory, but when Chriſt our life ſhall appeare, &c. and wee are to conſider it, and hence to take knowledge of it, that they ſpeake fooliſhly, who ſay, if I be appointed to life and ſaluation, I ſhall come to it howſoeuer I liue, that is a meere deluſion of Satan; as God hath appointed the end, ſo hath hee appointed the meanes and way to come to that end, Chriſt himſelfe fled from *Herod Math.* 2. 14. and yet was he appointed of God to liue his time, which neither *Herod* nor any other could preuent, therefore they reaſon fooliſhly that ſo ſpeake, and know it for a truth, that Chriſt muſt be thy life, Chriſt muſt be the matter of thy ſpirituall life, and muſt liue in thee, Gal. 2. 20. or elſe neuer looke thou for life and glory by him.

Queſt. Happily ſome will ſay, how ſhall I know that Chriſt liues in me.

Anſwer. Thou ſhalt know it by the working of his ſpirit in thee, where the ſpirit of Chriſt is, he workes a purpoſe, and an inclination of heart to obey God in all his commandements, euen a delight in the Law of God, *Rom.* 7. 22. and a minde and diſpoſition like to Chriſt *Phil.* 2. 5. cheerefully to doe the will of God, and as willingly to ſeeke Gods glory, and the good of our brethren, as to eate when wee are hungry, and to drinke when wee are thirſty, and hee workes a loue to Chriſt for himſelfe, and of the members of Chriſt, euen becauſe they are his members: 1. *Iohn.* 3. 14. *We know that we are tranſlated from death vnto life, becauſe we loue the brethren.* If theſe things be in thee in ſome meaſure, then indeede Chriſt is thy life, and ſhall one day appeare to thy comfort; yea, Chriſt beeing thy life, that life can neuer bee aboliſhed, Chriſt died once, and now liues foreuer. Therefore hauing Chriſt thy life take this for thy comfort, thou canſt not but liue eternally: but on the contrary, if the things before ſpoken of be wanting in thee, then certainly thou muſt looke for no comfort by Chriſt at his comming, thou art in death, and ſhalt abide in death, and die eternally, and be damned in hell.

One thing more is offered vnto vs from theſe words, in that the Apoſtle ſaith, (*When Chriſt which is our life ſhall appeare:*) We are taught.

Doctr. 3. Chriſt ſhall in time certainelie appeare to iudge the world in power & great glory.

That Chriſt in time ſhall certainely appeare to iudge the world in power and great glorie, hee ſhall appeare both God and man of infinite glory, attended with his mighty Angels, 2 *Theſ.*1.7. His glory ſhall bee ſuch that the powers of heauen ſhall be ſhaken, *Math.* 24 29. Yea, the heauens ſhall paſſe paſſe away with a noiſe, and the elements ſhall melt with heate, &c. 2 *Peter* 3.10 Seeing therefore ſuch ſhall be the glorious appearance of Chriſt at his comming to iudgement, what manner of perſons ought we to be in holy conuerſation and godlineſſe.

Vſe. We are to ſtand in continuall awe of Chriſt his glorious comming to iudgement.

This vſe the Apoſtle *Peter* makes of it, 2 *Pet.*3.11. Wee liue now in thoſe daies the Apoſtle ſpeaks of in that Chapter Verſe 3.4. *Wherein wicked men walke after their own luſts, and ſay, where is the promiſe of his comming &c.* and make euen a mocke at the day of iudgement, and feare not the glorious appearance of Chriſt, and heerein they are worſe then the Deuill, who trembles at the remembrance of that day: well one day they ſhall tremble and quake, and bee ouerwhelmed with horror, and when Chriſt ſhall appeare in glorie not bee able to endure the fire of his wrath, let as many as loue the Lord Ieſus ſhake off ſecurity, and ſtand in continuall awe of his glorious comming, let our hearts be now ſmitten with a reuerent feare of it, and let vs prepare to meet the Lord at his comming, that wee may bee able to ſtand before him with ioy, and there lift vppe our head becauſe our redemption ſhall be at hand.

Come we now to the deſcription of the ſtate of true beleeuers in reſpect of that happineſſe and glory which they ſhall haue at the appearance of Chriſt in theſe words (*then ſhall ye alſo appeare with him in glory*) where the Apoſtle doth ſhew that true beleeuers ſhall then bee poſſeſſed of that glory, and ſhall appeare with Chriſt moſt glorious, (*then*) this word hath relation to the words immediately going before (*yee*) that is, yee beleeuers who haue Chriſt your life, and we are to vnderſtand that word as ſpoken of the perſons of true beleeuers, not of their ſoules alone ſeparate from their bodies, nor of their bodies alone, then ſhall ye in your bodies and ſoules (*appeare*) that is, be manifeſtly ſeene of men and Angels (*with him*) namely with Chriſt (*in glory*) that is, moſt glorious inueſted with eternall and vnſpeakable glory, thus then conceiue wee theſe words, as if the Apoſtle had ſayd.

Interpretation.

Then at the appearance of Chriſt, ſhall ye bee manifeſtly ſeene with Chriſt, inueſted in your bodies and ſoules with eternall and vnſpeakable glory.

Now firſt in that the Apoſtle ſayth, that at the appearance of Chriſt, true beleeuers ſhall appeare with him in glory, we may eaſily conclude.

Doct. 4. The happines and glory of true beleeuers ſhall one day appeare and and be ſeene of men and Angels.

That the happineſſe and glory of true beleeuers ſhall not alwaies bee hid, but it ſhall one day appeare euen to the whole world, yea both men and Angels ſhall one day, namely, at the day of iudgement, ſee the happineſſe and glory of true beleeuers, and be eye-witneſſes of the ſame, for why? the Lord Ieſus at that day ſhall ſhew himſelfe to the ſight of men and Angels, in endleſſe Maieſty and glory ry in his owne perſon, and he ſhall at that day come to bee glorified in his Saints, and to bee made maruellous in all them that beleeue, ſo ſpeakes the Apoſtle in plaine termes, 2. Theſſ. 1. 10. at his comming he ſhall not onely bee infinitely glorious in his owne perſon, but he ſhall alſo be glorified in his Saints, he glorifying them, and they appearing with him in glory, therein they ſhall ſhew foorth his grace, his power and his goodneſſe, and that to the aſtoniſhment & admiration of all that ſhall looke vpon them, euen to the amazement of men and Angels, Rom. 8. 19. the Apoſtle in ſaying, that *the creature*, that is, the whole frame of the world, *waiteth when the ſonnes of God ſhall be reuealed*: teacheth alſo this poynt, that there ſhall be a time of reuelation, there ſhall come a day, when the glory of Gods children ſhall be reuealed to all the world, the reaſon of this is plaine, namely this.

Reaſon.

Becauſe there muſt be a time, when euen the moſt wicked ſhall iuſtifie the goodneſſe and mercy of God, in his dealing towards his children, and be conuinced of folly in themſelues, now that is not in this world, heere they looke on the troubles of Gods children, but ſee not their comforts, they behold their preſent condition in affliction, but diſcerne not their happineſſe, and ſo account their life folly and madneſſe, therefore there muſt be a time when the happineſſe and glory of Gods children ſhall be openly reuealed, and ſet before the eies of all the world, that euen the moſt wicked may looke on it, and (will they nill they) iuſtifie the goodneſſe of God towards his children, and be conuinced of folly in themſelues, and bee forced to confeſſe and ſay, Oh we fooles, thought their life folly and madneſſe, but now we ſee they are deare in the ſight of the Lord, and haue their portion among his Saints.

Vſe.
Comfort to true beleeuers that their beauty and glory ſhall one day bee made manifeſt to the view of the whole world.

Now then let this bee laid vp in the hearts of all true beleeuers, as a ground of great comfort to them, let them conſider, that howſoeuer their beauty and glory is in this world obſcured and ouerſhadowed, and it is not ſeene of the world, it lies hid from the world, either vnder affliction, or vnder that excellent grace of humilitie, which the world accounts baſeneſſe they walking humbly before the Lord, that humility of theirs is as a cloud to hide away their glory from the eye of the world, yet let them be patient for a time, and let them conſider that it ſhall not alwaies be hid, but the time ſhall come, when it ſhall euidently appeare, and bee open to the view of the whole world, yea, the time ſhall come that men and Angels ſhall ſee it with admiration, yea which is moſt ſweet and comfortable to bee thought on, euen they that heere haue turned their glory into ſhame, as *Dauid* ſaith : Pſal. 4. 2. that is, haue reproached them for their holy and religious carriage, and caſt that in their teeth as a reproach, and loaded them with odious and fowle names euen in reſpect of that, the day ſhall come when they ſhall ſee that which now they account their ſhame crowned with glory, and ſhall be forced to chang their note and ſing, a new ſong, yea, confeſſing their owne folly ſhall crie out, and ſay, we fooles thought their life baſe and full of diſhonour, and now behold their vnſpeakable brightneſſe and glory, let this be remembred as a matter of ſweet comfort to all Gods children, yea, let this encourage them euen to be more vile, as *Dauid* ſayd, 2. Sam. 6. 22. when *Michol* mocked him for dancing before the arke, *I will yet be more vile then thus*, ſo let all Gods children be more vile, that is, more low in their owne eies, and walke more humby before the Lord, and ſo bee more baſe (as the world eſteemes of them) and the time ſhall come, when they ſhall be had in honour of thoſe that now contemne them, yea, thoſe that now deſpiſe them (if they repent not of that ſinne) at the comming of the Lord Ieſus, ſhall ſee them in glory, and ſhall be forced to acknowledge their glory to their owne euerlaſting ſhame and confuſion.

Wee are in the next place to obſerue, that the Apoſtle ſaith not, then ſhall your ſoules, or then ſhall your bodies appeare with him in glory, but then ſhall yee, euen yee, in your bodies and ſoules appeere with Chriſt in glory, hence we are taught:

Doct. 5.
The glory of true beleeuers ſhall not haue full accompliſhment till the ſecond comming of Chriſt.

That there ſhall not be a perfect conſummation of the glorie of true beleeuers before the day of iudgement, true beleeuers ſhall not haue full accompliſhment of glorie, before the ſecond comming of Chriſt, then ſhall they in their bodies and ſoules appeare with Chriſt in glorie, though the Saints of God now in heauen be bleſſed, Reu. 14. 13. yet they looke for the perfection of their glorie, when their bodies ſhall be glorified together, with their ſoules at the generall iudgement: much is giuen to true beleeuers when they are diſſolued, and goe to Chriſt, but moſt of all ſhall bee giuen them when they ſhall bee reſtored, and Chriſt come to them as Saint *Iohn* ſayth, 1. 3. 2. *when hee ſhall appeare they ſhall be like him*: not onely in their ſoules, but in their bodies alſo, the text is plaine, Phil. 3. 21. *hee ſhall change our vile body, that it may be faſhioned like vnto his glorious body*: and then their bodies and ſoules ioyned together, and glorified together muſt needes euen in reaſon make a full waight and meaſure of glorie: Reu. 6. 10. wee read that the ſoules vnder the altar: *cry how long Lord*: as indeede expecting, and earneſtly deſiring the laſt iudgement, when Chriſt ſhall glorifie himſelfe in executing vengeance on the enemies of his Church, and giue all his members glorie, both in their bodies and ſoules, and therfore the Saints in heauen are in expectation of greater glorie.

Obiect.

If anie obiect againſt this, the example of *Enoch* and *Eliah*, that they in their bodies are alreadie in heauen, and therefore haue a perfect conſummation of their glorie, and looke not for anie greater meaſure of glorie.

Anſw.

I anſwer, it may be doubted whether their bodies be now in Heauen or no, ſome make queſtion of it, and hold that their bodies are not now in heauen, but either that the Lord who tooke them away hath laid them vp in ſuch meanes as are hid from vs,as he hid the body of *Moſes* that the Diuell looking for it could not finde it, but to leaue that to be diſcuſſed by better iudgement,admit it to be true,that *Enoch* and *Elias* are now glorified in heauen in their bodies, yet we muſt know that theſe examples are extraordinary, the Lord tooke them vp into heauen, that they might bee types and figures of Chriſt his aſcention, and to nouriſh hope of life eternall in the Church, both before the Law, and vnder the Lawe, and therefore they make not againſt this, that the Saints in heauen, are yet in hope and expectation of full fruition of the promiſed glory, and this meetes with the opinion of the Papiſts, who are not content to ſay that the Saints in heauen are bleſſed, but they giue them a full poſſeſſion of bleſſednes, yea, they affirme that they are as highly exalted in heauen as the Angelles, grounding on that ſaying of Chriſt, Mat. 22. 30. whereas indeed if wee looke vpon that place, and conſider it well, wee ſhall finde it rather makes againſt them, for it is ſayd, *That the Saints ſhall bee as the Angels of God in heauen*, but when; *in the reſurrection*, at the generall reſurrection, and not before; and againe it is not ſayd,that after the reſurrection they ſhall be in euery reſpect like to the Angels, for then they ſhall bee without bodies as the Angels bee, but they ſhall be as the Angels,in that then they haue no need nor vſe of marriage, that is the meaning of our Sauiour in that place, and ſo it makes nothing for the purpoſe of our aduerſaries, to prooue that the Saints now in heauen are as highly exalted in honour as the Angels, and we are not to ſuffer our ſelues by this to be driuen from the truth, that the Saints in heauen though they be bleſſed, yet haue not obtained perfect conſummation of glory, but doe expect it to be giuen at the day of iudgement, yea, the firſt member of Chriſt that died many hundred yeeres agoe, ſhall receiue fulneſſe of glorie in bodie and ſoule, till the laſt member be ready.

Vſe.1. Confutation of the opinion of the Papiſts touching the bleſſednes of the Saints in Heauen.

Vſe 2.

And vpon this ground wee may lawfully praie that the Lord

We may lawfully pray that the ſecond comming of Chriſt may be haſtened.

Lord Ieſus would haſten his comming to Iudgement, and make perfect the glory of his Saints in heauen, and earth; miſtake not my meaning, I ſay not, that wee may pray for the dead, but we may pray that the Lord would make an ende of the daies of ſinne, that hee would haſten the coming of Chriſt, that he would giue vs deliuerance from all the miſeries of this life: Rom. 8 23. and in his good time (his kingdome of grace beeing finiſhed) giue fulneſſe of glorie to all his Saints both in their bodies and ſoules.

Obſerue wee further that the Apoſtle ſaith not, (then ſhall ye appeare in glory) (*but then ſhall yee appeare with him* (namely) *with Chriſt in glory*) Hereby we are giuen to vnderſtand thus much.

Doctr. 6. Chriſt his glorie & the glory of his members goe together.

That as Chriſt, and his members cannot bee deuided one from another; ſo Chriſt his glory, and the glory of his members cannot be diſioined, nor put aſunder when Chriſt ſhall appeare in his glory, then ſhall alſo all true beleeuers bee ſeene with him ſhining in vnſpeakable glory, with the ful manifeſtation of the glory of Chriſt, ſhall goe a full manifeſtation of the glory of all his members. The reaſon of this is giuen in the place aforeſaid, *2 Theſſal.* 1. 10.

Reaſons.

Becauſe the glorification of the Saints, euen of all true beleeuers pertaines to the glory of Chriſt, and the one cannot be without the other.

Vſe. 1. Comfort to al that haue part in Chriſt they ſhall certainelie appeare moſt glorious at the day of iudgement.

Now then, what an excellent comfort is this to as many as finde themſelues to haue part in Chriſt, no ſooner ſhall Chriſt appeare in his but they alſo ſhall appeare with him moſt glorious, and indeed it cannot be otherwiſe, it is his will it ſhould bee ſo, *Iohn* 17. 24. that all his members ſhould be with him where he is, and bee pertakers of his glory: can the head Chriſt Ieſus raigne in endleſſe glory, and his members be couered with ſhame and diſhonour? It is not poſſible, remember it to thy comfort, if thou bee a member of Chriſt, his glory, and thy glory cannot bee ſundred, and know thou that it is as poſſible that Chriſt ſhould not be glorious, as that thou ſhouldeſt not appeare in glory at the day of Iudgement.

Queſt.

Now if any aske me what this glory ſhall be?

Anſwer.

I muſt anſwer him, if I had the tong of men & Angels, I am not able to expreſſe it, the Apoſtle is faine to expreſſe it in generall tearmes, 2 *Cor*.4.17. *A moſt excellent, and an eternall weight of glory.* Yet certainly it ſhall not be equall to the glory of Chriſt, but like it, the text is plaine: 1. *Iohn* 3. 2. *When he ſhal appeare we ſhalbe like him.* Phil.3.21. *Who ſhall change our vile body, that it may bee like unto his moſt glorious body.* The bodies of true beleeuers ſhal ſhine in glorie, like the glorious body of Chriſt, and they ſhall bee glorious in their meaſure according to his image, who is the God of glory, they ſhall then be decked and trimmed, as a Bride ſutable, and fit for a moſt pure and glorious bridegroome, *Reuel.* 19.8. euen in the bright ſhining roabe of righteouſneſſe, and in moſt pure and perfect holineſſe.

Vſe 2.
Wee are earneſtly to long for Chriſt his comming to iudgement.

Oh then, how ought this to affect our harts with a longing deſire after the comming of the Lord Ieſus, that euen now we might ſee him comming in the cloudes; doe wee heare that no ſooner Chriſt ſhal appeare, but we beleeuing in Chriſt ſhall appeare in glory like to him, and doe wee beleeue this? (If we beleeue it not, why come we to heare it) doe we then beleeue this to be true, and ſhall wee not long to ſee the truth of it? Indeed if that great glory ſpoken of were vncertaine, or certaine glory but ſmal, it might be but ſmall inducement to long after it; but ſeeing it is as ſure that we ſhall haue glory as Chriſt himſelfe the God of glory, and that an vnſpeakeable weight of glory, ſhall not this quicken and ſtirre vp our ſpirits? Shall not this moue vs to long for the time when it ſhall bee reuealed? Surely if wee looke for our part of that eternall weight of glory, wee cannot but as feruently deſire after it, and crie out with the Church, *Reuel*.22.20. *Come quickly Lord Ieſus.*

Note.

And if thou haſt not this longing in thee, thine heart is not right in thee, and if thy deſire bee feeble, and weake, ſeeke to bee quickned, labour thou to haue a liuely hope to bee partaker of that glory that ſhall bee reuealed, and then thine heart ſhall be fild with aboundance of comfort, and thou ſhalt earneſtly long for the appearance of the Lord Ieſus.

VER. 5. *Mortifie therefore your members which are on the earth, fornication uncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe which is Idolatrie.*

Our Apoſtle hauing finiſhed his exhortation, to ſeeke and affect things aboue, and vrged that on the *Coloſſians*, in the foure firſt verſes, in this fift verſe hee comes to his exhortation to Chriſtian duties of the morall Law; and firſt he exhorts to duties required in the commandements of the ſecond Table, from this verſe to the end of the 15. and this exhortation ſtands on two parts.

The firſt is to the mortification, and pulling away of ſuch vices and ſins as are forbidden in the ſecond Table, from this verſe to the 12. *1. Part.*

And the ſecond part is, to the putting on, and taking to themſelues ſuch vertues as there are required, from verſe 12. to the 16. *2. Part.*

Now the Apoſtles exhortation to the mortification of ſinne, is againe two fold.

1 The firſt is to the mortification of ſuch ſinnes as were neere, and deare to themſelues, and did properly belong to their owne pleaſures and profits, and that is laid down, and vrged by certaine reaſons in the 5. 6. 7. verſes.

2 The ſecond is to the putting away of ſuch ſinnes as did tend to the hurt of others, which likewiſe is propounded, and preſſed by the Apoſtle in the 8. 9. 10. and 11. verſes.

To come then to this Verſe, where the Apoſtle begins his exhortation to the mortification of ſuch ſinnes as were deare to the *Coloſſians*, that this verſe hath reference, and reſpect to precedent matter, it is cleare by the note of inference (*therefore*) mortifie therefore.

Now this inference is on this manner, the Apoſtle verſe 4. laid before the *Coloſſians*, that at the appearance of Chriſt to iudgement, they beleeuing in Chriſt ſhould certainly appeare with him in glory. Heereupon euen on this promiſe of glory, he doth inferre this exhortation. *Mortifie therefore your members, &c.* As if he had ſaid you haue the promiſe of glory, and you certainely looke to be glorified with Chriſt at his appearance, therefore you ought to labour, that (if it bee poſſible) you may bee found of him without ſpot of ſinne, and to that end, you are to mortifie the body of ſinne, and all the members of it, that is the dependance of this verſe with that which goeth before.

In this verſe conſidered by it ſelfe, wee haue laid before vs.

1 Firſt, a generall exhortation to mortifie ſinne, which ſin is heere ſet downe by a compariſon vnder the name of a body, and the members of a body. And it is further amplified by the qualitie of thoſe members, that they are terrene and earthly members. (*Mortifie therefore your members which are on the earth.*)

2 Then ſecondly, wee haue in this verſe, a particular enumeration of thoſe members, and eſpecially of thoſe members of ſinne, that were rife among the *Coloſſians*, when the Apoſtle writ this Epiſtle, therefore hee ſaith, *Mortifie your members, &c.* And then comes to reckon them vp; fiue in number.

(Namely) —
Fornication.
Vncleaneneſſe.
Inordinate affection
Euill Concupiſcence.
and *Couetouſneſſe.*

To which he addes by way of diſſwation, and to ſet out the ouglineſſe of that ſinne, that it is

{*Idolatry.*}

Come we to the words as they are laid downe by the Apoſtle, and firſt of the generall exhortation, *Mortifie therefore your members which are on the earth.*

Interpretation.

The word (*Mortifie*) is Metaphoricall, it is borrowed from *Chirurgions* who when they muſt of neceſſitie cut off ſome part of a mans body (as in ſome diſeaſes they muſt, then they vſe to lay plaſters to that part that is ill infected, and to bee cut off, to mortifie it, that is, to make it dead without ſenſe and feeling, that it may be cut off with as little paine to the party as may be, from this manner of dealing is the word heere borrowed and taken, and the meaning of the Apoſtle in ſaying, (*Mortifie*) is this, doe as *Chirurgians* doe in ſome caſes, vſe all good meanes to benũme, to take away life from our earthly members to kill them, and to make them no more able to ſtirre then members mortified; yea, no more then a dead karcaſſe, for ſo doth the originall word ſignifie. (*Your members*) that is, your ſinnefull motions, luſts, and affections, for the corruption of nature is compared to a body, *Chap. 2. 11.* and the motions, luſts, and affections, that ariſe from them, are as members of that monſtrous body, and therefore are called members by the Apoſtle; and againe, they are ſaid to be as members, becauſe being not mortified they haue force in all the members of the body to bring foorth ſinne, as the Apoſtle ſaith, *Rom. 7. 5. The motions of ſinne haue force in our members to bring foorth fruit vnto death.* Yea, thoſe motions and luſts that iſſue out from naturall corruption, beeing not mortified, they runne through the whole body, and ſoule, and doe fill all the powers of the ſoule, and al the parts of the body with ſin, and therefore they are called members (*which are one the earth*) that is earthly, which tend onely to earthly pleaſures, and ſhall neuer be admitted into the kingdome of heauen as it is, *Reuel.* 21.27.

Thus then, vnderſtand we this exhortation, as if the Apoſtle had ſaid, doe you as *Chyrurgians* vſe to doe, when they are of neceſſitie to cut off ſome member of a mans body, vſe you all good meanes to benumme, yea, to kill, and to make dead your ſinnefull motions, luſts, and affections, which are as members of that body of natural corruption that is in you, and being not mortified haue force in all the powers of our ſoules, and in all the members of our bodies to bring foorth ſinne, and tend onely to earthlie pleaſures and profits, and ſhall neuer be admitted into the kingdome of heauen.

Now heere, firſt obſerue we the inference, and dependance of this verſe on the former, our Apoſtle hauing laid downe the certaine hope of glorie with Chriſt, that no ſooner ſhall Chriſt appeare, but all that beleeue in him ſhall appeare with him in glory; we are to marke that hee preſentlie ſubioines to this, the dutie of mortification, and faith, (*Mortifie therefore your members, &c.*)

Doct. 1. Hope of glorie and mortification of ſinne muſt euer goe together.

Hence we may take vp this point of doctrine,

That hope of glory and mortification of ſinne, muſt euer goe together, the one of theſe muſt euer follow vpon the other, they muſt be vndeuided companions, as many as haue a certaine hope of glory in heauen, they muſt labour to quell, and kill the motions of ſinnes in themſelues.

The premiſes on which the concluſion of ſpeciall faith is inferred.

For why? that concluſion of ſpeciall faith, I ſhall bee ſaued, I certainly hope, and looke for glorie in heauen, is euer inferred on two other propoſitions.

1 One is in the Scripture, and that is generall, (namely) this? Hee that repents, and forſakes his ſinnes, and beleeues, and obeies the Goſpell vnfainedly, ſhall bee ſaued.

2 The other is the perpetuall, and conſtant teſtimony of conſcience in ſuch as are called (namely) this, I repent,

and forſake my ſinnes, and I beleeue, and obey the Goſpell vnfainedly, on theſe two is euer that concluſion brought in. Therefore I ſhall bee ſaued, I doe aſſuredly looke for glorie in heauen; therefore (doubtleſſe) mortification of ſinne, and hope of glory in heauen, muſt euer goe together, they are not to be ſundred.

Vſe. **It is a vaine deceiuing hope of glory in heauen that is ſeuered frõ mortification of ſinne.**

And let euerie one heereby examine himſelfe, and conſider that this which I deliuer is a dutie. Saint *Iohn* 1. *epiſt.* 3.3. deliuers poſitiuelie, and doth affirme it as a generall truth that euery man that hath his hope in him purgeth himſelfe. He ſaith in the verſe before, wee know that when he ſhall appeare wee ſhall bee like him, and then hee brings in this generall propoſition, *Euery man that hath this hope in him, purgeth himſelfe, euen as he is pure.* That is, labours to purge out all corruption of ſinne, that he may be in ſome meaſure pure as Chriſt is pure.

Let no man then flatter, and deceiue himſelfe, with a vaine hope of heauenly glorie, for indeede it is but a vain and deceiuing hope that is ſeuered from mortification of ſinne, if thou vndertake for the ſafetie of thy ſoule, and ſay, thou hopeſt to bee ſaued, and yet allow thy ſelfe in the purſuit of ſinnefull pleaſures and profits, euen ſeruing thine owne luſt with delight, thou deceiueſt thy ſelfe, thou haſt no true hope of a better life after this life is ended; yea, I make no queſtion of it, but I may iuſtlie appeale to thine owne conſcience in this caſe, euen that will tell thee, that thou wallowing in ſinne, and pleaſing thy ſelfe in a courſe of ſin, thou haſt no certaine hope of comfort at the appearance of the Lord Ieſus: thou that art a prophane perſon, an epicure, a drunkard, and an vncleane perſon, or the like, and haſt no care to mortifie ſinne; doubtleſſe thine owne heart can tell thee, that thou art ſo farre from taking comfort in remembrance of Chriſt his comming to iudgement, and wiſhing for his appearance, that thou art affraid of it, thou trembleſt to think of it, thou thinkeſt if Chriſt ſhoul now come to iudgement, he ſhould come to trouble thee before the time, as the Deuils ſpeake, *Math.* 28.29. *What haue we to doe with thee, art thou come to torment vs before the time.* I appeale to thine owne heart, whether this be not the verie thought of thine heart? without queſtion it is ſo in many; well let vs remember it, that hope of glorie in heauen, and mortification of ſinne euer goe together, and he that hath that hope in him purgeth himſelfe, and ſo farre as we haue preuailed in the mortification of ſinne, ſo farre we may be aſſured of a better life, and how farre we haue therein preuailed, may bee eaſilie knowne, becauſe nothing is therein done without great reſiſtance of our corrupt and ſinnefull nature.

Let vs then heereby examine our ſelues touching our hope of glory in heauen.

Doct. 2. True beleeuers muſt labour by all good meanes to mortifie ſin in themſelues.

The next thing offered vnto vs in this exhortation is, the duty it ſelfe heere required by the Apoſtle (namely) mortification of ſinne, that true beleeuers labour by all good meanes to mortifie ſinne, to benumme, and to make ſinne dead in themſelues.

Now for the better conceiuing of this duty, I will firſt ſhew,

1 What mortification is.
2 Secondly, the meanes wee are to vſe for the mortifying of ſinne.
3 And thirdly, the continuance of that dutie.

1 What mortification of ſinne is.

Firſt therefore, knowe that mortification is a worke of grace, whereby we doe not onely curbe, and reſtraine the power and ſtrength of our naturall corruption, and all the motions of it, but we abate, and weaken the ſtrength of them, and by little and little doe kill and aboliſh the ſame. I ſay, a worke of grace, becauſe it is not poſſible that nature ſhould euer goe about to mortifie ſinne; nature doth neither ſee, nor feele corruption, but onely grace: againe, I ſay, whereby we doe not onely reſtraine the power of our naturall corruption, and all the motions of it, for reſtraint of ſinne, may be in ſome part in ciuill honeſt men,

Note.

endued onely with ciuill honeſty, but wee abate the ſtrength of ſinne, and by little and little, doe kill and aboliſh it; and thus is mortification ſet foorth to vs in many places of the Scripture, it is cald a mortifying of the olde man, *Rom.*6.6. a crucifying of the fleſh with the luſts and affections thereof. *Gal.*5.24.

Queſt. If any aske how we ſhal know when the ſtrength of naturall corruption is more then reſtrained, euen weakned and abated in vs.

Anſw. I anſwer, when it is not onely kept from breaking out into actull ſinne, but the luſts that iſſue out of it are a burden to vs, we hate and deteſt them, and growne vnder the burden of them, deſiring to be deliuered from them as the Apoſtle cried out, *Rom.*7.24. *O wretched man that I am, who ſhall deliuer me from the body of this death.*

Means that are to be vſed to mortifie ſin.

Now the meanes whereby we may come thus to mortifie ſinne in vs are theſe.

1 The firſt is, faith applying to our ſelues Chriſt crucified, faith whereby we beleeue that Chriſt was crucified for vs, and we crucified with Chriſt, *Gal.* 2.19. where this faith is, there is the power of Chriſt his death, euen that power that ſuſtained Chriſt on the Croſſe, to beare the guilt and puniſhment of our ſinnes, and that power is alſo effectual to aboliſh the corruption of ſinne in all his members, and it is indeed the power of his ſpirit, *Rom.*8.13.

2 The ſecond meanes is a ſerious application of the word of God, and eſpecially of the comandements, and threatnings of God to our ſeuerall luſts and affections, hence is the word cald the ſword of the Spirit, *Epheſ.*6.17.

3 The third meanes is a carefull auoiding of all occaſions and meanes, that may ſtirre vp our corruptions, and the ſinfull motions and luſts of our hearts. *Iob* ſaith, *Iob* 31.1. *He made a couenant with his eies, &c.*

The continuance of mortification of ſinne.

Now laſtly, we muſt know that this duty doth lye on vs till death, becauſe the corruption of nature ſhall not bee vtterly vanquiſhed, and aboliſhed in any till death.

Thus then conceiue we this duty; we are by faith applying to our ſelues Chriſt crucified, and by ſerious application of the commandements and threatnings of God to our ſeuerall luſts and affections, and by carefull auoidance of all occaſions and meanes that may ſtirre vp our corruption, and the ſinnefull motions and luſts of our hearts, to labor not only to bridle our naturall corruption and weakneſſe, but to abate it, and this muſt be a continued action, we are to doe it ſo long as breath is in our bodies.

Vſe 1. Many in the world diſcouered to be vnmortified perſons.

Now this being ſo, for the vſe of it: Firſt it may vnmaske and diſcouer many in the world, who thinke highly of themſelues to be vnmortified perſons, are there not many who ſhrowd themſelues vnder the couert of harmeles honeſty? they deale truly, they do no bodie harme, they abſtaine from all outragious behauiour (which I ſpeake not againſt) but yet if they looke into themſelues, they ſhall finde they cheriſh in their hearts naughty affections and damnable luſts of anger or pride, ſelfe-loue, ſelfe-conceit, couetouſneſſe, or the like, and theſe they neuer labour to ſuppreſſe and extinguiſh, no they nouriſh theſe with liking, and thinke themſelues in very good caſe, in reſpect of their ciuill behauiour; well let ſuch perſons know that they are vnmortified, yea, take this with thee whoſoeuer thou art, that doeſt bleſſe thy ſelfe in thy ciuill behauiour, and thinke on it, thy ciuill carriage without mortification of thy ſinfull luſts and affections is no better in Gods ſight then a glittering abomination, the like ciuill life was found in the verie Heathen, and it may be in one that neuer ſhall be ſaued, therefore thinke on it.

Vſe. 2. We are to practiſe the duty of mortification.

And for further vſe of this, let vs all be ſtirred vp to the practiſe of mortification, let vs labour not onelie to bridle our corruption, that it breake not out, but to kill and to crucifie it, let vs neuer reſt till we finde the firſt motions of it, a burden to vs, and that wee groane vnder that burden deſiring to be deliuered, yea, let ſuch as haue made ſome good proceeding in this duty ſtill goe on, and more and

Note

more mortifie the fleſh with the luſts and affections of it, for euen the beſt haue hidden and vnknowen corruptions in them, as *Dauid* ſayd, Pſal. 19. 12. and they muſt bee found out and mortified, and becauſe we faile in this duty, the Lord himſelfe ſometimes takes the worke in hand, and he will crucifie our corruption by his chaſtiſements, yea (if we obſerue it) we ſhall finde, that the Lord ſometimes will croſſe vs euen in good courſes for our ſecret corruption not mortified, as he ouerthrew the men of *Iſrael*, twice going to battell in a iuſt cauſe, and by the mouth of the Lord himſelfe: *Iudges* 20. for their ſecret ſinne, becauſe they were not ſo humbled as they ought to haue beene, thus will the Lord deale with all that belong to him, let vs therefore, euen as many as haue begunne to mortifie ſin, ſtill goe on in that duty, labour we to finde out our luſts, yea the hidden corruption of our hearts, and by a true application of Chriſt crucified to thine owne heart, by laying to it the commandements and threatnings of the word, and by carefull auoidance of all occaſions, and means that may ſtirre vp thy corruption, labour to kill and crucifie ſinne, and to this purpoſe remember the words of the Apoſtle, Rom. 8. 13. *If ye liue after the fleſh ye ſhall die, but if ye mortifie the deeds of the body by the ſpirit, ye ſhall liue*: if wee pleaſe our ſelues in any corruption of the fleſh, be it but an inward luſt, and liue in it with pleaſure, we ſhall die, but if we mortifie it, then we ſhall liue, mortification of ſinne, is an infallible ſigne that we haue the ſpirit of life, and that we liue the life of grace in this world, and ſhall liue the life of glory heereafter.

We are further to obſerue how the Apoſtle heere ſets out the obiect of mortification (namely) ſinne, and the ſinnefull motions of the heart, he ſaith not in plaine terms, mortifie your ſinnefull motions, luſts and affections, but (*mortifie your members*) he cals their ſinnefull motions, luſts and affections, their members, becauſe indeed they are not onelie as members of that fowle bodie of our naturall corruption,

ruption, but becauſe being not mortified, they haue force to bring forth ſin in all the members of our bodies, & are to vs as our members. Hence we may raiſe two concluſions.

Doct. 3. Sinnefull luſts motions and affections not mortified, are as deare vnto vs as the members of our bodies.

The firſt is this, that ſinnefull motions, luſts and affections not mortified, cleaue as neere to vs as the members of our bodies, and are as deare and neere to vs as anie of our members: hence it is that our Sauiour bids vs, Matth. 5. 29. *plucke out your right eye &c.* not meaning that wee ſhould do violence to our owne bodies, but that we ſhould cut off, and caſt from vs the deareſt things we haue, if they cauſe vs to offend, and it may bee alſo vnderſtood of that corruption and concupiſcence that hath force in the eye and hand, which is therefore called by the name of the eie and hand, becauſe it is as deare and tender vnto vs, as our eye or hand, Iob. 20. 12 13. *Zophar* ſets out this notablie, he ſaith, *that wickedneſſe is ſweet in the mouth of the wicked, he hides it vnder his tongue, hee fauours it, and will not forſake it, but keepes it cloſe in his mouth.*

Reaſon.

The reaſon of this is plaine (namely) this originall ſinne and corruption hath taken hold of, and corrupted our very nature, and the powers and faculties of our ſoules, ſo as we may truely ſay, that the nature, and the powers, and faculties of the ſoule of man are corrupted, nature and the powers of nature, and corruption cannot be ſeuered, and therefore it is, that the motions, luſts and affections that come from thence being not mortified, are as neere and deare vnto vs as the verie powers of our ſoules, or the parts and members of our bodies.

Vſe. 1. How we may know when our corrupt luſts and deſires are mortified.

Firſt therefore this may teach vs how wee may come to know when our corrupt luſts and deſires are mortified, (namely) when they are not deare to vs, wee make not much of them, and they are not to vs as the members of our bodies, but as burdens, though they be in vs, and ariſe in our hearts, yet wee like them not, but euen hate and loath them, for indeed they may be in vs, yea, they may at ſome time bee violent in vs, and ouercarrie vs to ſinne,

Note.

and

What a ſin of infirmity is.

and yet be in a meaſure mortified, it was *Peters* caſe, Gal. 2. 12. he was ouercarried with his feare to withdraw himſelfe from the Gentils, yet was *Peter* a man regenerate and mortified, and that ſinne of his was a ſinne of infirmity, for that indeed is a ſinne of infirmity, when a man regenerate carrying in his heart a purpoſe not to ſinne, is notwithſtanding ouercarried by ſome great temptation, or violence of affection to ſinne; euery wicked and prophane man will ſay, hee ſinnes of infirmity, as the filthy fornicatour, the beaſtly drunkard, the common ſwearer, and the like, but it is not ſo, theſe perſons ſinne with all their hearts, and their ſinne comes not from luſt and affection, onely at ſometime violent, but euer ruling and raigning in them, and ſo they ſinne of purpoſe, not of infirmitie (but that by the way) let it be remembred, that the luſts and motions of ſinne that are in *vs*, and doe ſometimes ouercarry vs to ſinne, are for all that in a meaſure mortified, when they are not deare vnto vs, but wee hate and deteſt them, and are wearie of them, and ſtriue againſt them, and this I ſpeake for the comfort of ſuch as labour and groane vnde the burden of their owne corruptions, yea, and ſometimes are driuen in reſpect of them, to make queſtion of their ſtate, whether they be the children of God or no, as ſometimes this is their complaint, I deſire in my heart to obey God, and to keepe faith and a good conſcience in all things, but I finde that my nature is ſo wicked, and ſo rebellious, that I ſomtimes doubt I am not the child of God; well examine thy ſelfe by this, doeſt thou (finding thy rebellion) hate thy luſt? doeſt thou euerie daie (humbling thy ſelfe before God) ſtriue againſt it, and being ouercarried by it to ſome ſinne, doeſt thou recouer thy ſelfe by new repentance? if thou canſt with good conſcience ſay, thou doeſt this thou needſt not to feare it, thou art a child of God, for marke what the Apoſtle ſayth, Galat. 5. 16. *walke in the ſpirit, and yee ſhall not fulfill the luſts of the fleſh*, it is there made a priuiledge of Gods childe not to bee altogether voide of the luſts of the fleſh, but not to fulfill them, that is, not to accompliſh them with loue, with pleaſure, & with ful conſent of will, if thou hate and deteſt the luſts that are in thee, if thou reſiſt them and ſtriue againſt them, if (being ſometime ouercarried by them) thou recouer thy ſelfe by new, and ſpeedy repentance, certainely (remember it to thy comfort) they ſhall neuer be laid to thy charge, to thy condemnation.

Vſe 2.
It is a meere fancy that a man may when hee will mortifie the knowne corruption of his owne heart.

Againe is it ſo that our ſinnefull motions, luſts, and affections, not mortified, are as deare vnto vs, as the members of our owne bodies, then let no man fancie to himſelfe that he may at his owne time and pleaſure mortifie, and kill any knowne corruption of his owne heart, it is a conceite running in the mindes of many, helped forward by ſtrong deluſion of Satan, that they may ſubdue, and ouercome their knowne ſins and corruptions when they will, and they may at their pleaſure ouercome their pride, their luſt, their couetouſneſſe, and the like. Alas they are deceiued, they ſhall finde it will be as hard to do, as if they were to lay violent hands on their owne bodies, and to cut off a legge, or an arme, therefore let not any of our hearts be poſſeſſed with ſuch deceiuing thoughts, Ierem. 13. 23. Can the blacke-Moore change his skinne, or the Leopard his ſpots, then may they alſo doe good, that are accuſtomed to doe euill, the Prophet there ſhewes how hard a thing it is to breake of but a cuſtome of ſinne, euen as hard as to make a blacke Moore white, a thing in nature impoſſible, now if cuſtome which is but a ſecond nature be ſo hard to be broken of, what may wee deeme nature it ſelfe to be, how hard a thing is it to aboliſh that corruption that is bred, and borne with vs, and is as deare vnto vs as any member of our bodies. Let no man then imagine that he can at his owne pleaſure ſhake from him his olde ſweet familiar ſinne, and offer violence to his owne nature, and ſo pleaſing himſelfe in that fond and windy conceit, neglect the timely, and carefull vſing of the meanes of mortification. Let vs ſo ſone as euer we ſpie any corruption, any ſinfull luſt, or motion in our hearts, vſe the meanes to kill the ſame, let vs not ſuffer it there to harbour, and reſt, in hope heereafter to deale with it, and ouercome it, we ſhall finde worke enough at the firſt, and the longer we ſuffer it, the ſtronger and the more heard it will be to ouermaſter. Yea, let vs know, it is euen a iudgement of God vpon vs, if we ſuffer any known corruption in our hearts, and vſe not the meanes to mortifie it; for as there is no greater ſigne of Gods wrath, then when he ſuffers men to goe on, and thriue in ſinne; ſo certainely it is his iudgement vpon vs, when wee ſuffer a knowne ſinne in our ſelues, and vſe not the meanes to mortifie, and to ouercome it. Let vs therefore bee ſtirred vppe to a timely and carefull vſing of the meanes of mortification, ſo ſoone as euer we finde any ſinne in our ſelues.

Note.

The ſecond concluſion may be thus gathered.

In that the Apoſtle ſaith, (*Mortifie your members. &c,*) Meaning the ſinnefull motions, luſts, and affections that are as the members of that monſtrous body of ſinne, and haue force in our members; hence wee may eaſily conclude thus much.

*Doct.*4. It is the inward luſt and corruption of the heart that infecteth all the members of the body with ſinne.

That it is the inward luſt, and corruption of the heart, that doth infect all the members of the body with ſinne, it is that which doth fill the eie with pride, and with adulterie; ſo as the very looke of the eie is defiled, and the eie is full of Adultery: 2.*Pet*.2.14. It is that which defileth the hand, and makes it lift vp to ſhed bloud, and by it the foote is defiled, and haſtneth to miſchiefe, by it the tongue is ſet on fire to blaſpheme, to raile, to lie, and howſoeuer the Apoſtle ſaith, *Iam*.3.6. *That the wicked tongue is ſet on fire of Hell*, meaning by the Deuill, yet it makes not againſt this I now deliuer; becauſe the Deuill could not vſe the tongue of man, or any member of his body, as an inſtrument of ſinne, were it not for the corruption that is within man himſelfe; the Deuill ſtirres vp that, and ſends

Note.

that abroad into all the parts and members of the bodie. Math.15.18. Our Sauiour teacheth plainely, that all defilement of man comes from within, euen from the heart, from the luſt and corruption of the heart, that is the thing that doth defile the whole man.

Vſe.
We are chiefelie to purge our hearts,& keepe them with all diligence.

Now this being ſo, that from the luſt and corruption of the heart, comes the infection and defilement of all the parts and members of the bodie with ſinne: it behooues euerie one of vs to follow the counſell of *Salomon*, *Prou.* 4. 23. *To keepe our hearts with all diligence*: and in the firſt place, to looke to the purging of our hearts from ſinnefull motions, luſts, and affections: wouldeſt thou mortifie the luſt, or pride that is in thine eie, thou muſt then labour to mortifie the luſt that is in thy heart, which doth fil thine eie with luſt, it is prepoſterous and in vaine to goe about to mortifie the ſinne of thine hand, thy feet, &c. ſo long as thine herat is full of vnmortified motions and luſts, to inſtance in one particular, it is to no purpoſe in reſpect of true mortification, to keepe backe thine hand from doing wrong to others, either by violence or fraude, if thou haue within thee the heart of *Ahab*, euen a ſecret liking of the goods of thy neighbour, tickling, and delighting thine heart, and cauſing thee to wiſh, Oh would ſuch a houſe, or ſuch a field were mine, for that rate of couetouſneſſe will at one time or other ſend foorth bitter fruits; looke therefore in the firſt place, to the mortification of the luſt, and corruption of thine heart, if thou labour to mortifie the members of thy body, and not the members of that body of corruption that are in thee, which fill thine eies, thy hands, thy tongue, and all the members of thy body with ſinne: the Lord may deale with thee proportionablie, and iuſtly faſten his iudgement vpon thine heart, and giue thee vp to hardneſſe and vnfeelingneſſe of ſinne; for it is iuſt with thee Lord wherein wee ſinne, therein to puniſh vs.

One thing yet remaines in this generall exhortation to bee be conſidered (namely) the quality of the members of ſinnes, that they are earthlie, we are to marke that the Apoſtle ſaith not, which are helliſh or deuilliſh, as he might, but which are earthly; he thought it ſufficient to ſet out the vglineſſe of ſinfull motions, luſts, and affections, to ſay they are earthly.

Doct.5. Sinnefull motions of the heart are vgly and hatefull enough in that they are earthly.

And indeed, it is enough to make the ſinnefull motions of our hearts vgly, and hatefull in the ſight of God, and of good men; yea, in our owne eies, if wee bee children of God, when wee finde they tend onely to earthly pleaſures, it is enough to make vs hate and deteſt them, and deſire to be freed from them, our Apoſtle could not ſpeake of ſuch motions in other men but with teares in his eies: *Phil.3.19. They minde earthly things*: the motions of their mindes are earthly, and ſhall wee then ſpeake and thinke of them in our ſelues with delight? If we doe, wee are farre from the affection of the Apoſtle.

Vſe. If we be Gods children wee cannot away with the ſinnefull motions of our harts, becauſe they are groſſe and earthly.

And indeed, when Gods children feele their hearts moued towards fornication, vncleaneneſſe, or the like, they thinke with themſelues, theſe are but earthly and ſenſuall pleaſures, and euen in that reſpect they labour to quel and kill ſuch motions, and ſuffer them not to reſt in their boſomes, becauſe they are groſſe and earthly, they cannot away with them.

Come we to the particular enumeration of the members of ſinne, which the Apoſtle exhorted the *Coloſſians* to mortifie, in the words following.

(Namely) —
- *Fornication.*
- *Vncleaneneſſe.*
- *Inordinate affection*
- *Euill Concupiſcence.*
- and *Couetouſneſſe.*

He reckons vp fiue particular ſinnes, that are to be mortified, the foure firſt are ſinnes againſt the ſeuenth commandement.

Fornication.
Vncleanneſſe.
Inordinate affection.
Euill Concupiſcence.

And the fifth is a ſinne againſt the eighth.

Couetouſneſſe.

Before we come to ſpeake of theſe ſinnes, as they are laid downe in order; obſerue the Apoſtles order, his manner of proceeding; from his generall exhortation to the mortification of ſinne. He comes downe to particulars, he thought it not ſufficient to ſay mortifie ſinne, but hee deſcendes to exhort to the mortification of ſuch ſins, as he knew were found among the *Coloſſians*, (as indeed, *Fornication* was a ſinne common among the Gentiles) and the Apoſtle doth bend his ſpeach much againſt it in his other Epiſtles; yea we ſhall finde, he inſiſteth more largely, in condemning that ſinne, then commonly hee doth, in any other ſinne.

Hence we are taught thus much.

Doctr. 6. Preachers of the word are to ſpeake againſt particular ſinnes.

That ſinne is not onely to be ſpoken againſt in general, but alſo in particular. Miniſters and Preachers of the word are to bend their ſpeach againſt particular ſinnes, euen ſinnes knowne to be amongſt them, to whom they ſpeake; and not onely to ſay, take heede of ſinne, or flie from ſinne, but to point out particular knowne ſinnes that are found in them to whom they ſpeake. Wee ſhall finde it to haue beene the practiſe of the Prophets and Teachers, from time to time. 2 *Sam.* 12. 7. *Nathan* comes to *Dauid*, and tels him, *He was the man*, yea, he went further with him, and laid before him his particular ſinne, and the greatneſſe of it, bringing to his minde Gods mercy in his aduancement, his contempt of Gods goodneſſe, and his cloſſe and cunning dealing in committing his ſinne from that verſe to the 13. Thus *Act.* 2. 23. the Apoſtle *Peter* tels the Iewes of their particular ſinne, *That they had crucified*

Ieſus of Nazareth, and to make them ſee the vglineſſe of their ſinne, he goes on, and ſets before them the manner of Chriſt his apprehenſion, that they had taken him by the hands of wicked men, preordained as veſſels of wrath to that purpoſe, and that they had crucified *Ieſus* indeede, but that Ieſus whom God had raiſed vppe from the dead, and by his right hand exalted to the higheſt heauens, and made both Lord and Chriſt. It were eaſie to ſhew this by many other examples, that the Preachers of the word, are not onely to deale againſt ſinne in generall, but to deſcend to particulars, euen to ſins known to bee in them to whom they ſpeake.

The reaſon is plaine, they are to labour to make men ſo to ſee ſinne, that they may be humbled, and repent of it; and that will neuer bee effected by ſpeaking againſt ſinne in generall; euerie man will bee ready to put of that which is ſpoken in generall from himſelfe to others, and therefore there muſt be a deſcending to particular ſinnes knowne to be in them, to whom the Word is preached.

Vſe. 1.
Preachers of the Word haue warrant to ſpeake againſt particular ſinnes.

Firſt therefore, this giues warrant to the Miniſters of the word, to ſpeake againſt particular known ſinnes; yea, it lies vpon vs that are Miniſters as a dutie, we are to deale with ſinne, as priuate men vſe to ſpeake of State-matters in generall termes, warily, and a farre of, leſt they bee intangled in their talke, but we are to ſtrike at ſinne in particular; yea, we are to diſcouer the peculiar vglineſſe, and deformity of it, by the condition of the ſinner, by the manner of doing it, and by circumſtances of time, and place, and if ſinne be ſo ſet before ſuch as are guilty, it will either by grace make their harts bleed for ſorrow, as theirs did, *Acts* 2.37. or by corruption burſt for anger as theirs did, *Acts* 7.54.

Vſe 2.

Againe, is it ſo that the Preachers of the Word are to deale againſt ſinne not onely in generall, but in particular, then let no man thinke himſelfe hardly dealt withall, if his

We are not to thinke themſelues hardly dealt withall when their particular known ſinnes are diſcouered by the preaching of the word.

his particular knowne ſinne, be ſet before him in the preaching of the word; it is commonly ſaid, when a man reprooues a notorious ſinne in any man, that he ſpeakes againſt that man, as if a man and his ſin were al one, whereas indeed the Preacher ſpeakes not againſt the perſon, but againſt the ſinne of the perſon, and if a man be ſomewhat vehement in ſpeaking againſt a particular knowne ſinne, according to the nature and quality of it, then he ſhall be charged with too much rigour, and he is too harſh and peremptory, and that his words are not to bee borne; thus we manifeſt, and belch out the corruption of our owne hearts; yea, euen this is a particular ſinne too common amongſt many: we delight in ſuch teachers, as come not neere vs, and in ſuch as neuer touch our particular ſinnes: if a man fill our heads with nouelties and ſtrange conceits, he is the onely teacher for many of vs; as for him that comes home to our hearts, and ſets our particular and perſonall ſinnes before vs, we cannot away with him, we like not him but from the teeth outward. Let vs take knowledge of this to be the particular ſinne of many of vs, and let vs be humbled for it; otherwiſe wee may iuſtly looke for the curſe of God on our hearing, that as we delight in plauſible nouelties, ſo the Lord in his iuſt iudgdment may ſuffer our heads to be fild with them, and keepe our hearts empty of all ſauing comfort; yea, euen hide from vs the ſweetneſſe and comforts of his word.

Come we now to ſpeake of the ſinnes heere reckoned vp by the Apoſtle that are to bee mortified, and firſt of theſe foure,

Fornication.
Uncleaneneſſe.
Inordinate affection.
Euill Concupiſcence.

Which are ſinnes vnder one head, and all forbidden in the ſeuenth comandement, and of theſe I will not ſpeake at large, for euery one of them might take vp a large diſcourſe

courſe but onely ſo much as is for the purpoſe of the preſent text, which driues at the mortification of theſe ſinnes.

I will therefore:

Firſt, ſhew what theſe ſinnes are ſeuerally, and the greatneſſe of them.

And ſecondly, the meanes that are to bee vſed for the mortification of them, with application of the ſame.

And after that, come to ſome generall doctrine that may be gathered from theſe words.

1 What fornication is.

First therefore know wee that *(Fornication)* is an outward breach of the ſeuenth commandement, and it is the carnall copulation of two ſingle or vnmarried perſons, euen filthineſſe committed by two perſons vnmarried, and howſoeuer, this is not ſo great a ſin as adultery, which is filthineſſe committed betweene married perſons, or at leaſt one of them being married, yet is it a moſt greeuous ſinne: 1. *Corinth.* 6. from verſe 15. to the end, our Apoſtle doth there paynt out the greatneſſe of it in liuely colours, as that *it takes the members of Chriſt, and makes them the members of an harlot*, if defileth the body in more ſpeciall manner then other ſinnes, whence it is, that men and women are counted diſhoneſt, if not only, yet chiefely for the ſinne of fornication, *it defileth the temple of the holy Ghoſt*, and it proſtituteth the bodies of men and women bought with a great price, euen the precious bloud of Chriſt, to moſt baſe and vile vſes: adde to theſe the fearefull effects and fruits of this ſinne, which may alſo ſet out the greatneſſe of it, it brings foorth a diſeaſed bodie, a poore eſtate, and an ill name, yea, which is woorſte of all, it makes both bodie and ſoule liable to the curſe of God. 1. *Corinth.* 6. 6. yea, not onely the body and ſoule of one, but of two at once, euen two at one time by this ſin are enwrapped within compaſſe of Gods curſe, and therefore doubtleſſe fornication is a greeuous ſinne.

The greatnes of that ſinne.

2 What vncleanneſſe is.

Now the ſecond ſinne heere named is (*vncleanneſſe*) this ſinne alſo is an outward breach of the ſeuenth commandement, and by it we are to vnderſtand, euerie actuall defilement of body againſt nature, as that of inceſt, with ſuch as are within degrees forbidden, and laid foorth Leuit. 18. from verſe 6. to the 18. and of other defilements which are more againſt nature, as that which is committed with another kinde, as with bruit beaſts, expreſſely forbidden, Leuit. 18. 23. or that which is committed with that ſexe which is not for that naturall vſe ſpoken of, Rom. 1. 26. 27. and was the ſinne of Sodome, or that which is moſt vnnaturall, and was in part the ſinne of *Onan*, Gen. 38. 9. now theſe defilements of the body are moſt foule and greeuous ſinnes, in that they are not onely againſt the Law of God, but againſt the verie light of nature, and be commonly puniſhments of ſome other horrible ſinnes, and euer follow a very prophane and dead heart: Rom. 1. 24. the Apoſtle ſayth, *when the Heathen turned the glory of the incorruptible God, to the ſimilitude of the image of a corruptible man &c. God gaue them vppe to their hearts luſts: vnto vncleanneſſe, &c.* therefore all kinde of vncleanneſſe is a horrible ſinne.

The greatnes of that ſinne.

3 What inordinate affection is.

The third ſinne of the ſame kinde heere mentioned is the (*inordinate affection*) which is an inward breach of the ſeuenth commmandement, in the originall it is but one word πάθος, and heereby wee are to vnderſtand the paſſion of luſt, which boileth and burneth within, prouoking the bodie, and minde to vncleanneſſe, and this is that which the Apoſtle cals burning: 1. Cor. 7. 9. *It is better to marry then to burne*, that is, to haue within a continuall feruencie of luſt, boiling and ſtirring to vncleanneſſe and fornication, and heerein may appeare the greatneſſe of this ſinne, in that it is a burning luſt and affection, for being ſo, it not only hindereth good motions of the heart, but as fire doth conſume all moiſture of grace, yea where there is an heart enflamed, and burning with the paſſion of feruent luſt,

The greatnes of this ſinne.

that ſlame doth diſtract the minde, diſtemper the bodie, and diſorder all holy actions, it is woorth marking that *Peter* ſaith, 2. *Pet.* 2. 14. they that haue adulterous eyes, which are the meſſengers of that paſſion of luſt, *they cannot ceaſe to ſinne*, therefore (without queſtion) this inordinate affection, this paſſion of luſt is a greeuous ſinne.

4 What euill concupiſcence is.

Now the laſt ſinne of this kinde expreſſed, is *Euill concupiſcence*) which is alſo an inward breach of the ſeauenth commandement, and firſt the Apoſtle cals it (*euill*) to diſtinguiſh it both from the deſire of nature, of things ſeruing for the neceſſity of nature, as meat and drinke, which in it ſelfe is neither good nor ill, and alſo from the luſt of the Spirit, ſpoken of *Gal.* 5. 17. which is holy and good, and this euill concupiſcence heere ſpoken of, is the inward motion of the heart to vncleanneſſe, with conſent of will, it is the purpoſe and deſire of the heart to any filthy act of adultery, called by our Sauiour the adultery of the heart: *Matth.* 5. 28. *he that looketh on a woman to luſt after her*, that is, with a will and deſire to her, *hath committed adultery with her already in his heart*, now this is the mother and root of that burning luſt, and they differ onely in degree one from another, this deſire to any filthy acte of adultery is the firſt degree of luſt, and that paſſion of luſt is a further degree, giuing no reſt, but euer ſtirring to the committing of the filthy act of adultery, and therefore this deſire of the heart to any filthy act of adulterie, beeing the mother of that feruent and boyling luſt, and the grandmother of vncleanneſſe muſt needes be a great and a greeuous ſinne.

The greatnes of this ſinne.

Meanes that ſerue for the mortification of the forenamed ſinnes are foure.

Hauing thus ſeene theſe ſinnes what they are, and the greatneſſe of them, conſider we in the next place, the ſpeciall meanes that ſerue for the mortifying of them, which are chiefely theſe.

Firſt, the feare of God, that wee feare God in his word and commandement that forbids theſe ſinnes, that feare will clenſe both the heart and body: Marriage indeed is a

Note. meanes to auoide the act of filthineſſe, but it will not kill luſt if this feare of God be wanting, this hath the promiſe, *Eccleſ. 7. 28. I finde more bitter then death, the woman whoſe heart is as nets and ſnares, and her hands as bands; he that is good before God, ſhall be deliuered from her, but the ſinner ſhall bee taken by her.*

2 The ſecond meanes is a true delight in the worde of God, and his holie ordinances, euerie man will haue his delight, if wee haue not ſpirituall delight, certainely, our hearts will be taken vp with fleſhly and carnall delights, and therefore true delight in the word and ordinances of God is a ſpeciall meanes to keepe out luſt, *Prou. 2. 10. Salomon* ſaith, *when wiſedome entreth into thine heart, and knowledge deligtheth thy ſoule*, then verſe 16. *It ſhall deliuer thee from the ſtrange woman, euen from the ſtranger that flattereth with her words.*

3 The third means is earneſt praier to God, that he would purifie and purge our hearts, for he alone it is that muſt purge them from filthy luſts, and as one ſaith well, it is not poſſible that either that Chriſtian, who is diligent in prayer ſhould bee weake in grace to ouercome ſinne, or that grace ſhould abound where there is neglect of prayer.

4 The fourth and laſt meanes is, auoidance of all things that ſtirre vp and nouriſh theſe luſts in our hearts, for take away food from the bodie, and it will languiſh and pine away, ſo take away thoſe things that ſtirre vp and nouriſh luſt, and luſt will be weakened and decay in vs, and thoſe are, idleneſſe, exceſſe in diet, curioſity, and exceſſe in trimming the bodie with apparell, wanton ſpeeches and geſtures, bad company and the like.

Reproofe of ſuch as vſe not theſe meanes. If we now examine our ſelues by theſe means ſpoken of, it is to be feared we ſhall finde that many of vs are vnmortified in reſpect of theſe ſinnes, yea, euen ſuch as will challenge to themſelues that they are free from the filthie act of adultery, and not to ſtand on it, whether they feare the

Lord, or delight in his word, or vſe prayer againſt theſe luſts, or no, doe not manie perſons ſhew themſelues vnmortified in regarde of theſe ſinnes, in their light and wanton apparrell, in their newfangled and gariſh attire.

Obiect. They will ſay, doe you know my heart whether I bee mortified or no.

Anſw. I anſwer thee, I take not on mee to know thine heart, but by the fruits, can any thinke thee mortified to ſinne within thine heart, when thou liueſt to all vanitie and exceſſe without in thy body, muſt we iudge thee reformed in ſoule, who art vnreformed in body, and that thou art mortified to theſe ſinnes, and yet regardeſt not the meanes of mortification, we haue no warrant ſo to thinke, & thou deceiueſt thy ſelfe, if thou thinke thou art mortified to theſe ſinnes.

Now then that euerie one may be ſtirred vp carefully to vſe the meanes that ſerue for the mortification of theſe ſinnes.

A motiue to ſtirre vs vp to vſe the means before ſpoken of.

Let vs conſider how farre they prouoke the Lord to wrath; we ſhall finde they prouoke him not onelie to execute his vengeance on the parties themſelues, that are guilty of them, giuing them vp in their ſoules to prophanenes, and plaguing them in their bodies, with fowle and filthie diſeaſes, but they prouoke the Lord to execute his wrath on the place, and land where they liue, *Leuit.* 18.25. the Lord ſaith, *the land is defiled by them, and ſhall vomit out her inhabitants*, the words are of great vehemencie, and therefore our feare ſhould be great, that wee prouoke not the Lord to ſuch vengeance, wee ought to bee ſtirred vp to a carefull practiſe of the meanes, ſeruing for the mortifying of theſe ſinnes.

3 Come we to the third thing I propounded to ſtand vpon (namely) ſome generall doctrine, that may be gathered from theſe words, and firſt in that the luſt of fornication is to be mortified.

We may gather.

Doct. 7. Fornication is not a thing indifferent or of ſmal moment

That fornication is not a thing indifferent, or a matter of ſmall moment, and lightly to bee regarded, but it is a ſinne, it is a breach of Gods Law, and that a great and fearfull breach of it, this poynt I haue ſufficiently made manifeſt, onely remember that the Apoſtle in the 1. *Corinth.* 6. doth much inſiſt on that, and condemnes it by many arguments, and he cals it directly ſinne, verſe 18. *Flee fornication, euery ſinne that a man doth is without the bodie, but hee that committeth fornication ſinneth againſt his owne bodie.*

Now this wee are to holde for trueth, againſt whatſoeuer can bee ſaid to the contrary, for indeede there is ſomething ſayd and obiected by ſome to the contrarie, euen againſt the plaine euidence of the worde, either in waie of extenuation of this ſinne, or to prooue it to bee a thing indifferent.

Obiect. 1. As firſt it is obiected, that the Lord bad *Hoſea* the Prophet *Hoſ.* 1. 2. *to take to him a wife of fornications*, and therefore (ſay ſome) fornication is not ſimply euill, and in it ſelfe no ſinne, for if it be (ſay they) then did the Lord command the Prophet to ſinne.

Anſw. 1. Firſt, that can neuer be prooued to bee a hiſtorie, and a narration of a thing done, but a Propheticall viſion.

2 Againe, if wee grant it was a thing done, yet will it not follow thence, that the Lord commanded the Prophet to ſinne, or that the Prophet ſinned in ſo doing, becauſe the Lord hath power to diſpence with his Law, and may giue a ſpeciall command for the doing of that which hee hath generally forbidden in his Law, and the Prophet beeing commanded might lawfully do it & not ſin, yea, if he had not done it being commanded of the Lord he had ſinned, as *Abraham* had ſinned if he had not gone about to kill his ſonne *Iſaac*, being ſo commanded by the Lord, *Gen* 22. and the Iſraelites had ſinned, if they had not ſpoiled the Ægyptians as they were commanded of the Lord, *Exod.* 11. 2. though the fact of *Abraham* without the ſpeciall commandement of the Lord, had beene murther, and the

fact of the Iſraelites had beene theft, therefore it makes nothing for the defence of fornication to prooue it no ſinne, becauſe the Prophet had a ſpecial commandement to take vnto him a wife of fornications.

Obiect.

It is further obiected, that fornication is reckoned vppe by the Apoſtles among things indifferent, *Acts* 15. 29. the Apoſtles decreed that the Gentiles ſhould *abſtaine from things offered to Idolles, and that that is ſtrangled,* which are things indifferent, and to theſe they ioyne fornication therefore ſay ſome, fornication is a thing indifferent.

Anſw.

To this I anſwer, it followes not that fornication is a thing indifferent, becauſe it is ioyned with things indifferent in the decree of the Apoſtles, for their purpoſe was not in that decree to ſhew what things were indifferent, or what vnlawfull, but what things were moſt offenſiue, and what thinges did chiefely trouble the churches, and offend the weake Iewes, and thoſe were eating of bloud, and things ſtrangled. and the fornication of the Gentiles; the Apoſtles afterward in their writings ſhew plainely their iudgement of thoſe things, and wee finde they declare it lawfull to eat bloud and things ſtrangled, but they ſimplie condemne fornication, therefore notwithſtanding this, that fornication is reckoned vp with things indifferent, it remaines that fornication is in it ſelfe a ſinne, yea a greeuous ſinne.

The wickedneſſe of the Papiſts in tollerating whoredome.

Therefore wickedly deale the Papiſts who tollerate and permit open whoredome, the Pope alloweth the curteſants in Rome and other places at a rent to profeſſe filthineſſe, yea, the Papiſts ſticke not to ſay, and publiſh in their writings, that the ſtewes are for a common-wealth, and that in ſome perſons fornication is better then marriage, which indeede is a doctrine of diuelles, and fetched from the pit of hell, what can bee more contradictorie to the Spirit of God, and to the plaine euidence of the Scripture.

Obiect.

Oh but ſay they, the ſtewes are tollerated for the auoyding of greater euills, as adulterie, inceſt, and the like.

Anſw.

I anſwer them, curſed bee that remedie of ſinne, that is ſinne it ſelfe as *Auguſtine* ſayth, God will not haue ſuch a gaine to be recompenced with ſuch a loſſe, and the Apoſtle ſaith, *Rom.* 3.8. *Some ſay, let vs doe ill, that good may come thereof*, but marke what followes, *their damnation is iuſt*, euill muſt not be done, that good may come of it: we may ſee by this the ſhameleſſe impudencie of the Papiſts, what wickedneſſe will not they defend, that ſo boldly plead for confeſſed filthineſſe.

Vſe.

It ought to be farre from vs to account fornication but a trifling matter.

But to come to our ſelues, is it ſo that fornication is ſimply euill, and a greeuous ſinne, then farre bee it from euerie one of vs to extenuate the matter, and to account of fornication but as a trifle, and as the world ſpeakes, but a tricke of youth, ſhall wee eſteeme that a trifle, and a tricke, that is repugnant to the eternall wiſedome and iuſtice of God reuealed in his holy Word, that ſhuts out of the kingdome of God, and opens hell mouth vpon vs, and makes vs ſubiect to the curſe of God, to be euerlaſtingly tormented in bodie and ſoule in the fire of hell? farre bee it from euery one of vs, and certainely it is farre from all that haue any dramme of grace, and any conſcience, or true feeling in them, they that eſteeme fornication a ſmall matter, and but a tricke of youth, the Diuell hath dulled their hearts, and that is come on them, the Prophet ſpeakes of *Hoſ.* 4. 11. *whoredome, and wine, and new wine hath taken away their heart*, euen their iudgement and vnderſtanding, their conſcience and feeling; and therefore labour thou to eſteeme of fornication, as it ought to bee eſteemed, euen as a foule ſinne and fearefull breach of Gods Law, and as a ſinne that of it ſelfe brings foorth fearefull effects in this life, and in the life to come deſtruction of bodie and ſoule, and ſo account of the threatnings of God againſt it, as of certaine executions, feare the plagues and iudgements denounced againſt it, as preſently to come, on the committing of it, for if thou ſuffer Satan ſo farre to preuaile with thee, as to account fornication but a trifle, certainely then as it is, *Prou.* 7. 22. thou wilt ſtraight waies follow the harlot, *as an oxe that goeth to the ſlaughter, and as a foole to the ſtockes for correction,* not diſcerning whither thou goeſt, or what danger thou art like to fall into, therefore account of fornication as it is, and ought to bee accounted of, and learne to feare and auoyd it.

In the next place obſerue we, that the Apoſtle doth not only exhort to the mortification of luſt, breaking out into the act of fornication or vncleannes, but to the mortifying alſo of the paſſion of luſt, of inward burning, and of euill concupiſcence, to the mortifying of the purpoſe, and deſire of the heart to any filthy acte of luſt, hence wee may take vp this point.

Doctr. 8. We muſt not onely ſtriue againſt the act of fornication but we muſt alſo labour to ſubdue the inward luſt of our hearts.

That wee are not onely to ſtriue againſt the acte of fornication or vncleanneſſe, but wee muſt alſo endeuour to ſubdue and ouercome the inward luſt of our hearts, wee muſt labour to ſtocke vppe the roote, and to drie vp the fountaine of all filthineſſe, and euill concupiſcence 1. *Theſſal.* 4. 3. 4. 5. the Apoſtle teacheth that our ſanctification according to the will of God ſtandeth not onely in abſtaining from the outward acte of fornication, but that euerie one of vs knowe howe to poſſeſſe his veſſell in holineſſe and honour, and not in the luſt of concupiſcence, that is, not in the inward burning luſt, ſtirring vppe to filthineſſe comming from euill concupiſcence, as if hee had ſayd, that is indeede true ſanctification agreeable to the will of God, and pleaſing to God, that is, throughout, outwardly in the bodie, keeping that pure and vndefiled, and inwardly in the heart, rooting out from thence, the luſt of concupiſcence, and therfore wee muſt not onely ſtriue againſt the outward act of filthines, but labour to plucke vp the root, and to drie vp the fountaine of it.

Reaſon.

And there is reaſon for it, for otherwiſe wee ſhall labour but in vaine though we cut off the branches of luſt; yet the root it ſelfe being ſtill left in our hearts, certainely, they will ſpring and grow againe; therefore, in reaſon, we are not onely to abſtaine from the act of filthyneſſe, but to mortifie the inward luſts of our hearts.

Vſe. Reproofe of ſuch as are wanting in this dutie.

And heerein many are much wanting if wee duly examine our ſelues in this behalfe, I am affraid many of our owne hearts will witneſſe againſt vs, and condemne vs; doe not many, onely for their profit, or credits ſake, either to auoide the danger of the Law of man, or ſhame of the world, or the like, abſtaine from the act of fornication, and vncleanneſſe, and yet neuer ſtriue againſt the inordinate affection, and euill concupiſcence, which they know to abound in their hearts, yea their owne hearts can tell them they nouriſh impure, and filthy luſts within, and yet they thinke all is well, ſo long as they are free from outward filthyneſſe; yea, it may be ſome there bee, who are vnfit by reaſon of age, or debility of body, for the practiſe of (*Fornication*) who yet delight in ſeeing others wanton, and their hearts are tickled, and leape for ioy within them, when they ſee others runne madding after that ſinne, in al wanton and vnſeemely geſtures, and they thinke that it is a matter of nothing, and they are in no danger at all in that reſpect: I feare me, that which I now ſpeake ſits neere many perſons, and they cannot auoid the dint of it, I appeale to their owne conſciences, whether it bee not ſo with many; and let ſuch perſons whoſe hearts are heerein guiltie, know, that they are farre from true mortification, and conſequently (as yet) farre from hope of ſaluation. Therefore thinke on it it, whoſoeuer thou art, that thinkeſt all is well, if thou abſtaine from the act of fornication, or bee vnfit for the practiſe of of it, and yet doeſt harbour in thine heart known filthy luſts, and withal remember that thy inward luſt & concupiſcence, is a breach of the commandements of God, and that his eie doth ſee thy moſt ſecret filthineſſe, and will one day bring it to iudgement, *Eccleſ.*12.

14. the eies of his glorie are ſo pure, as hee will not allow the leaſt filthy conceit in thine heart, and therefore thinke it not ſufficient to abſtaine from the outward act of filthyneſſe, but labour thou to mortifie, to kill, and crucifie the inward luſt of thine heart, yea neuer reſt vſing meanes to that purpoſe, till thine own conſcience beare thee witneſſe, thou haſt in ſome good meaſure ſubdued and ouercome the ſame.

One other general doctrine may be gathered from theſe words: In that the Apoſtle doth exhort to the mortification of theſe ſinnes, it ſhewes plainely.

Doctr. 6.
So great is the corruption of nature that without Gods grace we are prone to vile monſtrous, & vgly ſinne.

That wee by nature are prone to fall into them; and herein is diſcouered vnto vs, the great corruption of our nature, which without Gods grace is prone to ſuch vile monſtrous, and ſuch vgly ſinnes: I ſhewed the greatneſſe of the corruption of nature in handling the 11. verſe 2. Chap. in that it is a body of fleſh; but heereby it may further appeare to vs, in that it ſhewes it ſelfe in ſo many foule ſinnes of one kinde, and ſome of them ſo enormious, and monſtrous, as they violate the very law of nature yea ſo great is the corruption of our nature, breaking out into theſe ſinnes, that age will not abate the burning luſt that iſſueth out from thence. May we not obſerue it, that euen aged perſons, whoſe bodies are decrepit and paſt the practiſe of vncleanneſſe, yet the fire of luſt is ſtill burning in their hearts, and lets looſe their tongues to filthyineſſe? Oh then the huge heape of corruption that is in our nature; the Papiſts ſay, we aggrauate the filth of nature too much, O they ſtand on their pure naturals, but indeed the filth cannot be ſufficiently ſpoken of, as one ſaith well, an Angell cannot ſufficiently point out the myſterie of ſinne and filthineſſe of nature.

Vſe.
We are to take notice of the filthyneſſe of our nature, & to vſe al good meãs to keep vs from foule and monſtous ſinne.

Let vs take knowledge of it, and let it ſtirre vs vp to vſe all good meanes, that may keepe vs from theſe ſinnes, we haue the ſeed of al theſe ſins within vs, and thinke not that age will mortifie thy luſt, or that humane wit will keepe thee from theſe ſinnes, as ſome vſe to ſay, Oh ſuch a one is a iolly wiſe man, I maruell therefore, that he ſhould ſo ouerſhoote himſelfe, and fall into that ſinne of fornication, implying thereby that humane wiſdome is ſufficient to keepe from filthyneſſe; no, no, thou art deceiued if thou ſo thinke. *Dauid* was no foole, and yet wee know hee fell into this ſinne, yea conſider it well, that *Dauid* when hee was ſomewhat growne in yeeres, and had alſo the remedy againſt it, yea, as thoſe times ſuffered, many wiues, yet fell into the ſinne of adulterie: therefore bee not thou ſecure, and thinke thy ſelfe ſafe, becauſe thou art wiſe, or aged, or haſt the remedy. No, no, thinke on the corruption of thy nature, and ſtill vſe all the good meanes that may keep thee from theſe ſinnes. Labour thou to feare God in thine heart, and that his grace may ſanctifie, and clenſe it from filthy luſt, and when any vncleane conceit is caſt into thy minde, ſpeedily reiect it, bend thy minde another way, take in hand ſome buſineſſe about which thou canſt bee buſie indeed, and call to God for ſtrength, and then, no doubt, he will helpe thee to quench that fierie dart.

5. Come wee now to the fift particular ſinne, heere ſpecified (namely) *Couetouſneſſe*: (*and Couetouſneſſe which is Idolatrie.*)

In ſpeaking of this ſinne, keeping my ſelfe ſtill as neeere as I can, to the purpoſe of the Apoſtle, I will obſerue the order, I held in handling of the former ſinnes.

1 As firſt, I will ſhew what *Couetouſneſſe* is.
2 Secondly, the greatneſſe of that ſinne.
3 Thirdly the meanes that are to be vſed for the mortification of it, with ſome application of the ſame.
5 And then come to ſome generall doctrine, that may be gathered from theſe words.

1 What Couetouſneſſe is

First therefore, know wee, that (*Couetouſneſſe*) is an inward breach of the eighth Commandement, it is the theft of the heart, as the Apoſtle *Peter 2. epiſt. 2. 14.* ſaith of wicked men, *They haue hearts exerciſed with Couetouſneſſe.* It may be thus brieflie deſcribed.

It is an immoderate deſire of hauing much, ſo the originall word heere vſed doth ſignifie, and wee are to vnderſtand it, with a reference to outward riches.

2. *Queſt.* Now for the better conceiuing of the nature of this ſin, two queſtions are brieflie to be anſwered.

1 First, it may bee demanded, whether there may bee a moderate deſire of outward wealth.

Anſw. Anſwere: there may, for deſire is a naturall affection and being towards any good thing, as riches are in themſelues; it is lawfull, & good, when it is with due meaſure, and moderation, according to the nature of the thing deſired.

2 Secondly it may be demanded: when is the deſire of outward wealth moderate?

Anſwer. Anſwere: when a man doth deſire riches, as outward things and bleſſings, on the left hand, and not on the right, and doth deſire onely ſuch a meaſure of outward wealth, as the Lord in his wiſdome knowes to bee meete and neceſſarie for him, both for the ſuſtentation of nature, and the preſeruation of his life, and for the maintenance of that lawfull ſtate, condition, and dignitie in which hee is ſet. And this is warranted to vs by that praier of *Agur*, *Prou.* 30. 8. *Feede me with food conuenient for me*: or with bread of my allowance; where we ſee that *Agur* praied to God, and deſired of him that he might haue food of his allowance, (that is) the daily portion which God by his wiſdome, and prouidence had cut out for him, both to ſuſtaine his nature, and to further him in the ſeruice of God, and if we deſire ſuch a meaſure of outward riches, then is our deſire moderate and lawful; and by this wee may further conceiue when our deſire of riches is immoderate (namely) when we deſire more outward wealth, then God ſees neceſſarie for the preſeruation of our liues, and the maintenance of our lawfull ſtate, and condition, and that immoderate deſire of riches, is couetouſneſſe.

The greatnes of this ſinne.

I might ſhew this to be a great ſinne many waies, as that it is a ſinne againſt God, a breach of his Law, it ſhuts out of the kingdom of God, but I will make it manifeſt by that which the Apoſtle doth heere ſubioine, that it is Idolatrie, adding to that one thing further.

1 Firſt therefore, *Couetouſneſſe* muſt needes bee a great ſinne in that it is Idolatry, in that it is a ſpirituall Idolatry, and ſo not onely a ſinne againſt the ſecond Table, but againſt the firſt alſo, in ſuch ſort, as he, or ſhee, that is poſſeſſed with it, is a ſpirituall Idolater, as the Apoſtle ſaith, Epheſ. 5. 5. which is ſaid not onely in regard of the couetous mans loue to riches, ſurpaſſing his loue to God (for ſo fornicators, and other ſinners may alſo be ſaid to be Idolaters) but in that reſpect which is more proper to this ſin, which is, that couetous men put their truſt in riches, which ought to be wholly put in God, and is a chiefe part of that holy and inward worſhip we owe vnto God.

The ground of couetouſneſſe.

For indeed the very ground of Couetouſneſſe, and of an inſatiable deſire of riches is this: men haue a falſe and fooliſh imagination, that wealth will bring ſome happineſſe, and that if they haue ſtore of wealth, then they are in ſafty and happy caſe, aud thereupon their deſire of riches is inlarged, and they become exceeding greedy and inſatiable, in deſiring and ſeeking after them, and hauing abundance are ſtill couetous, & ſo withdraw their hearts from the Lord, and truſt to their riches, as to holdes moſt ſtrong and mighty.

Yea, many times couetous rich men ſo truſt to their riches, as thereby in their conceit they ſecure themſelues againſt calamities; they thinke themſelues free from danger of famine, and many other afflictions; yea, we verifie this by a common ſpeech of men, wee commonly vſe to ſay of one that is wealthy. Oh, he cannot doe amiſſe, hee hath the world at will; as if we ſhould ſay, hee is free from danger, no hurt can come to him, and this is vndoubtedly true of all couetous perſons, they make their goods their God, they place happineſſe in them, and they reſt on them as on a foundation moſt ſure and ſtable, that which *Iob* ſaith in way of clearing himſelfe, *Iob* 31.24. is doubtleſſe true of all couetous perſons, *They make gold their hope, and ſay to the wedge of gold thou art my confidence.* And hence it is that the Apoſtle requireth *Timothy*, 1.*Tim*.6.17. to charge rich men that they truſt not to their vncertaine riches, knowing that to be a common ſinne of rich men, to truſt to their riches, and thus is the couetous perſon an Idolater, the Deuill ſetting vp in his heart, which ought to bee the Temple of God, the Idoll of riches, and ſo is couetouſneſſe without queſtion, a great and greeuous ſinne.

2 The effects of couetouſneſſe

Yet in the ſecond place, the greatneſſe of this ſinne will further appeare to vs, if we conſider the fearefull effects of it, 1. Timoth. 6.9. the Apoſtle ſaith, *they that will be rich*, they that haue an inſatiable deſire of riches, *fall into temptations, and ſnares, and into many fooliſh and noiſome luſts, which drowne men in perdition and deſtruction*, and Verſ. 10. he ſhuts vp all in generall, *that it is the very root of all euill*, it is the mother of all miſchiefe, which we are thus to vnderſtand, that where this ſinne of couetouſneſſe is, there ſinne aboundeth: there is no euill that a couetous man will abſtaine from, if it may further his gaine, neither will he willingly do any good that ſeemes contrary to his profit. Yea this ſinne of couetouſneſſe it carries a man with a violent ſtreame to ſinne, euen againſt conſcience; it made *Ahab* ſicke till he had his deſire, both *Naboths* vineyard, and his life; it ſet *Iudas* forward, againſt all ſenſe, to ſell his Maſter for thirtie peeces of ſiluer, and that after diuers admonitions; and whence come treacheries, and cruell murthers, ſometimes of Fathers and Mothers, but commonly from hence, the couetous hart is ſet on the booty, ſaying to it ſelfe, by this meanes ſuch an houſe, ſuch land, or ſuch a ſumme of money ſhall bee mine, and the heart being ſet on that, it puts out all light of religion, of reaſon, and ſometimes of nature it ſelfe. Yea further, which is worſt of all, this ſinne of couetouſneſſe, it brings a man or woman almoſt to an impoſſibilitie of repentance, and ſaluation. It is almoſt impoſſible that a couetous perſon ſhould be ſaued, *Matth.*19.24. ſaith our Sauiour, *It is eaſier for a Camel to goe through the eie of a needle, then for a rich man to enter into the kingdome of God.* (namely) A couetous rich man, the reaſon is giuen by our Sauiour in the expoſition of the Parable, *Matth.*13.22. The couetous heart is taken vp with the cares of this world, and thoſe choake the ſeed of the word, and hinder it from taking place in the heart, and ſo fruſtrate all meanes of repentance and ſaluation; and of this the Lord complained, *Ezekiell* 33. 31. *They come to thee* (ſaith he) *as people vſe to come, and my people ſit before thee, and heare thy words, but their heart goeth after couetouſneſſe.* Their couteous hearts will not ſuffer them to profit by the preaching; therefore without queſtion the ſinne of couetouſneſſe, being ſuch a roote of bitterneſſe, and bringing foorth ſuch curſed fruits muſt needes bee confeſſed in this reſpect alſo, to bee a great ſinne.

Meanes ſeruing for the mortification of the ſinne of couetouſneſſe are three.

Come wee then to conſider ſuch meanes, for the mortification of this foule ſinne, the luſt of couetouſneſſe. The ſpeciall meanes that ſerue to that purpoſe, are chieflie three.

1. *Meanes.*

The firſt is a due conſideration of the inſufficiency of riches in themſelues, and of themſelues to doe vs any good; for (as we haue heard) it is an imagination of ſome good, or happineſſe to be found in riches, that ſets the hart a worke to deſire them exceſſiuely. Wee muſt therefore labour truely to vnderſtand and conſider the inſufficiency of them in themſelues to do vs any good, that of themſelues they are not able to doe vs good, as indeede they are not, our owne experience may teach vs ſo much; wee ſee ſometimes a man pines away in the middeſt of plenty, though he haue abundance of wealth, yet nothing is able to doe him good, vnleſſe the Lord bleſſe it as a meanes of good vnto him, it is not all the wealth in the world; that of it ſelfe can helpe vs, or keepe away any iudgement of God from vs: Pro. 11. 4. *riches auaile not in the day of wrath*: this we muſt labour to be perſwaded of, and we ſhall finde it a notable meanes to expell out of our hearts the luſt of couetouſneſſe.

2

The ſecond means to this purpoſe is this: we are to conſider that abundance of wealth giuen to vs vpon our greedy and vnſatiable deſire of it, is not only inſufficient to do vs good, but hath the curſe of God attending on it, for we ſinned in ſo deſiring it, and our ſinnefull deſire being ſatisfied, that abundance is giuen vnto vs in Gods wrath, and not in his mercy, why then ſhould we enlarge our hearts immoderately to deſire wealth, which beeing giuen vpon that deſire, hath the curſe of God attending on it.

Note.

3

The third meanes ſeruing for the mortification of the luſt of couetouſneſſe, is contentation, the holy Ghoſt ſaith, Hebr. 13. 5. *Let your conuerſation bee without couetouſneſſe, and bee content with thoſe things that yee haue)* where hee makes an oppoſition betweene contentation and couetouſneſſe. So that where contentation is, there cannot bee couetouſneſſe. It is an excellent meanes to driue it out, wee muſt therefore labour for contentation, euen to bee well pleaſed with that particular ſtate, wherein the Lorde hath ſette vs, and to eſteeme it the beſt eſtate for vs, bee it better or bee it woorſe, and to this end wee are to conſider that nothing comes vnto vs, but by the good prouidence of God, and (wee beeing his children) from the good and gracious hand of the Lord; and againe, that wee are leſſe then the leaſt of Gods mercies, as *Iacob* ſayd, Geneſis the thirty two, the tenth, that wee are vnworthie to drawe breath in the aire, and theſe thinges well conſidered, will ſettle our heartes with contentation, and will bee an excellent meanes to root out the luſt of couetouſneſſe. Hauing now ſeene this ſinne of couetouſneſſe what it is, and the greatneſſe of it, that it is as the ſin of idolatry, and that it brings foorth many fearefull effects, eſpecially, that it brings almoſt an impoſſibilitie of repentance and ſaluation, it neerly concernes euery one of vs, to look into our ſelues to ſee whether wee bee guilty of this ſinne, or no? if we duly examine our ſelues, it is to bee feared that the moſt of our hearts will bee found infected with this ſinne, our practiſe ſhewes it, what heauing and ſhouing is there for the things of this life? doe not ſuch as be wealthy vſe all meanes, both in buying and ſelling to keepe the poore ſtill vnder? doe they not many times ſweepe the market of a commodity, ſo that others that come after them, can finde nothing but the refuſe, or be forced to buy at the worſt hand? and what ſhould I ſay of our fraudulent and deceitfull dealing, and our ſeeking and taking aduantage one againſt another for the enriching of our ſelues? doe not theſe things, and many more that might be brought, plainely ſhew that we are couetous.

We are to examine our ſelues touching the ſin of couetouſnes.

Obiect.

Obiect: I giue euery one his owne, and I take nothing but that the law giues me.

Anſw.

This thou mayſt doe, and yet be couetous, if thine hart be euer muſing and thinking of riches, if it be thy greateſt ioy when thou encreaſeſt thy wealth, and thy greateſt ſorrow when thou ſuffereſt any loſſe in outward things, certainely thou art couetous; ſo that if we thorowly examine our ſelues, it is to bee feared that the moſt will bee found corrupted with this ſinne of couetouſneſſe. Therefore we are to be ſtirred vp to vſe the means, that ſerue for the mortifying of it, and to this purpoſe conſider wee onely two things.

Two motiues to ſtirre vs vp to vſe meanes to mortifie the luſt of couetouſneſſe.

Firſt this, thou mayeſt heare the word with ioy, and haue many good things in thee, yet if thine heart be poſſeſſed with couetouſneſſe, that will not ſuffer any grace to take rooting in thee, a croppe of corne will as ſoone thriue on a waſte mountaine, or in a thicke thornie hedge, as grace will growe in thine heart if that thou bee couetous.

Againe if thou care not for inward growth of grace, yet I am ſure thou careſt for the continuance of thy wealth, know therefore that couetouſneſſe will in time waſte and conſume it, one compares couetouſneſſe to a theefe, and ſayth, it is in vaine for thee to locke vp thy riches, ſo long as thou haſt within, the great theefe couetouſneſſe, and indeede the holy Ghoſt ſaith, *Prou.* 11.28. *he that truſteth in his riches* (as euery couetous perſon doth) *hee ſhall fall*: for beſides his inability of ſtanding, hee hath the hand of God to purſue him, and to puſh him downe, therefore certainely he ſhall fall, and his eſtate ſhall not continue, if not in his time, yet in his ſonnes dayes, and wee ſhall finde it true, that hardly a third heire ſhall enioy the wealth of a couetous worldling, if then wee either regard the inwarde growth of grace, or the continuance of that welth we haue with comfort, let vs be ſtirred vppe to vſe all good meanes ſeruing for the mortifying of the luſt of couetouſneſſe, labour thou rightly to conſider the inſufficiency of riches in themſelues to doe thee good, and that riches being exceſſiuely deſired, and ſo giuen vpon that deſire they haue the curſe of God attending vpon them, and withall, labour to bee contented with thy preſent eſtate, eſteeming that the beſt eſtate for thee, as comming from the good prouidence of God, and that thou art leſſe then any mercie of God vouchſafed vnto thee, that ſo thou mayeſt roote out of thine heart, the curſed luſt of couetouſneſſe.

Some generall doctrines remaine to bee gathered from theſe words.

I will onely poynt at them.

Firſt, in that couetouſneſſe is heere condemned, we may gather.

Doct. 10. That hauing much is not condemned, but the immoderate deſire of hauing much, if God by his good hand caſt

The hauing of much wealth is not vnlawfull, but the immoderate deſire of hauing much.

abundance of wealth on vs, wee neither deſiring nor ſeeking after it, wee may lawfully hold and vſe it, wee finde many teſtimonies and examples in Scripture, warranting the hauing of much,) if God giue it) and the vſing of it, if wee vſe it to Gods glory, and the good of our ſelues and others, and with moderation, not ſetting our hearts vpon it: *Pſalm. 62. 10. If riches encreaſe, ſette not your heartes thereon.*

Vſe. We are to moderate our deſire of wealth and hauing much to vſe it well.

The ſecond generall thing offered hence is this.

Doct. 11. Idolatry may be in reſpect of baſer things then Saints or Angels.

Wee ſee heere, that there may bee idolatrie in reſpect of baſer things then Saints or Angels, and therefore that Popiſh diſtinction of λατρεία and δουλεία of worſhip and ſeruice, is but vaine and fooliſh, the Papiſts are not able to defend it.

Vſe. Confutation of a Popiſh diſtinction.

VER. 6. *For the which things ſakes, the wrath of God commeth on the children of diſobedience.*

Our Apoſtle hauing verſe 5. laid before the Coloſſians his exhortation to mortifie ſinne, and reckoned vp ſome particular ſinnes, that they were to labour by all good meanes to mortifie in this ſixth verſe and in the ſeauenth following, he labours to ſtrengthen his exhortation, and to vrge it vpon them, and that by two reaſons.

Reaſon. 1.

The firſt is layd downe in this ſixth verſe, and it is taken from the dangerous and fearefull effects, that the ſinnes before ſpecified bring foorth, namely this, that they draw downe the wrath of God on men, the reaſon may thus be framed, thoſe ſinnes that bring downe Gods wrath are to be mortified, but the ſinnes before ſpoken of, bring downe the wrath of God, therfore they are to be mortified, & this reaſon is further enlarged, by expreſſing the perſons on whom theſe ſinnes bring downe the wrath of God (namely) on the children of diſobedience, and that is briefly the reference of this verſe to the former, and the ſumme of it.

Interpretation.

For the which things ſakes &c. that is, for the which ſinnes ſakes beſore ſpoken of *(the wrath of God)* by the wrath or anger of God, wee are to vnderſtand the effects of his anger, his puniſhments, plagues, and iudgements in this world, but eſpecially the euerlaſting torments in hell, for it is frequent and vſuall in Scripture, to put the anger, or wrath of God for the effects of his anger, Romans 2. 5. the Apoſtle ſayth, *thou after thine hardneſſe, and heart that cannot repent, heapeſt vppe wrath,* that is, heapeſt vppe puniſhments, and iudgements, as it may plainely appeare in the words following, againſt the day of wrath, &c. that is, againſt the day of iudgement, when the Lorde ſhall execute his iuſt iudgement on the wicked, when the Lord Ieſus ſhall ſay to them on the left hand, *goe yee curſed into euerlaſting fire, &c. (commeth)* that is, certainely, and without all faile, ſeiſeth and taketh hold on *(the children of diſobedience)* this is a forme of ſpeech often vſed in Scripture, it is an Hebraiſme, and by it wee are to vnderſtand ſnch as are obſtinate and wilfull in their diſobedience, ſuch as will not bee diſſwaded from ſinne, nor yeeld to any diuine admonitions, that might draw them from ſinne, but are as it were, made and framed of diſobedience, and as it were, brought out of the wombe of willfull rebellion, and therefore called children of diſobedience, in one worde, by this manner of ſpeech is meant, ſuch as are diſobedient, rebellious and refractarie in ſinne, and will not yeelde to any good councell or admonition, nor by any good meanes bee brought ro repentance, thus then wee are to conceiue the meaning of the Apoſtle, in the wordes of this verſe, as if hee had ſayd.

For the which ſinnes ſakes before ſpecified, the plagues, and iudgements of God in this life, and euerlaſting torments in hell doe ceaze, and certainely take hold on ſuch as are diſobedient and rebellious, hard-hearted and impenitent, and will not by any good meanes be brought to repentance.

Now before we come to conſider the matter of doctrin offered from the words themſelues, obſerue wee the argument of the Apoſtle, the reaſon he vſeth to perſwade to the mortifying of the ſinnes before ſpoken of. Hee takes his argument from the effect of thoſe ſinnes, that theſe ſinnes, and euery one of them not repented of, brings downe the wrath of God, and therefore they are to be mortified, the Apoſtle would haue the Coloſſians to conſider the heauy wrath of God attending on thoſe ſinnes, and thereby to be mooued to the mortifytng of them, hence we may gather thus much.

Doct. 1. A ſerious conſideration of Gods wrath that abideth for ſin euer goes before true repentance for ſinne.

That a ſerious and due conſideration of Gods wrath waiting on ſinne, is a notable meanes to mooue men to repentance, for mortification is one part of repentance, or I may thus deliuer the poynt grounded on this context, and other places of Scripture.

A ſerious conſideration of the heauy wrath of God and of our fearefull condemnation, that abideth for ſinne, euer goes before true repentance for ſinne. Neuer did any, nor ſhall any truely repent of any knowen ſinne without a ſerious conſideration of the curſe, and condemnation due to that ſinne going before.

Reaſon.

The reaſon is plaine, true contrition of heart, muſt goe before true repentance, theſe two may bee compared to the needle and the thred, contrition is as the needle pearcing the heart, and making way and entrance, then followes the thred of repentance, the heart muſt firſt bee humbled and broken for ſinne, and then followes repentance, now the heart is neuer truely humbled for ſinne, till it be preſſed with the greeuouſnes of ſinne, and the heauy wrath of God due for the ſame, therefore certainely a ſerious conſideration of the wrath of God againſt ſinne, is euer the fore-runner of true repentance, wee may ſee it plainely in the example of the Iewes, *Acts.* 2. 37. firſt they were pricked in their hearts, their hearts were compunct and wounded at the ſight of their ſinne, and of the wrath of God due vnto it, and then in verſe the 18, followes *Peters* councell, *μετανοήσατε, repent*, or *amend your liues.*

Vſe.
Many deceiue themſelues in reſpect of true repentance.

This lets vs ſee, that many deceiue themſelues in reſpect of true repentance, they hold themſelues truely repentant for their knowen ſinnes, and will needs bee ſo accounted, and yet they can witneſſe to themſelues, that their hearts were neuer wounded with a conſideration of Gods wrath, they neuer ſet themſelues before the iudgement ſeat of the Lord, nor conſidered how greeuous a thing their ſinne is, in the ſight of God, and how diſpleaſing to him, and what fearefull condemnation is due for the ſame. Happily they haue had a vaniſhing touch of heart for it, cauſing them to ſend foorth a naturall ſigh or ſob, and cauſing them to ſay they haue ſinned, and they are ſorrie for it, aud they crie God mercie or the like, but their hearts were neuer truely preſſed downe, and broken by the waight and burden of their ſinnes, and with conſideration of the fearefull wrath of God for the ſame. Out of queſtion, I now ſpeake that which manie of vs know to bee true in our ſelues, if wee deale truely with our ſelues, wee cannot denie it, let vs therefore not any longer deceiue our ſelues, but learne this leſſon, that a ſerious conſideration of Gods heauie wrath due to ſinne, euer goes before true repentance for ſinne, and make vſe of it, doeſt thou know thy ſinne, and wouldeſt thou repent for it truely? then ſet thy ſelfe before the iudgement ſeat of God, and conſider the greatnes of thy ſinne, and what fearefull wrath and condemnation abideth thee for it, and let the law bee thy Schoolemaſter, as the Apoſtle teacheth, *Galath.* 3. 24. let it whippe and ſcourge thy naked conſcience, ſhewing thee thy ſinne, and the puniſhment due for the ſame, yea, neuer to reſt till the conſideration of thy ſinne, and of the wrath of God, due to thy ſinne, haue brought thee downe as it were to the gates of hell, and to an holy deſpaire in thy ſelfe, and then no doubt (if thou belong to God) Chriſt will ſhew thee comfort, he will worke in thee true repentance, and giue thee ſtrength againſt thy ſinne, yea thou ſhalt be deliuered from the guilt and puniſhment of thy ſinne, and from the power of it.

Come wee now to the doctrine offered from the words themſelues.

A different manner of ſpeaking in Scripture.

Firſt obſerue wee in a word, briefely a different manner of ſpeaking in Scripture, in reſpect of our holineſſe, and ſinne, wee reade heere, and in other places of Scripture, that for ſinne comes wrath, but neuer ſhall we finde it ſaid in Scripture, that for our holines, or good works comes life and ſaluation, the Apoſtle, *Rom.* 6. 23. hauing ſayd (*that the wages of ſinne is death*) goes not on with his oppoſition, that the wages of righteouſneſſe is life, but hee changeth his tearmes, and ſayeth, *but the gift of God is eternall life.*

Reaſons.

The reaſon is this, becauſe ſinne is perfectly euill, but our holineſſe, or good workes, euen the beſt of them are good but in part: but I forbeare to ſpeake further of that poynt.

In that the Apoſtle ſayth heere, that the ſinnes before ſpoken of bring downe Gods wrath, no doubt his purpoſe was not onely to perſwade the Coloſſians to mortifie them, but to worke in them a religious feare and care to auoyde them, for hauing the ſame ſentence, Epheſ. 5: 6. and againſt the ſame ſinnes, hee addes verſe 7. *bee not therefore companions with them*) the poynt hence offered is this.

Doctr. 2. We are to feare and auoyd all knowen ſinne becauſe of themſelues they bring downe Gods wrath and iudgements vpon vs.

We are to feare, & auoyd theſe, & all other known ſins whatſoeuer, euen becauſe of themſelues they bring downe Gods wrath and iudgements, howſoeuer wee are principally to feare and auoyde ſinne, euen becauſe it is ſinne, and diſpleaſing to God, if there were no hell nor puniſhment due vnto it, that is the true feare of Gods children, yet wee may, and wee are in the ſecond place, to feare ſinne in reſpect of Gods wrath and iudgements,

ments: and hence it is, that the Apoſtle 2 *Corinth*. 5. hauing made knowne, verſe 10. *That wee muſt all appeare before the iudgement ſeate of Chriſt*. Verſe 11. he ſaith, *Knowing therefore the terrour of the Lord wee perſwade men.* Wee knowing how dreadfull ſhall bee the doome of wicked men at the day of iudgement, wee perſwade men to auoid ſinne; this feare was in *Dauid, Pſalm*: 119. 120. *My fleſh trembleth for feare of thee*. And he addes further, *I am afraid of thy iudgements. Dauid* had a religious feare of God, he feared God himſelfe, he feared to offend him, and then in the ſecond place hee ſtood in aw of his iudgements, and indeed ſuch is the canker of our nature, that the moſt regenerate haue neede to ſet before them the wrath and iudgements of God due to ſinne, that euen in conſideration thereof they may be affraid of ſinne.

Vſe.
Gods childrẽ are not exempt from all feare of Gods wrath and iudgements.

Let not then, ſuch as truely feare God, thinke themſelues exempt from all feare of Gods wrath, and iudgements, though they are freed from the wrath of God by Chriſt, and doe feare God for his mercy, with a filiall and childe-like feare; yet that doth not exclude a feare of his iudgements to keepe vs from ſinne, we are chieflie, and in the firſt place to feare and auoide ſinne, euen becauſe it is ſinne, but in the ſecond place, we are to feare the wrath of God againſt ſinne; yea, wee are often, and diligently to ponder on the threatnings we finde in the Booke of God, againſt ſinne, and to conſider the execution of his wrath vpon impenitent ſinners, and not to paſſe by the iudgements of God, heard of, or ſeene in the world, but to lay them to heart, that thereby our hearts may bee ſtill kept in the feare of God, and that wee may euer carry in vs, a reuerent awe of his great and glorious maieſtie.

Obſerue wee further, that the Apoſtle heere ſpeakes in the time preſent, he ſaith not, for which things ſakes, the wrath of God hath come, or will come, but commeth; which implieth a continuall action, that the wrath of God ceaſeth not to come on ſuch, as liue in the ſinnes before named, or in any knowne ſinne; yea, many times the wrath of God is on men liuing in this world, when they haue little or no apprehenſion of it; yea, therein is the wrath of God on them in moſt fearefull manner, in that they haue no ſenſe nor feeling of it, ſtriking them with blockiſhneſſe and dulneſſe of ſpirit, and hardneſſe of hart, giuing them vp to a reprobate ſenſe, ſo that hence we may conclude the certainty of Gods wrath.

Doct. 3. Gods wrath faileth not to come on ſuch as liue and continue in known ſinnes.

That his wrath faileth not to come on ſuch as liue, and continue in knowne ſinnes, it is ſo certaine that the Lords wrath ſhall ceaze on them, that liue in knowne ſinnes, as that they haue the earneſt of it, and it hath already taken hold of them; and to this agreeth that ſpeech of Chriſt, *Iohn* 3.36. *He that beleeueth in the ſonne hath euerlaſting life, and he that obeieth not the ſonne, ſhal not ſee life, but the wrath of God abideth on him.* 2. Pet. 2. 3. The Apoſtle ſaith, that the damnation of falſe teachers (*ſleepeth not*) as if hee had ſaid, their iudgement and damnation is comming, and ſhall certainely fall on them; and to that purpoſe our Apoſtle ſpeaks powerfully, Epeſ. 5. 6. *Let no man deceiue you with vaine wordes; for, for ſuch things commeth the wrath of God vpon the children of diſobedience,* as if he had ſaid, happily ſome will tell you, that fornicaiton &c. are no great ſinnes, but humane ſlips and infirmities, and that they exclude not out of Gods kingdome, but let no man ſo deceiue you, their wordes are but vaine, and deceitfull: learne you to know it for a certaine trueth, that for ſuch things the wrath of God commeth vppon the children of diſobedience.

Vſe. We are, to be perſwaded that Gods wrath ſhall certainly cõe on wicked and rebellious ſinners.

And for the vſe of this, let it ſinke into our hearts, and let vs be fully perſwaded of it, that the wrath of God, his plagues and iudgements in this life, and fearefull torments in hell, ſhall moſt certainely come on wicked and rebellious ſinners, men are hardly brought to beleeue this, it will hardly ſincke into their harts that their ſinnes are ſo hainous as preachers would make them, and that Gods iudge iudgements doe ſo certainly abide for them; if they beleeue theſe things, would they liue in whoredome, drunkenneſſe, and other knowne ſinnes as they doe? Would they liue in malice, and enuie? would they lie and ſlander, raile, curſe, and ſweare, and commit all filthy abominations? Their liuing and pleaſing themſelues in theſe, and other like ſinnes make it plaine, they beleeue not that Gods wrath certainly commeth on wicked and rebellious ſinners, they tremble not when Gods wrath and his iudgements are denounced. If one ſhould now runne through the ſtreets, and cry, fire, fire, our hearts would be ſuddenly ſmitten with feare; but let the Miniſter of God, ſtand, and crie, fire, fire, yea the fire of hell, which is kindled by the breath of the Lord, as the Prophet ſpeakes, *Iſai* 30.33. yet many of our hearts are nothing mooued, and that is a plaine euidence, we beleeue not that Gods wrath abideth for ſuch ſinnes? Well, let vs neuer reſt till we bee fully perſwaded of this, that ſo wee may ſeeke ſpeedilie to make our peace with the Lord, and withall thinke on the greatneſſe of his wrath: *Nahum* ſaith 1. 6. before the face of his wrath none can abide, the mountaines tremble, the waters flee away, the rockes are rent in ſunder, at the blaſt, or breath of his diſpleaſure, and ſhall wee bee able to endure it? Thinke on it, and the Lord make vs wiſe to beleeue theſe things.

Now, from this word (*commeth*) wherein the Apoſtle doth, as it it were, put a perſon on the wrath of God, and as it were, legs, and feet to walke vpon, I might ſhew that who by cuſtome of ſinne, and hardneſſe of heart are ſo blockiſh that they ſee not Gods wrath in it ſelfe, ſhall one day without repentance ſo ſenſiblie ſee, and feele the ſame, as if it were a perſon doing execution on them, but that may be referd to the doctrine of the certainty of Gods wrath already deliuered: I paſſe by it and come to ſpeake of the perſons one whom the wrath of God commeth for the ſinnes before named, and theſe are the children of diſobedience

obedience (that is) as we haue heard, ſuch as are obſtinate in their ſinnes, and will not yeeld to any good counſell or admonition, nor by any good meanes bee brought to repentance.

Obſerue then, that the Apoſtle ſaith not, the wrath of God commeth on all whatſoeuer they bee that are guiltie of the ſinnes before named, but he doth limit and bound his ſpeach to the children of diſobedience, the point hence offered is this.

Doctr. 4. Onely obſtinacie in ſinne brings Gods wrath.

It is onely obſtinacie in ſinne that brings Gods wrath; It is not any of the ſinnes before named, nor any other particular ſinne whatſoeuer: but the lying in ſin, and not repenting of it, that brings Gods wrath; when men, notwithſtanding all gracious admonitions, or fearefull threatnings, or other meanes that can be vſed, lie ſtill in their ſinne, and tie ſinne to ſinne, they make a way to Gods iudgement to fall vpon them, it is continuance in ſinne without repentance that pulles downe the wrath of God.

Reaſon.

For why? Gods mercie is greater then the greateſt heape of ſinne, and it is neither number, nor meaſure of ſinne that doth condemne (for God might in iuſtice condemne for one only ſinful thought) yet Gods mercie is promiſed, and belongs onely to repentant ſinners; therefore it is not any particular ſin, nor many ſinnes together, but onlie obſtinacy and continuance in ſinne, liuing and dying in ſinne without repentance, that brings iudgement and condemnation, euen the ſinne againſt the holy Ghoſt is therefore vnpardonable, becauſe it is impoſſible that they who fall into that ſinne, ſhould be renued by repentance, as the holy Ghoſt ſaith, *Heb.6.6.* We reade *Iſay* 1. that the Iewes were ſuncke deepe in rebellion, they were neither mooued by the Lord his benefits, nor by his puniſhments to amendement, yet *Verſe* 16 the Prophet ſtirres them vp to repentance, and ſaith, *Waſh you, make you cleane: take away the euill of your workes from before mine eies: ceaſe to doe euill.* And then verſe 18. *Come now, and let vs reaſon together,* *ſaith the Lord, though your ſinnes were as crimſon: they ſhall be made white as ſnow, though they were red like Skarlet they ſhall be as wooll*: plainly teaching vs, that there is mercy with the Lord to true repentance for ſinnes, how great ſoeuer they bee, and therefore it is a certaine truth that not any particular ſinne, nor many ſinnes, but onely continuance in ſinne brings Gods wrath.

Vſe.1.
Comfort for ſuch as haue grace to repent of their ſinnes,

Heere then for the vſe of this, is a ground of exceeding great comfort for ſuch, as being guiltie of ſin, haue grace to repent of it, ſuch as being admoniſhed of their ſin are truelie humbled for it, as *Dauid* was, 2.*Sa*.12. & as *Iehoſhaphat* was, being told of his ſin by *Iehu*, 2.*Ch*.19.2. ſuch as knowing their ſin confeſſe, and bewaile it, turne from it, and forſake it, heere is comfort for them, they are not liable to the wrath of God for that ſin; and if it be ſo, that after repentance, they fal into the ſame againe of frailtie, and againſt their purpoſe, yet if they recouer thẽſelues by repentance, and break of that ſin by new, and ſpeedy repentance, euen that ſin committed after repentance, and againe repented of, makes them not ſubiect to Gods wrath; howſoeuer indeed ſuch a ſinne wil much weaken thy comfort, and thou ſhalt finde, thou haſt iuſt cauſe to pray with *Dauid, Pſalm*. 51.12. *Reſtore to me the ioy of thy ſaluation*. Yet certainelie take this for thy comfort, it ſhall neuer be laid to thy condemnation; for we may not imagine, that there is leſſe mercy with the Lord who is the God of mercy, then hee requires of vs towards our brethren, now he hath enioined vs, *Luke* 17.4. *That if a brother ſin againſt vs ſeuen times in a day*: which is not to be vnderſtood of new offences only, but of all whatſoeuer, a certaine number being put for an vncertaine, euen all offences, or how often fallen into by frailtie, and ſeuen times turne againe vnto vs, and ſay, it repents me, wee muſt forgiue him, and ſhall the creature excell the creator in goodneſſe and mercy? No, no, be aſſured of it to thy comfort: if ſeuen times (that is) many times, thou ſinne againſt God by frailtie, euen in the ſame thing;

Note.

thing ; and ſo often with weeping eies, and ſobbing ſoule fall at his feet for mercie, there is grace, mercy, and pardon with him to true repentance ; but let no man heereupon preſume, and turne this comfort into a licence to ſinne, and wilfully heape ſinne vpon ſinne in hope of future repentance ; ſo doing, thou doeſt wreſt, and peruert this comfort, and caſt thy ſelfe vpon a dangerous point, for what knoweſt thou, whether euer thou ſhalt repent, or no ; and take this with thee, though God haue promiſed mercie and forgiueneſſe to true repentant ſinners ; yet he hath not promiſed repentance to euerie ſinner, that euery one that ſinnes ſhall repent, thou findeſt not that in any place of the Booke of God, therefore deceiue not thy ſelfe, take heede of ſuch preſumption and learne to make a right vſe of the doctrine of comfort now deliuered ; if thou haue grace to acknowledge thy knowne ſinne, and to be trulie humbled for it, and to turne from it, though it haue beene often committed, yet there is mercie for thee with the Lord ; yea ſweete, and full of vnſpeakeable comfort is it, that the Lord would haue his children ſo ſure of the pardon of their ſinnes, though they be many, whereof he giues them repentance, with a diſlike, and true loathing of them, as he would haue it an article of their faith, ſo as they bee not ſound Chriſtians, if they beleeue not the remiſſion of their ſinnes, for which they are truely humbled ; let not man ſucke poiſon out of this ſweetnes, and hence draw libertie to ſinne, if he doe, he ſauours this doctrine not to life and ſaluation, but to death, and to his deeper damnation.

Vſe 2. It concernes euerie one to take heede of obſtinacie & continuance in ſin, as the greateſt iudgement of God in this life.

Againe, is it ſo, that onely obſtinacie in ſinne brings Gods wrath, then it behoueth euerie one to take heede of obſtinacie, and continuance in ſin, and aboue all things in the world to auoid that as the greateſt iudgement of God in this life : and to this end, wee are to take heede of cuſtome in ſinne, for cuſtome in ſinne takes away the ſenſe and feeling of ſinne, and many not obſtinate in ſin at the firſt, yet yeelding to ſinne, and continuing in it for a time, at length they become obſtinate and hardned; yea, wee ſhall finde it a certaine truth, that men firſt harden their owne hearts before the Lord come to harden them: they yeeld to ſinne, and lie in ſinne, and refuſe to bee reformed, and then the Lord in his iuſt iudgement giues them ouer to ſinne, and to the will of the Deuill to bee ledde of him at his will, and then they become obſtinate in their ſinne.

Note.

We read in the booke of *Exodus* (and it is woorth our marking) that *Pharaoh* many times hardened his owne heart before it bee ſaid that the Lord hardened it, wee reade not that till *Chap.9.12.* Therefore let euerie one of vs be admoniſhed to take heede of continuing in any knowne ſinne whatſoeuer it bee, learne thou to bee mooued betimes, and often to bee mooued with conſcience of thy known ſinne, leſt thou hardening thine own heart, the Lord alſo come to harden it, and then thy caſe is moſt fearefull, thou art then liable to the fearefull wrath of God in this life, and for euer in the life to come.

Before we leaue theſe words, one thing more is to bee obſerued, and that is the Phraſe, or forme of ſpeech heere vſed by the Apoſtle, he ſaith not, on the reprobate, as hee might haue ſaid, for onelie on them comes the eternall wrath of God: but hee ſaith, *On the children of diſobedience*; on ſuch as are diſobedient and rebellious in ſinne, and will not by any good counſell, admonition, or other meanes be drawne from ſinne: hence we are giuen to vnderſtand thus much.

Doct.5.
It is a fearefull thing to bee wilfull in ſin.

That it is a fearefull thing to be wilfull in ſinne, ſtill to perſeuere, and to goe one in ſinne after many admonitions, and many threatnings vſed to the contrarie, to refuſe all good admonitions, and threatnings againſt ſinne; it is fearefull, it is a ſigne of reprobation; it is a ſigne that ſuch perſons as ſo doe, are appointed to euerlaſting deſtruction; vuderſtand the point aright, I confeſſe there may bee in the deare children of God a refuſing, and a reiecting of the meanes of their good for a time, as they lying vnder ſome greeuous temptation, and deſpairing of Gods mercy for a time, may for a fitte refuſe the meanes of comfort, and with *Iob* curſe the day of their birth, and wiſh for death, *Iob* 3.11. Yea, the deare children of God may ſometimes fall into ſinne, whereof they are preadmoniſhed, whereof they are warned afore to take heede; it was *Dauids* caſe, 2. *Sam.* 24. in numbring of the people, though hee was dutifully admoniſhed by *Ioab* not to do it; yet he (pricked forward, with the pride of his owne heart) would needes in all haſte haue the people numbred: and ſo the deare children of God may for a fit, through the violence of temptation, refuſe good counſell, and the meanes of their good, and may notwithſtanding forewarning, fall into ſinne: therefore thus the point is to be conceiued of vs, that wilfullneſſe in ſinne, perſeuerance, and going on in ſinne, after many admonitious to the contrarie, is moſt dangerous, when it is with men as the Prophet ſpeakes, *Zachar.* 7.11.12. *That they refuſe to hearken, and pull away the ſhoulder, and ſtoppe their eares, that they ſhould not heare, and make their hearts as an Adamant ſtone &c.* That is fearefull, and that is more then a probable ſigne of their reprobation.

Reaſon.

And the reaſon is plaine, namely this, that is a reſiſting of the holy Ghoſt, as *Stephen* ſaith, *Act.* 7.51. a withſtanding of the Spirit of God in the miniſtrie of his meſſengers, therefore that muſt needes bee a ſigne of reprobation.

Vſe.

Their caſe is fearefull who wilfully perſiſt in ſin after many admonitions to the contrary.

Such then as after many admonitions, and threatnings, wilfully perſiſt and perſeuere in their knowne ſinnes, may ſee in what fearefull ſtate they ſtand; haſt thou been often admoniſhed of thy drunkenneſſe, thy whoredome, thy pride, thy ſwearing, thy Sabbath-breaking, or of any other ſinne whatſoeuer? And doſt thou ſtill notwithſtanding ſuch often admonition, wilfully perſeuere, and continue tinne in thy ſinne, ; then know thou to thy terrour, that continuing of time in thy ſinne ſeales vp vnto thee a fearefull concluſion, it is more then probable, thou art in the ſtate of reprobation, and in the number of ſuch as ſhall be damned, thou art a childe of diſobedience, and willfull rebellion, and therefore thou art not onely a childe of wrath as all are by nature, but it is more then likely, that thou ſhalt neuer be receiued to mercy, and that thou art a childe of perdition, and art now trotting apace towards hell, and ſhalt one day be fuell for the fire of hell, which is a fearefull condition to be thought on, euen with trembling, and if it be well conſidered, it is able to make thee (if hell haue not taken full poſſeſſion of thee) to bethinke thy ſelfe of ſpeedy reformation, and therefore conſider it, and let this admonition now preuaile with thee to that purpoſe ; if it do not, certainely, it ſhall one day bee a bill of enditement againſt thee, to thy deeper condemnation, therfore thinke on it, and in time make vſe of it.

VER. 7. *Wherein yee alſo walked once, when yee liued in them.*

Doct. 1. The remembrance of our ſinnes paſt, & now left, ought to worke in vs continuall ſorrow for them, and a care more and more to mortifie the luſt of the fleſh.

In this verſe our Apoſtle vſeth another argument to enforce vppon the Coloſſians his exhortation to mortifie the ſinnes before named, the argument is from their former conuerſation, that they in former times walked in thoſe ſinnes, and therefore nowe they ought to mortifie them.

Before wee come to ſtand on the words of this verſe, conſider wee this argument ; In that the Apoſtle thus reaſoneth, ye walked once in thoſe ſinnes, therefore now you are to mortifie them.

Hence we are taught.

That the remembrance of ſinnes, wherein wee heeretofore liued, and nowe haue left, ought to profitte vs, it muſt not be idle, but an effectuall argument to ſtirre vs vppe to the mortification of the fleſh, it ought to worke in vs continuall ſorrow for thoſe ſinnes, and a care more and more, to kill and mortifie the luſt and corruption of the fleſh, Epheſians the fifth and the eighth, ſayth the Apoſtle, *yee were once darkeneſſe, but are now light in the Lorde: walke as children of light*. The argument there is the ſame that heere is vſed, that the remembrance of their former ſtate, ought now to ſtirre them vp to a greater care of holineſſe.

And thus ought it to bee with vs, and certainely, ſo it is with all Gods children.

Vſe. Gods children are bettered by their ſinnes & so it ought to be with vs.

And therefore this may ſerue to warrant, and make good that poſition, that euen the ſinnes of Gods children turne to their good, they are bettered by their ſinnes paſt, repented of and pardoned, the remembrance of them makes them more thankefull to God for his mercy, more humble and lowly in themſelues, more milde and equall towards others, and more wary and circumſpect ouer their liues, and ſtirres them to the mortifying of the fleſh, heereby then trie thy ſelfe, if the remembrance of thy ſinnes paſt be pleaſing to thee, and thou canſt take delight in the remembrance of them, that is a ſigne of a reprobate mind, and though thou bee freed from the practiſe of them, yet thou art not deliuered from the power of them, they are not yet repented of and pardoned, if thou wouldeſt bee ſure that thy former ſinnes are repented of and forgiuen, then labour thou for a ſanctified remembrance of them, that thou mayſt remember them with griefe and ſorrow of heart, and be bettered by the remembrance of them, euen thereby bee thou ſtirred vp to further mortification of the fleſh, and to liue as much time as remaineth in the fleſh, not after the luſts of men, but as the Apoſtle exhorts, 1. *Pet*. 4. 2. after the will of God, and that will ſeale vppe to thy conſcience aſſurance of the pardon of thy former ſinnes.

Come we now to ſtand on the words of this verſe, they may be referred to two heads.

1 The firſt is an expreſſing of the former conuerſation of the Coloſſians, in reſpect of the ſinnes before named, that they once in former times walked in thoſe ſinnes, *wherein ye alſo walked once.*

2 The ſecond is, a ſpecifying of time, when they walked in them, (namely) *when they liued in them.* Wheerein is alſo vnfolded the courſe of their walking in thoſe ſins namely, a life that was powerful in them, that when that life was powerful in them then they walked in thoſe ſinnes.

Interpretation.

I will open and vnfolde the ſence and meaning of the wordes, *(wherein)* ſome render the wordes thus, *(among whom)* with relation to the laſt words of the verſe foregoing (the children of diſobedience) but indeed it is more agreeable to the context, and to the argument, and purpoſe of the Apoſtle, to retaine this tranſlation *(wherin)* with a reference to the ſinnes before ſpoken of, and ſo the meaning is in which ſinne *(ye alſo)* that is, you Coloſſians now called as well as others *(walked)* this word is metaphoricall borrowed from paſſengers, or rather from ſuch as walke in ſome place for pleaſure and recreation, and ſo the Apoſtles meaning is, that they held on a courſe ſecurely, and with delight in thoſe ſinnes *(once)* that is, ſometimes heeretofore *(when ye liued in them)* heerein the Apoſtle hath reſpect to that which he hath often ſayd before, that they were dead with Chriſt, and ſo his meaning in ſaying (when yee liued in them) is, when your naturall corruption as a kinde of life, gaue power and moouing for the exerciſe and practiſe of thoſe ſinnes, thus then briefely conceiue wee the meaning

ning of the Apoſtle, in the words of this verſe, as if hee had ſayd.

In which ſinnes before named, you beleeuing Coloſſians, as well as others, held on your courſe ſecurely heeretofore, euen when your naturall corruption was a liue in you, and gaue power, and moouing for the exerciſe and practiſe of thoſe ſinnes.

The firſt thing heere to be marked is, that the Apoſtle ſayth, that the Coloſſians alſo walked in the ſinnes before named, ſignifying, that not onely the Children of diſobedience, but euen they alſo as well as others before their calling, and conuerſion walked in thoſe ſinnes ? hence then we are taught,

Doctr. 2. The conuerſation of Gods choſen being yet vncalled, differs not from the conuerſation of the reprobate.

That the conuerſation of Gods choſen, before their effectuall calling, differs not from the conuerſation of the reprobate, it is as vicious as fowle, and as much defiled with ſinne, as the life and conuerſation of ſuch as ſhall bee damned, Gods choſen beeing yet in their naturall ſtate, walke on in ſinne, and pleaſe themſelues in the wayes of ſinne, as much as they that are appointed to deſtruction; there is no difference betweene the life of the one and the other, till it pleaſe God by the powerfull woorke of his ſpirit and grace to make a ſeparation and difference betweene them ; reade to this purpoſe, Epheſ. 2. 1. 2. 3. 1. *Corinth.* 6. 11. *Rom.* 6. 17. 19. thoſe places make this a cleare poynt.

Reaſon.

And the reaſon of it is manifeſt (namely) this, there is the ſame corruption of nature in the Elect and reprobate, and it is powerfull in them both, before effectuall calling, and therefore before ſuch calling, there is no difference betweene the conuerſation of the one and the other.

Vſe. 1. We may not iudge of the future and finall ſtate of any man, by his preſent condition.

On this ground then wee muſt learne to take heede, wee determine not of the finall ſtate of any man, being as yet in his naturall ſtate and condition, wee may not bee ſo bolde as to ſay, ſuch a one is a reprobate, and a caſtaway ; the life of Gods choſen before their calling differs not from the life of the reprobate, therefore iudge not of the future and finall ſtate of any man, by his preſent condition, wee may lawfully iudge a naturall and carnall man to bee ſo, and as yet to bee in a fearefull eſtate, euen in the way to deſtruction, but to goe further then that, is to breake into Gods ſecret councell, what a naturall man may bee in after times, leaue that to the Lord.

Vſe 2. Such as are deliuered from their naturall ſtate, are to bleſſe God for that benefit.

But I chiefely remember this doctrine to this end, to ſtirre vp as many as are deliuered from their naturall condition, to bleſſe God for that great benefit, as many as are effectually called, are therein infinitely bound to magnifie the mercie of the Lord, before ſuch calling, there was no difference betweene their life, and the life of the reprobate, they walkd on in the ſame broad way with them, they lay wallowing and pleaſing themſelues in the wayes of ſin; and had no more minde to any thing that is good, then the vileſt miſcreant that liues in the world, and who hath made a difference between thee and a reprobate? who hath taken thee out of the way to hell, and ſet thy feete in the waye to life and ſaluation? only the Lord of his goodneſſe, and by the power of his ſpirit and grace, and if thou well conſider it, thou canſt not be ſufficiently thankefull to him for ſo great a mercy, when therefore thou doeſt ſee others (yet vncalled) pleaſing themſelues in a courſe of ſinne, and powring out the rottenneſſe of their owne hearts and walking on the waies of ſinne, thinke on it, and conſider it, not to inſult ouer them, but rather to pitty them, and thereby call to minde, what thou waſt before the Lorde wrought on thee by his Spirit and grace, conſider that thou ſeeſt in them, a liuely picture of thine owne former life, and meditate with thy ſelfe on this manner.

Surely, ſuch a one was I, ſo liued I once as theſe men now doe, I tooke as great pleaſure in my ſinne, as they now doe in theirs, and I ranne as faſt towards hell as they now run; Oh then how much am I bound to the Lord for his mercie towards me, who of his meere mercy hath turned my feete another way, and hath put a difference, and made a diſtinction betweene my life and theirs, what ſhall I render to the Lord for ſo great a mercy? this ought to be thy meditation in reſpect of thy effectuall calling, when thou ſeeſt others left ſtill in their naturall ſtate and condition.

Obſerue in the next place, the word heere vſed (*walked*) *wherein ye alſo walked*, ſaith the Apoſtle, ſignifying that the Coloſſians before their calling, held on a continued courſe in their ſinnes, ſecurely with pleaſure, as men walking and going in ſome pleaſant way with delight.

Doctr. 3. Such as are in their naturall condition hold on a purpoſed courſe in ſin, and that with much delight in it.

Heere then is layd before vs the property of ſuch as are in their naturall condition they walke in ſinne; they doe not ſimply ſin, for ſo do the moſt regenerate, but they hold a purpoſed courſe in ſinne, and that with pleaſure, and much delight.

Obiect.

Happily ſome may ſay, ſuch as are in their naturall condition are dead in ſinne, cap. 2. 13. how then can they bee ſayd to walke in ſinne? is that poſſible?

Anſw.

The anſwer is eaſie, theſe two things rightly conceiued may well ſtand together, there is no oppoſition betweene them, as there ſeemes to bee, for naturall men are ſayd to be dead in ſinne in reſpect of goodneſſe, becauſe they are ſo held vnder the power of ſinne, as a dead man is vnder death, and haue no power at all to mooue towardes anie thing that is good. But they are ſaid to walke in ſinne, in reſpect of ſinne, it ſelfe, and therein they haue liuely-hood and actiuitie, therein they haue not only a power to moue but doe actually mooue, ſtirre and exerciſe all the powers of their ſoules, and members of their bodies, wee are therefore to holde it for a trueth, that it is proper to men in their naturall condition to walke in ſinne, to holde on a ſecure courſe in ſinne with pleaſure, ſuch as are regenerate they fall ſometimes into ſinne, but it is one thing to fall into ſinne, and another to walke in it, as it is one thing of weakeneſſe to ſlippe, or fall into the mire, and another of purpoſe to walke in it, or to tumble in it after the manner of ſwine, or madde men, ſuch is the difference betweene the regenerate and vnregenerate, the regenerate of frailty, and againſt their purpoſe now and then fall into ſinne, but ſuch as are in their naturall condition, they hold on a continued courſe in ſinne, they goe on with full purpoſe in ſinne, and with pleaſure adde ſinne to ſinne, and this the Apoſtle teacheth plainely, *Epheſ.* 2. 2. 3. in his deſcription of the naturall ſtate of the Epheſians, he ſaith, they in their naturall condition walked in ſinne, and then he ſhewes how, (namely) *according to the courſe of this world, and after the maner of the children of diſobedience, in the luſts of their fleſh, in fulfilling the will of the fleſh and of the mind, and were by nature the children of wrath, as well as others,* and to this purpoſe ſpeaks *Iude*, verſe 18. *they walke after their owne vngodly luſts*: and then he ſhewes of whom he meaneth it, verſe 19. euen of ſuch as are *fleſhly*, (that is meere naturall men, hauing not the ſpirit, hauing no dramme of ſanctifying grace in them, noe doubt in ſpeculation wee are well acquainted with this ſame poynt.

Difference betweene the regenerate & vnregenerate in reſpect of falling into ſinne.

Come we therefore to the vſe of it.

Vſe. 1. That Popiſh errour confuted, that a naturall man may prepare himſelfe to receiue grace.

And firſt, this doctrine meetes with that errour of the Papiſts, that a naturall man may prepare himſelfe to receiue grace, wee ſhewed the follie of this conceit chap. 2. 13. in that men by nature are dead in ſinnes, it may hence alſo bee refuted, for how is it poſſible, that a man can prepare himſelfe to receiue grace, that is, running on with full purpoſe and conſent of will another way, as euery naturall man is; it is as poſſible that a violent ſtreame ſhould ſuddainely turne backeward.

If a man make himſelfe readie to receiue grace, it muſt bee by his will, now the will of a naturall man is turned from God, and can follow nothing, but that which is euill and repugnant to Gods will, and therefore it is not poſſible

ble, that any naturall man ſhould prepare himſelfe to receiue grace.

Vſe. 2. Triall of our ſelues, whether we be regenerate or no.

Let vs make vſe of the poynt to our ſelues, and let vs conſider the doctrine deliuered to this purpoſe, is it proper to men in their naturall condition, to walke in ſinne, to holde on a courſe in ſinne; then heereby examine thy ſelfe, heereby thou mayeſt know in what ſtate thou ſtandeſt, whether thou be regenerate, or as yet in thy naturall condition, if thou carrie in thee a conſtant purpoſe not to ſinne, and thy falling into ſinne, is with a ſpirituall ſtriuing againſt it, and being fallen thou haſt care to recouer thy ſelfe by ſpeedy repentance, then comfort thy ſelfe, thou art regenerate, the ſeed of God is in thee, 1. *Ioh.* 3. 9. but on the contrarie, if thou holde on a purpoſed courſe in ſinne, if thou walke in it with delight, and ſinne without any ſpirituall ſtriuing againſt it, and adde ſinne to ſinne with pleaſure, certainely thou art in thy naturall ſtate, and haſt no aſſurance of anie of the comforts of Gods children, I ſay without any ſpirituall ſtriuing, and I woulde haue it obſerued, I meane ſuch ſtriuing as is betweene the fleſh and the ſpirit, betweene corruption and grace, for there may bee a ſtriuing in a naturall man, betweene his naturall conſcience, and his appetite, luſt or affection, and heere wee may bee deceiued.

Queſt.

You will ſay, how ſhall wee know and diſcerne the one from the other.

Anſw.

Anſwere, the difference is this, the ſtriuing of naturall conſcience with luſt, is a ſtriuing betweene ſeuerall and diſtinct powers of the ſoule, but the ſtriuing that is betweene corruption and grace, is in one and the ſame faculty, and power of the ſoule, the minde is caried againſt it ſelfe, the will againſt it ſelfe, and a man may knowe hee hath this ſtriuing in him, when he doth not onelie in his iudgement diſallow, but in his heart diſlike that ſinne, to which hee is naturally moſt inclined, when a man hath in him, not onely a checke of his conſcience, but a true diſlike in his heart of that ſin, which his heart before loued, liked, and was moſt inclined vnto, when the heart is carried againſt it own liking, then is there a ſtriuing betweene corruption and grace, for it muſt needes be a ſupernaturall power, and worke of grace that makes a man diſlike, that which nature moſt liketh; heereby then trie thy ſelfe, if thou finde in thee this ſpirituall ſtriuing againſt ſinne, then doubtleſſe thou art regenerate, but if thy ſtriuing that is in thee, bee onelie betweene thy conſcience, and thine appetite, luſt, and affection, then certainelie thou art yet in the dregs of nature and art yet walking on in the way to hell, and ſo finding thy ſelfe, vſe all good meanes to haſten out of that fearefull condition.

(*When yee liued in them.*)

Obſerue wee that the Apoſtle ſaith, that the *Coloſſians* walked in the ſinnes before named (*When they liued in them*) when their naturall corruption, as a kinde of life, gaue power for the practiſe of them: hence wee plainlie ſee.

Doct. 4. The life and ſtrength of naturall corruption is that which makes men walke in ſinne.

That it is the life of our naturall corruption, that giues force to walke in ſinne, when our naturall corruption is liuely and ſtrong in vs, then wee breake out into many foule actuall ſinnes and tranſgreſſions.

Vſe. The cauſe therefore of all ſin is in our ſelues.

I hope this is a confeſſed truth, and for the vſe of it, we muſt know that the cauſe of all ſinne is in our ſelues, our walking in ſinne is from that life of corruption that is in our ſelues: *Iames* 1. 14. *Euery man is tempted, when hee is drawne away by his owne concupiſcence.* It is follie for thee to ſay as ſome doe, hauing runne on in a courſe of ſinne a long time, and now happily being brought to ſome ſhame or puniſhment for it; woe to ſuch a man, or ſuch a woman that euer I knew them: if I had not fallen into their

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companie, I had neuer come to this; they might (indeed) be an occaſion of thy ſinne, and their ſinne was great in ſo doing, but thine owne corruption cauſed thee to bee ouercome, and the cauſe of thy ſinne reſteth in thy ſelfe, and if we neuer ſaw ill example in all our life, yet our own hearts would teach vs to ſinne; when therefore thou doſt bewaile thy ſinne wherein thou haſt walked, looke thou goe downe to the roote of that, and all thy other ſinnes, thy naturall corruption, and be humbled for that eſpeciallie, as did *David*, Pſalm. 51. When he bewailed his adulterie, and murther, *verſe* 5. hee went downe to the roote, and ſaid, *Behold, I was borne in iniquity, and in ſinne hath my Mother conceiued me*. Thus muſt wee doe in bewailing any knowne actuall ſinne, for otherwiſe wee may bewaile our actuall known ſinnes, through ſelfe-loue, feare of ſhame, or puniſhment, or the like, and ſo deceiue our ſelues therefore remember thou in bewailing thy actuall ſinnes to goe downe to the cauſe of that, and all thy other ſins, thy naturall corruption, and be chieflie humbled for that, and then no doubt thou ſhalt finde place to true repentance, euen ſuch repentance as goeth hand in hand with true faith, apprehending the merit of Chriſt his death for pardon of all thy ſinnes.

Queſt.

From theſe wordes a queſtion may be mooued, in that the Apoſtle ſaith, they walked in ſinne, when the life of corruption gaue power, and ſtrength ſo to walk, the queſtion may be, whether after conuerſion, and effectuall calling, naturall corruption be altogether dead, or no.

Anſw.
Corruption of nature is not altogether dead in the regenerat, and why?

The Papiſts anſwere affirmatiuely, that it is, but the truth is, it is not, it receiues a deadly wound at the firſt conuerſion and effectuall calling, but it ſtill remaines and brings foorth fruit till death: *Rom.* 6. 12. *Let not ſin reigne in your mortall body, that yee ſhould obey it in the luſts thereof*: and the Lord will haue a remnant of naturall corruption to be in the moſt regenerate till death, that the ſenſe of that, with griefe, and deſire to bee looſed from it, may put them in minde in what a miſerable ſtate they were when it was in full force in them, and ſo the ſpirituall life they haue gotten vnto them in Chriſt may be the ſweeter, and thatt hey may be ſtird vp to be more thankeful to God for the ſame.

VER. 8. *But now put yee away euen all theſe things, wrath, anger, maliciouſneſſe, curſed ſpeaking, filthy ſpeaking, out of your mouth.*

Our Apoſtle hauing exhorted the *Coloſſians* (as wee haue heard) to the mortification of ſuch ſinnes as did properly belong to their owne pleaſures, and profits, propounding that exhortation, *verſe* 5. and vrging it by two reaſons in the 6. and 7. *verſes.* In this eight *verſe* hee comes to exhort them to the mortifying, and putting away of ſuch ſinnes as did tend to the hurt of others, and this exhortation is propounded, preſſed, and amplified by the Apoſtle in the 8. 9. 10. and 11. *verſ.* That this 8. *verſe* hath reſpect to that which went before, *verſe* 7. it is plaine by the firſt words of it (*But now*) and the reſpect, and reference is of the preſent time, and ſtate of the *Coloſſians* to foregoing time, and to their former condition, whereby the Apoſtle takes occaſion to preſſe on them his following exhortation (namely) thus, that once in former times they walked in ſinne, but now they ought to put it away.

1 In this verſe conſidered by it ſelfe, wee haue laid before vs the Apoſtles exhortation, to put away ſinne, generally propounded, and amplified by ſpeciall mention of the *Coloſſians* in theſe words (*put ye away.*)

2 Then ſecondly, the Apoſtle comes to particular enumeration of ſome ſinnes which they were to put away, and hee reckons vppe ſixe in number, fiue in this verſe

Wrath.
Anger.
Maliciouſneſſe.
Curſed ſpeaking.
Filthy ſpeaking.

And one other in verſe 9. (*Lying*) *Lie not one to another, &c.*

Come we to the words of this verſe, and firſt of the exhortation generally propounded in theſe words, (*But now put yee away euen all theſe things.*)

Interpretation.

(*But now*) In theſe words the Apoſtle (as wee haue heard) hath reſpect to that which went before, and his meaning is this, but now being conuerted, truely called, and wrought on by the ſpirit of God: (*put away.*) The originall word vſed by the Apoſtle hath many ſignifications, it ſignifieth ſometimes to lay vp, ſomething to be vſed in times following, after the manner of Apothecaries, ſometimes for a time to ſuſpend, ſometimes to abdicate, to renounce, ſometimes to put off, as we doe our apparell, and ſo it is tranſlated, *Epheſ.* 4.22. ſometimes to caſt away, ſo rendred, *Heb.* 12.1. and many other ſignifications there be of this word, but one ſignification it hath, that doth moſt fitly agree to this place, and to the purpoſe of the Apoſtle, and that is, to put aſide, or to put cleane out of ſight, as we vſe to doe the bodies of dead men, when wee burie them, and put them into their graues, to this the Apoſtle doth heere allude, when he ſaith (*put away*) continuing in his ſimilitude begun verſe 5. Mortifie your ſins, kill them, and then he goes on, and ſaith, put them aſide, cleane out of ſight, as dead bodies are when they are buried, and ſo his meaning is, deale with your ſinnes, as you vſe to deale with the dead bodies of men, burie them, put them cleane out of your ſight, haue no more to doe with them, then the liuing vſe to haue with the dead: (*yee alſo*) for ſo runnes the text in the originall (*But now put away, yee alſo*) that is, yee aſwell as other true beleeuers (*all theſe things*) Some render the words (as indeed they may) more generally (*all things*) howſoeuer they be tranſlated, whether all things, or with limitation, all theſe things, the meaning is all ſinnes, or all theſe ſins heere ſpecified: Thus then wee are to conceiue theſe words,

(*But now put away. &c.*) as if the Apoſtle had ſaid,

But now being conuerted and truely called, put away cleane out of ſight, and deale you with all theſe ſinnes, as other true beleeuers doe, bury them, haue no more to doe with them, then the liuing haue with the dead, let them be taken quite out of the way, let not any print, or memory of them remaine amongſt you.

Now heere, firſt, we are to marke, that the Apoſtle vrgeth his exhortation by the circumſtance of time, and of the condition of the *Coloſſians* now conuerted, and now truly beleeuing, that whereas before when they were in their naturall condition, they walked in ſinne, now being conuerted, and beleeuing in Chriſt, they ought to mortifie, and to put away the ſinnes, wherein before they walked; wee ſee then, the Apoſtle makes effectuall calling, a ground whereon to build his exhortation; hee held the *Coloſſians* truelie conuerted, and effectuallie called, and hereupon hee doth exhort them to put away ſinne.

Doct. 1. Such as are in their naturall condition hold on a courſe in ſin and can doe nothing elſe, but ſuch as are taken out of that conditiō can mooue themſelues to doe good, & to mortifie, & to put away their own ſins.

Hence we may gather a maine difference between ſuch as are in their naturall condition, and ſuch as are taken out of it, effectually called, and truelie regenerate; the one ſort walke on in ſinne, and can doe nothing but hold on a continued courſe in ſinne, but the other, they are inabled to ſtirre, and to moue themſelues to doe that which is truely good, and to mortifie, and to put away their owne ſinnes; howſoeuer, indeed, in the firſt act of conuerſion, and regeneration men are meerelie paſſiue not able to moue, or to doe any thing tending thereunto; yet in the courſe of holineſſe, after true conuerſion, they are able to mooue and doe that which is truely good, and to auoide euill; for true faith wrought in the heart by the ſpirit of God, doth alter and change the heart, and doth turne a man into a new creature, and conuerſation, as the holy Ghoſt ſaith, *Acts 15. 9. Faith purifieth the heart*: and the heart once purified, the whole man is altered and changed.

Vſe.
A ground of triall whether we be effectually called, & haue faith, or no.

And hereby then trie thy ſelfe, if thou find no alteration in thy ſelfe, but after long continuance of the vſe of the meanes of thy calling, thou art now the ſame thou waſt heeretofore, and thou haſt not yet any power to mortifie, and to put away thy old ſinne, thou maieſt ſpeake of faith, calling and conuerſion, but indeed thou art but an vnprofitable babler, thou doſt but miſconſter the Scripture, that ſpeaks of faith, and calling, and interpret it after thine owne blind reaſon, and fooliſh fancie; if thou be effectually called, and truely regenerate, thou ſhalt find thine heart cleane changed, and farre otherwiſe diſpoſed then in former times, thou ſhalt find that thou haſt power to loue that which before thou couldſt not but hate, and to delight in that which before thou diddeſt abhorre, and to hate that which before thou couldſt not but loue, yea thou ſhalt finde thy ſoule ſet at libertie, and made able (though not perfectlie, by reaſon of the reliques of originall corruption) yet in ſome meaſure truelie to follow the will of God, and hereby trie and examine thy ſelfe.

Wee are in the next place to marke, that the Apoſtle vſeth this forme of ſpeech (*put away*) as a further amplification of the dutie of mortification, hee thought it not ſufficient to ſay mortifie your ſinnes, make them no more able to ſtirre and mooue then a dead man, but heere hee goes further, and ſaith, put away your ſinnes, burie them, put them cleane out of ſight, haue no more to doe with them then the liuing haue with the dead; from this enlargement wee are plainely taught thus much.

Doct. 2.

That to the mortifying of ſinne, wee muſt adde the buriall of ſinne; or more plainely thus, wee muſt goe on from one degree of mortification to another, and neuer reſt vſing meanes, till our ſinnes be truly mortified, and as it were a dead bodie buried, we muſt neuer reſt till wee be ſure that our ſinne is truely mortified, as wee are ſure that a man is truelie dead when he is buried: hence it is, that true beleeuers are ſaid to be baptized, not onely into the death of Chriſt, but to be buried with him, *Rom.* 6. 3. 4. And this *Epiſt. cap.* 2. 12. the Apoſtle ſaith, there was wrought in the *Coloſſians* by meanes of their coniunction with Chriſt, a ſpirituall death, and alſo a buriall with him; and this muſt euery true beleeuer labour to finde in himſelfe, euen ſuch a true mortification of ſinne, as that his ſinne, is as it were buried, and put cleane out of his ſight, and that he hath no more to doe with it then a liuing bodie hath with the dead.

We muſt goe from one degree of mortification to another and neuer reſt till our ſinne bee truly mortified.

Vſe.

Many deceiue themſelues in thinking they are mortified becauſe they abſtaine from ſōe ſin which formerly they haue vſed.

And heerein many deceiue themſelues, they thinke themſelues mortified and dead to ſinne, becauſe they abſtaine from ſome ſinne which they haue heeretofore vſed, yea they thinke they are truely mortified, humbled, and repentant for their ſinnes; if (as the Lord complaineth *Iſai.* 58. 5.) they afflict their ſoules for a day, and hang downe their heads as a bull *ruſh*, &c. If when they come to the Lords Table, they then put aſide their ſinnes for a time, though afterward they returne to their former vomit, and wallowing in the mire, as the Apoſtle ſpeakes, 2 *Pet.* 2. 22. Thus doth the Deuill delude many in the world; let vs then know that it is no true repentance, to lay aſide our ſinne for a time, and afterward to take it vp againe, with as much pleaſure as euer wee did: they that ſo thinke are blinded by the Deuill, and they deceiue their own ſoules, thou art not to thinke that thou art truely mortified, and dead to ſinne, onelie becauſe thou doſt abſtaine from this, or that ſinne which thou haſt vſed before, a bare abſtaining from ſinne will not aſſure thee that thou art truelie mortified, therein thou maieſt be like one in a ſwowne, or in a trance, that ſeemes to be dead, and yet is a liue, and life comes againe and ſhewes it ſelfe.

Queſt. Thou wilt ſay, but how ſhall I know, that I abſtaining from the ſinne which I haue heeretofore vſed, am indeede truly mortified.

Anſw. I anſwer thee, thou ſhalt thus know it, remember this as a true note of mortification in abſtaining from that ſin, if thou (hauing ability, and occaſion offered for the practiſe of it) doe notwitſtanding abſtaine from it, and that with a deteſtation of it, euen becauſe it is ſinne, and diſpleaſing to God, I ſay, if thou abſtaine from it with an abhorring, and loathing of it, as the Apoſtle exhorts, *Rom.* 12. 9. where the word vſed ſignifieth to hate with an extreame hatred, euen as we hate and deteſt hell; if thy abſtaining from that ſinne, bee with ſuch deteſtation of it, then certainely thou art mortified, yea then thou art come to a notable degree of mortification, therein thou art like to God himſelfe, who not onely diſlikes ſinne, but hates and abhorres it: *Prouerb.* 6. 16. Yea, it is worthy obſeruation, that the Lord hates not onely ſinne, but euen the member that is made the inſtrument of ſinne, as it followeth, *verſ.* 17. 18. (but that by the way) it is an infallible character and ſigne of the true feare of God, if hauing abilitie to practiſe ſinne, thou doe abſtaine from the ſinne thou haſt heeretofore vſed in hatred of it, becauſe it is ſinne, and diſpleaſing to God: *Prou.* 8. 13. *The feare of the Lord is to hate euill.* Hereby then trie thy ſelfe in thy abſtaining from ſinne, thou ſhalt finde this a certaine rule, it will neuer deceiue thee.

Note. Obſerue wee further, that the Apoſtle ſaith, (*put away yee alſo*) that is, euen yee beleeuing *Coloſſians*, as well as other beleeuers; the Apoſtle ſtirres vp the *Coloſſians*, to doe as other true beleeuing Chriſtians did, to mortifie, and to put away ſinne, as others did that were trulie called.

Hence we are put in minde of this dutie.

That

Doct. 3. Euery true beleeuer ought to conforme himſelfe to other true beleeuers in all things pertaining to his holy profeſſion.

That true Chriſtians ought to doe that which belongs to all of that profeſſion, it is the part of euery true beleeuer to be conformable to other true beleeuers in all things that pertaine to that holy profeſſion and calling, there be graces common to all Chriſtians, as they are Chriſtians, as knowledge, faith, hope, loue, &c. and all theſe muſt bee found in euery true beleeuer in ſome meaſure, and there be duties common to all Chriſtians, as to deny themſelues, to bee dead to ſinne, to crucifie the fleſh, to ſhew mutuall loue to their brethren, and euery true beleeuer muſt be a doer of theſe in ſome meaſure, and it is common to all Chriſtans patiently to beare any affliction laid vpon them, for Chriſt and for the true profeſſion of his Goſpell, and thus the holy Ghoſt, vrgeth his exhortation: *Hebr.* 12. 1. hauing gathered a cloud of witneſſes, he concludes, *wherefore let vs alſo caſt away euery thing that preſſeth downe, and the ſinne that hangeth ſo faſt on.*

Vſe. 1. Reproofe of ſuch as will be held true Chriſtians, and yet are nothing like them.

Heereby I might ſtand to taxe and reproue ſuch as will needes bee held true Chriſtians, and yet are no more like true beleeuers in their liues (then as wee vſe to ſay) an apple is like to an oyſter, they will needes bee like the beſt in hope, they ſay they hope to bee ſaued, as well as the beſt, and yet they differ not in life and conuerſation from the worſt, euen from ſuch as ſhall be damned. But I deſire rather to preſſe this duty on ſuch, as are indeed true profeſſors of the Goſpell.

Vſe 2. A true beleeuer muſt not ſuffer any ſin to cleaue vnto him, which he ſees other true beleeuers haue put away from them.

Let them conſider they are not to differ one from another, in doing or ſuffering things common to that holy profeſſion, yea, they are to take heed they ſuffer not anie ſinne to cleaue vnto them, which they ſee other true beleeuers haue put away, art thou proud and ſelfe-conceited, & ſeeſt others humble and lowly? art thou couetous, & ſeeſt other profeſſors out of loue with the things of this world? art thou cruell towards thy poore brethren, & ſeeſt others of tender bowels and full of mercy? oh let it ſhame thee & be ſtird vp by the example of others, that profes the goſpell thy ſelfe to put away thy ſinne, ſuffer not any ſin to cleaue to the, which thou ſeeſt, other true beleeuers haue mortified, and put away from them, labour thou to be like them in all holines & godly conuerſation, ſet before thee the example of ſuch as are moſt godlie *Paul* ſet his example before *Timoth*.2.3. 10. and endeauor thou to be like them.

One thing yet remaines to bee noted from theſe words, the Apoſtle ſayth (*all ſinnes*) or (*all theſe things*) the poynt is this.

Doctr. 2.
We muſt put from vs all ſinne.

Wee muſt put from vs all ſinnes, as *Dauid* ſaith, *Pſalm.* 119. 101. *I haue refrained my feet from euery euill way*, *Herod* went ſo farre as hee did many things *Iohn* taught him, but ſtill hee would keepe his brothers wife, ſo many men happily put away couetouſneſſe, and yet retaine drunkenneſſe, ſome againe put away drunkenneſſe, and yet vſe ſwearing, or falſe dealing, others put away ſwearing, and yet keepe malice and ſlandering, euery one almoſt will haue his beſt pleaſing ſinne, but we muſt know, that one knowen ſinne is able to defile the whole life, one dead flie marres the boxe of ſweet oyntment, *Eccleſ*.10.1. the Diuell will not much trouble vs if he hold vs entangled in any one ſinne, that is enough to draw vs downe to hell, as a little leake in a ſhip not ſtopped, is enough in time to ſinke the ſhip, and he that makes no conſcience of one ſin, is guilty of breaking the whole law, *Iam*. 2. 10. therefore learne thou to make conſcience of euery ſinne whatſoeuer diſpence not with any one, but bee thou carefull to mortifie, and put away euery ſinne.

Vſe.
Reproofe of ſuch as put away one ſin and retaine another.

Come we now to the Apoſtles particular enumeration, his reckoning vp of the ſinnes, that are to be put away, tending to the hurt of others, in the words following.

Wrath.
Anger.
Maliciouſneſſe.
Curſed ſpeaking.
Filthy ſpeaking.
Lying.

In this catalogue the Apoſtle reckons not vppe all that might haue beene remembred, but only ſome more common ſins, and ſuch as are moſt of all croſſe and conerary to brotherly loue, the ſinnes heere reckoned vp, are either

Inward
Or
Outward

Inward, are the three firſt:

Wrath.
Anger.
Maliciouſneſſe.

And the other three are outward.

Curſed ſpeaking.
Filthy ſpeaking.
Lying.

And againe, the three firſt are ſinnes againſt the ſixth commandement. And the three other, are partly againſt the ſixth, and partly againſt the ninth commandements: of theſe ſinnes as they lie in order, the three firſt,

Wrath,
Anger,
Maliciouſneſſe, are all ſins vnder one head, they are inward breaches of the ſixth commandement, and touching theſe ſinnes. I will

First ſhew what they are, with the greatneſſe of them.

Secondly, the means that are to be vſed for the putting of them away with ſome application.

And then in the third place, come to ſome generall doctrine, offered from this verſe.

Interpretation.

Wrath) by wrath in this place, we are to vnderſtand the firſt ſinnefull motion of the heart, againſt another perſon deſiring reuenge or puniſhment ſtirred vp by ſome offence committed. When a mans heart is ſtirred vp againſt another, through iniury or wrong done, or ſuppoſed to be done, to deſire reuenge or puniſhment, then is there anger or wrath in his heart, and this (anger) or (wrath) may be thus deſcribed, it is a corrupt and ſinfull deſire of reuenge, or puniſhment in reſpect of ſome offence, and that we miſconceiue it not, I will ſtand a while to make it more plaine, by ſhewing a difference of anger and wrath.

What wrath is.

Difference of anger and wrath twofold.

Firſt we muſt know that (*Anger*) is a naturall affection, it was planted in our firſt Parents, in the firſt creation, yea, it was found in Chriſt himſelfe who was without ſinne, *Mark. 3. 5. hee looked round about on them angerly*, and therefore anger is not in it ſelfe a ſinne, and alwayes ſinnefull.

Note

When anger is good, and when it is not good.

Againe, we muſt know that anger is ſometimes lawfull and good, yea ſometimes not onely allowed, but required as *Eue* ſhould haue beene angry with the ſerpent, and *Adam* with her, for tempting to ſinne, and anger is then lawfull and good, when it is rightly conceiued, and directed to a right obiect (namely) againſt ſinne (for as one ſayth well) he that is not angry for ſinne, either knowes not ſin (or hates it not as hee ought) anger therefore is lawfull, and good when it is rightly conceiued, and directed to a right obiect, and that with due meaſure, according to the nature of the obiect, and this I might ſhew by many examples in Scripture, as of *Moſes*, of *Phineas*, of *Elias, Dauid, Nehemiah, &c.* yea, thus our Sauiour ſhewed himſelfe angry with *Peter*, when he called him Diuell, and ſaid to him, *get thee behind me Satan*, & by this we may eaſily conceiue on the contrary, what anger is corrupt and ſinfull, namely, ſuch as is raſh and haſtily conceiued without iuſt cauſe, or on euery trifling occaſion, whereof our Sauiour ſpeakes,

Mat. 16.23.

Mat. 5.22.

whoſoeuer is angry with his brother vnaduiſedly, or the cauſe being iuſt, and weightie, ſuch anger as is directed amiſſe, as either againſt the perſon, or againſt the offence onely, as it is an offence to man, as an iniurie, and wrong bringing hurt and dammage to men, and not as an offence to God, *Daniel* 3. 19. And laſtly, ſuch anger as doth exceed meaſure, and is not according to the nature of the obiect, but is as great for a ſmall offence as for a greater, and is an exceſſiue deſire of reuenge, troubling the mind, & making it forget dutie to God, and men; for holy, and good anger doth euer quicken, & ſtir vp men to praier, and other good duties. *Moſes* was very angry, *Ex.* 32. 19. yet he praied *ver.* 31. 32. and good anger is euer ioined with compaſſion ouer them that haue offended, & ſorrow for their ſin: ſo we read that Chriſt was angry & ſorie *Mar.* 3. 5. and then doth anger exceed meaſure when it ſo troubles the mind as men are put by theſe duties both to God, and to their brethren, we ſee then what corrupt and ſinfull anger is.

The greatnes of this ſinne.

Now the greatneſſe of this ſinne may eaſily appeare, it is reckoned vp among the works of the fleſh, *Gal.* 5. 20. it is euil in it ſelfe, and ſtird vp by the deuil, it is the murder of the heart, ſuch murder as the heart is able to commit; yea it is the note, and fountaine of the murder of the tongue, and hand, for it not onely admitteth, and receiueth contention, and ſtrife, as a match receiueth fire, but it ſtirres it vp, and is as the bellows blowing the coales of contention *Prov.* 15. 18. *An angrie man ſtirreth vp ſtrife*, and of ſtrife & contention comes murder, both of the tong & hand, yea all manner of euill works, *Iam.* 3. 16. Therefore, doubtleſſe, corrupt wrath and anger is a great ſinne.

Interpretation.

What firie anger is.

The ſecond ſin here named is as the word is tranſlated (*anger*) but indeed this word doth not expreſſe the force of the original, the originall word θυμὸς ſignifieth, a firie anger and it differs from the former only in degree; for this hot and firie anger, is onely a further degree of corrupt anger, and it is an inflammation of the heart, and

The greatnes of this ſinne.

Note

whole man, as when through anger the heart is heated, the bloud enflamed, and the whole man as it were ſet on fire, ſhewing it ſelfe in countenance, as it were by ſparks of fire, flaſhing out of the eyes and noſtrils, this alſo is a great ſin, and it muſt needs be ſo, in that it is a further degree of corrupt anger, but conſider it in the effects, and wee ſhall finde it moſt odious, it is hurtfull euen to a mans owne body many times, ſo enflaming the bloud that it brings a feuer, yea ſome ſay, it being often and vſuall, it drieth vp & conſumeth the radicall moiſture, and cauſeth a conſumption, but much more odious is it in the fearefull effects of it towards others, it makes a man dare to ſpeake or doe he cares not what, euen to breake out into curſing, ſwearing, rayling, reuiling, &c. it is (as one ſayth) the drunkenneſſe of the minde, a man in time of ſuch inflamation, hath no regard to himſelfe or others, no not to thoſe whom hee ought to reſpect, we may ſee it in *Iacobs* ſons, *Simeon & Leui*, *Gen.* 34. 30. in their heat they ſlew the Shechemites without regard of any thing, they regarded not their fathers ſtate in the land, and their owne in that country, that they were but ſtrangers, and few in number, and that extreame danger might follow, both to their father, & to themſelues fiery anger had ſo darkned their minds, that reaſon could haue no rule in them, for indeed, as one ſaith well, reaſon to a mind incenſed with anger, is like a key to a lock that is nimbled, it can doe no good, yea, this fiery anger makes a man haſte to diſhonor God, & to wound, & kill both himſelfe & others, therfore without queſtion this is a great ſin.

What maliciouſneſſe is.

The 3. ſin here ſet down, is (*Maliciouſnes*) and this alſo is a ſinne of the ſame kinde with the former, it is an inward breach of the ſixth commandement, & it is yet a further degree of corrupt anger, it is old and inueterate anger, or continuing wrath, it is anger or wrath, kept cloſe in the heart, cloaked and couered for a time, with purpoſe to do hurt, and waiting for opportunity to do miſchiefe, this was *Cains* anger againſt his brother *Abel*, *Gen.* 4. he lapped vp cloſely in his boſom, a conceiued wrath and diſpleaſure againſt his brother, & he couered it, & ſpake faire, to him ver. 8. come let vs go into the field, and when he had him there he ſlew him, and this alſo is a moſt odious and deteſtable ſin, not only becauſe it is the daughter of ſuch mothers, as *wrath & anger* but becauſe it is a going on in ſinne, and a ſinne coloured ouer for a time, anger that cannot ſpeake, is moſt wicked, but anger that can ſpeake, and ſpeake faire, and meane ill, that is wickedneſſe it ſelfe, and ſo wee ſee what thoſe ſinnes are, and the greatneſſe of them.

The greatnes of this ſinne.

Note.

Now conſider we the ſpeciall meanes, that are to be vſed for the mortifying and putting away of theſe ſinnes, the ſpeciall meanes are theſe.

Meanes ſeruing for the mortifying of theſe ſinnes are foure.

1 First, a ſerious and due conſideration of our owne vilenes and ſin, for many ſtriue againſt anger and wrath, & the more they ſtriue, the more they fret, becauſe they look not into their own harts and liues, and they conſider not their own ſins, & none are more violent, paſſionate and fiery againſt others that offend them, then ſuch as are moſt careles in the conſideration of their owne ſins and offences againſt God, for the due conſideration of our owne vilenes and ſins, would coole our heat, & bee a notable meanes to turne the courſe of our anger againſt our ſelues for our ſins & to work in vs that indignation the Apoſtle commends. 1. Cor. 7. 11.

2 The ſecond means is a due conſideration of Gods prouidence, that nothing befals vs but by the prouidence of God, and wee being his children nothing but that which ſhal turne to our good, and ſuch as wrong vs, are the inſtruments of his good prouidence, for the exerciſe and triall of our patience, and if we be angry with them, ſurely, our anger goes higher, and reacheth vp to God himſelfe, this was *Dauids* conſideration, 2. *Sam.* 16. 10. 11. *Shemei curſeth becauſe the Lord hath bidden him to curſe*, and this is a notable meanes for the mortifying of the fooliſh paſſion of anger.

3 The third means is, auoydance of all occaſions of vnlawfull anger, as contentions, and as much as we can

keeping our ſelues from the company of contentious perſons, *Pro.22.24. make no frindſhip with an angry man, neither goe with the furious man*, miſtaking and miſconſtruing the words & actions of others, gaming, drunkennes, *to whom is ſtrife and quarrelling &c.* verſ.30. *euen to them that tarry long at the wine, to them that goe to ſeeke mixt wine.*

Proo.23.29.

The fourth meanes, and that moſt effectuall, is daily inuocation of Gods name, frequent and earneſt prayer to the Lord, that hee of his mercy would vouchſafe, by his ſpirit to mortifie that corrupt & violent affection of vniuſt anger, for it is only the ſpirit of God that muſt order and gouern our harts, & keep vs from raſh and vniuſt anger, & ſo we ſee the chiefe means that are to be vſed for the mortifying of theſe ſins. Now if due triall and examination be made of men & women touching theſe ſins, it is to be feared that the moſt will be found ſuch as are not mortified in reſpect of them, are there not many perſons that are eaſily prouoked to anger at euery trifling occaſion for the mouing of a ſtraw in compariſon ? doe not many direct their anger againſt the perſon, & not againſt the ſin, & if they be angry for the offence, is it not only as its an offence to thẽſelus, not as an offence to God? let a ſeruant neglect his duty, or do a thing croſſe & vntowardly wherby he brings damage to his maſter & preſently his maſter or miſtris are angry with him, & mightily inrag'd, & they ſay they are angry for the fault of their ſeruant, but let the ſame ſeruant curſe or ſwear break the ſabboth, & then they are either nothing at all, or very little moued, & that is a plaine euidence they are angry for the offence, as it is an offence to themſelues, & not as it is a ſin againſt God, and is the number ſmall of ſuch as are incenſed with anger, breaking out into curſing, ſwearing, raging, & moſt furious behauior, & are there not many that ſuffer anger to lodge in their harts, yea, do they not couer it for a time, and when opportunity ſerues, ſhew it forth ? yea, ſome there be, that nothing will moue to put away their conceiued diſpleaſure, no words, no deeds, no

Moſt men & women are vnmortified in reſpect of the forenamed ſinnes.

good ſpoken, or done to them, can ſtir them one iot, they will not ſuffer their malice to be ouercome; ſuch perſons they are worſe then prophane *Eſau*, wee read that he was ouercome by *Iacobs* kindeneſſe, and mooued to lay aſide his malice, and wilt thou be worſe then prophane *Eſau*, a man noted for prophaneneſſe, and ſtanding for a perpetuall record, *Heb.* 12. 16. for a prophane perſon? Then the concluſion will fall heauy on thee; prophane *Eſau* ſhall riſe vp one day in iudgement againſt thee, and condemne thee: thinke on it thou that art growne olde in thy malice, and wilt not be appeaſed; and let all thoſe that find themſelues guilty of theſe ſins, (*Wrath, anger, maliciouſnes*) be ſtird vp to a careful vſe of the means that ſerue for the mortifying of them. It is ſaid, *That raſh anger reſteth in the boſome of fooles*. It is an open proclamation of folly; ſuch as are raſhlie angrie, are fooles in print, and that in Gods booke: and conſider we further theſe two things.

Gen.33.

Ecclеſ.7.11.

Two motiues to ſtirre vs vp to vſe the meanes in mortifying the forenamed ſinnes.

1 Firſt, wrathfull anger, aud malice, lying in the heart, no good dutie can be done to God, or men. *Iam.* 1. 19. *Be ſlow to wrath*, ſaith the Apoſtle, and marke his reaſon, *verſe* 20. *The wrath of man doth not accompliſhe the righteouſneſſe of God*, as if he had ſaid, in time of wrathful anger thou canſt doe nothing that is good, and pleaſing to God. 1. *Tim.* 2. 8. *I will that men pray euery where lifting vppe pure hands without wrath or doubting*. The Apoſtle there giues vs to vnderſtand, that if wrath be harboured in the heart the hands lift vppe in praier are not pure, they are defiled with bloud, as it is, *Iſai.* 1. 15. and our praier is abominable to the Lord: and thus it is in all other parts of Gods worſhip, in our hearing of the Word, in receiuing the Sacraments, &c. We can doe nothing pleaſing to God, and with comfort to our ſelues.

2 Secondly, conſider that wrathfull anger, and malice, makes a man a vaſſaile of Satan; yea, the Deuill chaſeth an heart troubled with wrath to worke many miſchiefes in. We read that *Saul* was a raging man, and the Lord

ſent an euill ſpirit vpon him. And the Apoſtle to his exhortation, *Epheſ. 4. 16. Let not the Sunne goe downe vpon your wrath*, ſubioines, *Neither giue place to the Deuill.* As if he had ſaid, giue place to vniuſt anger, ſuffer it to lodge with thee, and then thou giueſt place to the diuell, he becomes thy bedfellow, and thou art his ſlaue; if then wee would not make our ſelues vnfit to doe any good dutie, and vtterlie vnmeet to ſerue God in any acceptable ſort, and if we would bee loath to bring our ſelues in bondage to Satan, let vs be ſtirred vp to vſe all good meanes, ſeruing to mortifie raſh, vniuſt, anger, firie heat, and malice; Let vs often meditate on our owne vileneſſe, and ſinnes; and duelie conſider Gods prouidence, that nothing comes vnto vs, but by the good prouidence of God, and let vs auoid all occaſions of vniuſt anger, and pray vnto God that he would vouchſafe by his good ſpirit to order, and gouerne our hearts, and to keepe them from vniuſt anger, and then, no doubt, in time by Gods bleſſing on thoſe meanes vſed, we ſhall be enabled to mortifie, and to put away from vs, *wrath, anger, and malitiouſneſſe.*

Come wee now to ſpeake of ſome generall doctrine offered vnto vs from theſe words.

1 And firſt, in that the firſt motion of the heart deſiring reuenge, euen raſh anger is to be mortified, and put away from vs, we may conclude,

Doctr. 5. Raſh anger is not a veniall ſinne, that is veniall in the Popiſh ſenſe.

That raſh anger is not (as the Papiſts terme it) a veniall ſinne (that is) a ſinne (as ſome of their owne Writers deſcribe veniall) not deſeruing Hell, nor binding men to be ſo ſorrie for it, but that it may be forgiuen by knocking the breaſt, going into a Church, ſprinkling of holy water &c. But raſh anger is a ſinne in it ſelfe, and in it owne nature deſeruing eternall death, it is ranged by Chriſt himſelfe, the beſt interpreter of the Lawe, vnder the ſixth Commandement, as a breach of it. *Matth. 5. 21. Yee haue heard that it was ſaid to them of old, thou ſhalt not kill, for whoſoeuer killeth, ſhall bee culpable of iudgement*: verſe 22. *But*

I ſay vnto you, whoſoeuer is angrie with his brother vnaduiſedly ſhall be culpable of iudgement: therefore it makes ſubiect to the curſe of God, aud eternall death, according to that of the Apoſtle, *Galat.3.10. Curſed is euery man that continueth not in al things that are written in the Booke of the Law to doe them.*

Obiect.

But the Papiſts thinke they haue ſufficient ground for their conceit from that text *Mat.5.22.* becauſe our Sauior ſaith onely in the laſt place, *Whoſoeuer ſhall ſay foole, ſhall be worthy to bee puniſhed with hell fire.* See, ſay the Papiſts, hee ſaith not, he that is angry with his brother vnaduiſedly, is worthy to be puniſhed with Hell fire, but in the laſt place, whoſoeuer ſhall call his brother foole, therefore Hell fire is onely due to him that calles his brother foole, and ſo raſh anger deſerues not euerlaſting damnation.

Anſw.

I anſwere them, the purpoſe of Chriſt in that place was not to ſhew that onely the laſt ſinne there mentioned, deſerues eternall damnation, but that euery one of theſe ſinnes deſerues it, beeing a tranſgreſſion of the Law of God, yet in a different degree, that is the purpoſe of Chriſt in that place, to ſhew the different degree of eternall puniſhment due to euery one of thoſe ſinnes, according to the different degrees of the ſinnes, and to this purpoſe he alludes to the formes of iudgement amongſt men, and eſpecially among the *Iewes*. The naming then of Hell fire, onely in the laſt place, ſhewes not a diuers kinde of puniſhment from the reſt, but a diuers degree, that a greater degree of puniſhment belongs to the laſt ſinne, then to the two former, and ſo that text makes nothing for vpholding the opinion of the Papiſts.

Obſerue we further, that our apoſtle ſpeaking of theſe inward ſinnes, Wrath, Anger, Maliciouſneſſe, hee puts them downe in order, as they goe one beyond another in degree, as

First, raſh anger.

Secondlie, hot and firie anger.

Thirdly, maliciouſneſſe, inueterate anger, or continuing anger.

Hence onely note we thus much.

Doct.6. Sinne creepeth into the heart by ſteps and by degrees.

That ſinne creepeth into the heart by ſteps, and by degrees, it is the ſubtiltie of Satan to conuey ſinne into the heart by little, and little, he makes not men malicious at the firſt, but by his ſecret vnmarked creeping into their hearts, he conueies into them, happily at the firſt, onely a conceit againſt ſuch a perſon, and a miſliking of him, that miſliking hauing once entred, then hee hath gotten hold, and then he makes them diſpleaſed, and raſhly angrie almoſt with euery thing, ſaid, or done, by the party miſliked; yea ſhortly after to be incenſed with anger, and euen mad againſt the ſame partie, and in the ende, they meditating, and muſing on a conceiued wrong done, or ſuppoſed to be done, hee makes them purpoſe to doe a miſchiefe, yea to take delight in ſo purpoſing, and to thinke it good for them ſo to doe; no doubt, malicious perſons may eaſilie obſerue that their malice hath beene begotten, brought foorth, and growne to ſtrength, by theſe ſteps.

Vſe. Our dutie is to checke the courſe of Satan at the firſt.

It is therefore the dutie of euery one of vs to checke the courſe of Satan at the firſt, not to bee of an haſtie ſpirit to be angry, not to ſuffer our ſelues ſuddenly, and on euery occaſion to be ſtird vp to anger, leſt the Deuill get within vs, and preſſe vs on to a further degree.

Obiect.

It will be ſaid, anger is a violent affection, and comes on a ſudden, ſo that a man (eſpecially, beeing prouoked by the wrath of others) cannot chooſe, but ſometimes bee moued to wrath againe.

Anſw.

To this I anſwer: we are therefore when we are quiet, and out of our angrie moode, often to cal to minde, and to thinke of the meanes that ſerue for the mortifying of that haſtie paſſion, and to adde to them other holy meditations, and if at any time thou be ouercome of anger, yet remember the counſell of the Apoſtle, *Epheſ.* 4.26. *Let not the*

the Sunne goe downe vpon your wrath. Let it not lodge with thee, deale in this caſe as a man that hath drunke poyſon, that as hee will vſe meanes preſently to caſt it out, leſt it ſpread into his bowels, and infect all the partes of his bodie: ſo doe not thou ſuffer raſhe anger to reſt in thy boſome, but vſe all good meanes with ſpeede to bee ridde of it; and in this caſe doe as *Ionathan* did, 1.*Sam.* 20. 24. depart from him, or them, with whom thou art angrie, employ thy ſelfe ſome other way, about ſome thing thou canſt bee moſt earneſt, and thou ſhalt ſoone ceaſe to bee angrie.

Now follow the outward ſinnes heere reckoned vp.

Curſed ſpeaking.
Filthy ſpeaking, and
Lying.

And of theſe in order, as they are laid downe by the Apoſtle, the firſt is *Curſed ſpeaking.*

1 I will firſt ſhewe, what is meant heere by Curſed ſpeaking, and the greatneſſe of that ſinne, with ſome application.
2 Secondly, the meanes that are to bee vſed for the mortifying of it.
3 And then, come to ſome generall Doctrine.

4
Interpretation.

Firſt therfore, know that the word here tranſlated (*Curſed ſpeaking*) ſignifieth blaſphemy, or euil ſpeaking, which though it be commonly vnderſtood of ſpeaking euill againſt God; yet it ſignifieth aſwell euill ſpeaking againſt men, we finde the word ſo vſed, 1.*Cor.* 4. 13. *We are euill ſpoken off.* And ſo is it to be taken in this place as may appeare by the ſinnes ioined with it, both going beefore and following after, beeing all of them againſt men.

What euill ſpeaking is.

Now this euill ſpeaking againſt men, may thus bee deſcribed, it is a word, or ſpeech, whereby the name or eſtimation of another is hurt, blemiſhed, or obſcured, or at leaſt a word or ſpeech, tending to the hurt and blemiſh of another.

Two ſorts of it. And of this euill ſpeaking, there be 2. ſorts.

1 The firſt, is in the parties abſence, and that is (*backbiting*) which is a ſpeaking ill of another in his abſence, who is free from that ill, or ſpeaking that ill, a man knowes by another, being abſent, with hatred, and with purpoſe to hurt him (as *Doeg* did of *Dauid*) hee told *Saul* no more then the truth, but it was with a purpoſe to hurt him, 1. Sam. 22. 9. 10. and therein was *Doeg* a backbiter, and this backbiting is a ſinne againſt the ninth Commandement.

2 The other ſort of euill ſpeaking, is in the parties preſence, which is, reuiling, railing, and giuing vile termes to the parties face, though this ſometimes is in the parties abſence, and this is a breach of the ſixth commandement. It is therefore, curſed, or euill ſpeaking againſt men, when men ſpeake any thing that doth hurt, and blemiſh, or tend to the hurt, or blemiſh of the good name of others, one, or more, either ſecretly in the parties abſence, or openly in his preſence to his face, by open railing, reuiling, and hard termes, yet we muſt know that hard termes, may ſometimes bee vſed, and not bee curſed or *Note.* euill ſpeaking, as when publike perſons, or gouernours vſe them, not in way of defamation, but in way of iuſt reproofe: ſo the Apoſtle cald the *Galathians* fooliſh, *Gal.* 3. 1. our Sauiour the two diſciples (*fooliſh*) *Luk.* 24. 25. and *Herod*, Foxe, *Luke* 13. 32. But hard termes vſed by priuate perſons, ſuch as haue no calling to paſſe their iudgement, and cenſure on others for knowne euill, come within compaſſe of curſed and euill ſpeaking.

The greatnes of this ſinne. Now this ſinne of curſed ſpeaking, whether it be in ſecret backbiting, or in open reuiling, or railing, is without queſtion, a very great and greeuous ſinne; for why? it euer iſſueth out of a corrupt heart, it comes out from an heart that is full of gall, and bitterneſſe, euen inueterate anger, malice, or enuy, that is the root and mother of it, it makes worthy to be puniſhed with hell fire, as our Sauiour hath taught moſt plainely, Math. 5. 22. and if wee looke vpon it in the effects of it towards others, wee ſhall finde it moſt hatefull: for hence it is that this ſinne of curſed ſpeaking is compared to a raſor that cuts moſt ſharply, Pſalm. 52. 2. to the thruſting thorow of a ſword, Pro. 12. 18 to ſharpe arrowes ſhot by a mighty arme, to Iuniper coales which burne moſt extreamely, and keepe fire very long: Pſalm. 120. 4. And indeed, neither raſor, nor ſword, nor arrow, nor fire, piearceth ſo deepe, or wounds ſo incurable, as doth bitter and curſed ſpeaking; for beſides the hurt it doth to a mans good name (whereby ſometimes all his endeauours in his place and calling, are made fruſtrate, or of ſmall effect, it many times ſo prouoketh as no ſmall miſchiefe comes of it, many men being better able to endure any wrong done againſt their perſon, or goods, then againſt their name; yea, the children of God can worſt of all beare reproachfull words, whereby wicked men ſeeke to diſgrace them, and bring contempt on them, becauſe their good name is euer ioyned with Gods glorie, and if their good name bee impeached, they know ſo much is derogated from his glory, and therefore it muſt needs be confeſſed, that curſed ſpeaking (bringing forth ſuch foule, and fearefull effects) is a great and greeuous ſinne.

Note.

This foule ſin of curſed ſpeaking is too common amongſt men.

Now I deſire that this great and foule ſinne may bee thought on, & that euery one of vs would learne to auoid it, and put it from vs; for it is two manifeſt, that euen this ſinne alſo of curſed ſpeaking is amongſt vs; what more common then tale-bearing, whiſpering, and backbiting? Are there not many whoſe mouthes are full of bitter and venomous ſpeeches? if they be but a little croſſed, their mouthes runne ouer with all manner of railing, and curſed ſpeaking, vttering ſuch termes as are not meete to bee named: ſurely ſuch perſons feare not the ſentence of our

Sauiour, *Matth. 5. 22. He that cals his brother foole ſhall bee in danger of hell fire.* They many times giue croſſe termes (as damned rogue, dogges face, and the like,) it ſeemes Hell fire is not hotte enough for ſuch perſons, it muſt bee made hotter: and certainely without Gods great mercy, his curſe ſhall bee doubled on ſuch; yea, and are there not ſome who goe yet further, they breath out curſed ſpeeches againſt others, and load them with vile termes, onely becauſe they feare God, and make conſcience of their waies, euen becauſe they heare the word and reade the Scripture; and doe not many belch out moſt ſpitefull ſpeeches againſt them, and ſay, a yongue Saint, an old Deuill, you will to heauen quicke, you are full of the ſpirit, the Deuill is within you, with a number of like deuilliſh ſpeaches, fetcht from the bottomles pit of Hell. I take no pleaſure in remembring theſe things, I wiſh they that vſe them tooke as little, and I wiſh alſo that ſinne of curſed ſpeaking, and in that height of it I haue ſpoken, were not amongſt men, but it is too euident, it is, a man cannot paſſe the ſtreets, but hee ſhall heare ſuch curſed ſpeeches.

Meanes that ſerue for the putting away of this ſinne are three.

And therefore, now let vs conſider ſome meanes that ſerue for the putting away of this ſin; the ſpeciall meanes ſeruing to that purpoſe are theſe.

1. Firſt we muſt labour for honeſt, and good hearts, for of the aboundance of the heart the mouth ſpeaketh, and (as we haue heard) curſed ſpeaking comes from a corrupt heart; wee muſt therefore labour to purge our hearts of malice and enuie, and to that end, thinke on the meanes before ſpecified.

2 Secondly, we are to ſet a watch before our mouthes, and to caſt as it were, a bit or bridle vpon them, and as *Iob* ſaith (recounting his vprightneſſe) *Iob 31. 30. Suffer not our mouthes to ſin by wiſhing a curſe vnto his ſoule*, and as *Dauid* reſolued with himſelfe, Pſalm. 39. 1. *I thought I will take heede to my waies that I ſinne not with my tongue.*

And

3 And the third meanes (which is that wherby theſe two become effectuall) is earneſt and hearty praier to God, for he alone it is, that muſt take away euill out of our hearts, and tame the tongue, which as *Iames* ſaith, 3. 8. *no man can tame*, it is not in the power of man to tame it, we therefore muſt haue recourſe to the Lord, and entreat him that hee would purge our hearts, and ſet a watch ouer our mouthes, that wee may ſpeake to his glory, and the good of men. And ſo we ſee the ſpeciall meanes that ſerue for the mortifying of this ſinne alſo. Let vs be ſtirred vp to a carefulll vſe of them, and to that purpoſe conſider we theſe 2. things.

Two motiues ſtirring vs vp to a carefull vſe of theſe meanes.

1. Firſt, all manner of vngodly and curſed ſpeaking, is the Diuels language, the tongue that ſo ſpeakes, is ſet on fire of hell, *Iam.* 3. 6. and it is an euidence, that the Diuell bears ſway within, and ſets the tongue a worke.

2 Secondlie, conſider that if thou reuile the children of God, thou reuileſt the ſpirit of God, 1. *Peter* 4. 14. and will the Lord ſuffer himſelfe to bee reuiled in his children? no, no, aſſure thy ſelfe ſuch impietie cannot eſcape his puniſhing hand.

Obiect. But ſay ſome, ſurely ſuch as wrong vs are not the children of God, they are ſuch vile perſons, as if we ſhould rake hell, we could not find the like.

Anſw. I would bee anſwered of thee, that thus pleadeſt for thy ſelfe to this queſtion, are they worſe then the Diuell himſelfe, happily thou wilt ſay they are as bad, why yet heare what *Iude* hath taught thee by the example of *Michael*: *ver.* 9. *Michael the Archangell, when he ſtroue againſt the Diuell, and diſputed about the bodie of Moſes, durſt not blame him with curſed ſpeaking, but ſayd, the Lord rebuke thee*, durſt not *Michael* reuile the diuell, & wilt thou reuile thy brother? think vpon it, & take heed what thou doeſt, & for concluſion of this, if we would not make it cleere, both to our ſelues and others, that wee are far from being guided by the ſpirit of Chriſt, and that our hearts are poſſeſſed of the Diuell, and our tongues his inſtruments, if wee would uot (happily) reuile the ſpirit of God, and ſhoot out our arrowes of bitter words againſt heauen, which muſt needs fall on our ſelues and bring downe the vengeance of God vpon vs, let vs in the feare of God, be admoniſhed to auoyd curſed ſpeaking let vs be ſtirred vp to bee earneſt with the Lord, entreating him to purge our hearts and to tame our tongues, and to bring them into order, that they may ſpeake to his glory, and the good of our brethren, and though wee bee ſmitten with the tongue of others, and reuiled, yet that wee may not returne rebuke for rebuke, but contrariwiſe, bleſſe, knowing that we are thereunto called, that we ſhould bee heires of bleſſing, as the Apoſtle ſaith, *1.Pet.*3.9. that ſo we may haue teſtimony and aſſurance to our owne ſoules, that we are heires of heauen, and are within compaſſe of Gods bleſſing, and ſhall be bleſſed of him in this life, and with euerlaſting bleſſing at his right hand in heauen.

Bitterneſſe in writing cannot be iuſtified though it be in defence of Gods cauſe.

Now in that this ſinne of curſed ſpeaking is to be mortified, and put away from vs, beeing a great and greeuous ſinne, it followes by proportion, that curſed writing cannot be iuſtified and defended, and that cannot but bee a great ſinne, if anie man dip his pen in wormewood, and ſuffer it to drop downe gall and bitterneſſe in his writing, yea, though a man write in defence of Gods cauſe, and truth of religion againſt notorious heretickes, though they reuile him by their pens, yet he is to commit the iniurie to God, and not to reuile them again, much leſſe ought anie man to doe it, in defending his owne priuate cauſe by writing.

*Doct.*7. Curſing and banning of others is a foule and fearefull ſin and ought to be far from all that profeſſe Chriſt.

We may hence further collect and gather, that if curſed ſpeaking either in ſecret, or openly be a great ſinne, and to be put away, then without queſtion, much more is curſing, banning, and imprecation vſed againſt others, a great and greeuous ſinne, if to reuile another, and to giue hard reproachfull termes bee a great ſinne, then much greater ſinne is it to vtter ill, wiſhing againſt him, as many graceleſſe perſons doe, as that a vengeance, or miſchiefe may light vpon him, that muſt needes bee a moſt greeuous and fearefull ſinne, and ought to bee farre from all that profeſſe Chriſt, and that wee may ſee the ouglines of this ſinne, know that curſing of others is an abuſe, and profanation of an holy ordinance of God? for to curſe is to pray againſt, and prayer ought not to bee vſed eyther to fulfill our luſt on ſuch as offend vs, or for the hurt of any.

Againe, by curſing men they take on them the office of God, they ſtep vp into Gods chayre of iudgement.

1 For firſt they iudge the party, when they curſe worthy puniſhment.

2 And they determine the puniſhment that ſhal befal him, & wiſh it may light vpon him

3 And further hee that curſeth another, goes about as much as lies in him to make the Lord partaker with him in his ſinne, for he being offended with the party, in a rage and violent paſſion deſires the Lord to power ſome iudgement vpon him, and would haue the Lord bend down to ſatisfie his reuengefull deſire, which is a fearefull height of impiety.

Deſire of reuenge is wicked, but to vſe God in it, and as much as in thee is, to make him a party, or an executioner of thy rage, ſeeking and wiſhing that hee may curſe and plague where thou wilt, he being all iuſtice, all mercy, and all goodnes it ſelfe. O what an encreaſe, and what a meaſure of ſinne is that, thinke on it whoſoeuer thou art, that eyther through weakeneſſe yeelding to the rage of thy vnbridled affections, or through deepe and dead ſecurity haſt thy mouth opened to curſe and ban, (which is a thing too common in the world) yea thinke on it ſeriouſly, that the curſing of others is a taking of Gods name in vaine, and then remember what is the ſtate of ſuch as take Gods name in vaine, euen fearefull and damnable, they ſtand guilty

Vſe. Wee are to conſider how fearefull a ſin curſing is and learne to auoid it.

before the iudgement ſeat of God, and the Lord who onlie doth iuſtifie and acquite his children, hath ſayd, he will not hold and account them guiltleſſe, and if the Lord will not acquite and diſcharge thee from thy ſinne, who then ſhall be able to acquite and free thee from the damnation of hell, let it therefore ſettle and ſinke into thy heart, what a fearefull and horrible ſinne it is to curſe and banne, and learne to auoyd it.

Come wee to the next ſoutwarde ſinne heere named, namely, (*filthy ſpeaking*) and in handling of this: I will

1 Firſt, ſhew the ſinne it ſelfe, and the greatnes of it, with examination touching the ſame.

2 Secondly, the meanes that ſerue for the mortifying of it.

3 And then deduce ſome further doctrine that will follow vpon it, that this ſinne is to be put away.

For the firſt of theſe, know wee that this ſinne of filthie ſpeaking may thus be generally conceiued, it is a word or ſpeech vttered that beſeemes not Chriſtian honeſty, when men ſpeake of things that may mooue bluſhing, in groſſe and vnſeemely termes, that in generall is filthy ſpeaking.

What filthy ſpeaking is.

But more eſpecially, filthie ſpeaking heere intended and meant, is any obſcene, immodeſt, or vnchaſte worde, or ſpeech, the Apoſtle here meaneth, ſuch vncleane & beaſtly words, as are wont to proceed out of the mouthes of vncleane perſons, and this the Apoſtle cals corrupt or rotten ſpeech, Eph. 4. 29. and Eph. 5. 4. he reckons vp obſcenity or filthineſſe, among things not to be named, and this is a ſinne againſt the ſeuenth commandement, and the greatneſſe of it may eaſily appear to vs, thus it is a breach of that commandement, not onely as a fruit of vncleanneſſe in ſuch as vſe it, but alſo is an entiſement, and a prouocation to ſtirre vp others to vncleanneſſe: and hence it is, that the Apoſtle in the place before cited, calles filthie ſpeech, corrupt or rotten ſpeech, comparing it to a corrupt, or rotten fleſh, that not onely ſtinketh, and hath

The greatnes of this ſinne.

happilie wormes engendered in it ſelfe, but is poiſonfull and hurtfull to all that come neere it, and hence it is likewiſe, that the mouth (as in regard of all euill ſpeech generallie) ſo of this eſpeciallie is compared to a peruerted mouth, Pro.4.24. hauing as it were the vpper lip ſtanding where the nether lip ſhould ſtand, and contrariwiſe; yea, hence it is, that the mouth or throat is compared to an open ſepulcher, *Rom.* 3.13. to an open graue, breathing & ſteeming vp moſt loathſom & filthie ſmels, and certainlie the greatneſſe of this ſinne is notablie expreſſed, in that it is called corrupt ſpeech, for that ſhewes it is extreamly wicked, and ſinfull, the holy Ghoſt commonlie vſeth that manner of ſpeaking, to ſet out the exceeding greatneſſe & foulnes of ſin, as when men before the flood were extreamlie wicked, and their liues ſtained with moſt foule ſinnes, then the holie Ghoſt, *Gen.* 6.12. ſaith, *all fleſh had corrupt his way vpon the earth*, and thus the Lord ſpeakes of his people: *Zephaniah* 3.7. *that they corrupted all*, *&c.* ſignifying that all were exceedingly wicked, therfore filthie ſpeaking being rotten and corrupt ſpeech, we may conclude that it is moſt wicked & abhominable, & this we are to conſider, & think on, it is the faſhion of the world to make ſmall account of this ſin, yea, wicked perſons oftentimes boaſt of it, and make it the matter of their ſport and merriment, and too many there be, that are delighted in ribald and filthie ſpeaking, yea, they make it their repaſt and recreation, to vtter wanton ſpeeches, to tell filthy tales, and to ſing ſongs and ſonnets, and ballads of loue, and lightneſſe, and moſt abhominable filthineſſe; yea, I may ſay to manie in this reſpect, as Chriſt ſaid to the Phariſes, in another caſe, *Mat.* 12.27. *euen your children ſhall heerein bee witneſſes againſt you*, may not a man often heare it out of the mouthes of children, euen filthie ſpeeches vttered by the mouthes of children? and that is a plaine euidence, that their Parents, and others with whom they liue cannot waſh their hands, and cleere themſelues of this ſinne, ſince then the hearts

Reproofe of ſuch as are guilty of this ſinne.

of many will tell them they are guilty of this ſinne, let vs thinke on it, and conſider the greatneſſe of it, and if wee deſire to bee freed from it, conſider wee the meanes that ſerue to that purpoſe, the ſpeciall meanes tending to the mortifying of this ſinne, are in effect the ſame with thoſe, that ſerue for the mortifying of curſed ſpeaking, as,

Meanes ſeruing for the mortification of this ſinne are three.

1 First, we are to labour for chaſte hearts, that our hearts may be chaſte, and purged of all filthy and vncleane luſts, if the heart be vncleane the tongue will be filthie, as a ſtinking breath argues rotten lungs and filthie inwards, so filthie rotten ſpeech diſcouers a corrupt, and rotten heart, it is but a vaine ſpeech of ſome, who ſay, though my ſpeech be filthie, yet my heart is cleane, we muſt therefore labour by an holy feare of God, by ſound and true delight in his word, and by other good meanes ro purge the heart of filthie luſts.

Note.

2 The ſecond meanes is, to ſet a watch before our mouths *Iob* was neuer adulterer, yet made hee couenant with his eies, becauſe he being cleane in heart, would giue no occaſion outwardly, ſo muſt we in reſpect of this ſinne.

3 The third meanes is alſo praier to God, that he would by his ſpirit purge our harts, and ſo order and gouerne our mouthes, that they may neuer be ſoiled with the dregs of filthie ſpeaking.

Motiues to ſtir vs vp to a carefull vſe of theſe meanes.

Now to ſtirre vs vp to a carefull vſe of theſe meanes, beſides the greatneſſe of this ſinne (which no doubt is of waight to as many as feare God, to make conſcience of ſo great a ſinne) conſider we what our Sauiour ſaith, *Matth. 12. 36. that of euery idle word that men ſhall ſpeake, they ſhall giue account at the day of iudgement,* (that is) of euerie ſuch word as brings no profit to men, nor honour to God, though it doe not directlie diſhonour God, or hurt men, and if of euerie ſuch word men muſt be accomptable at the day of iudgement, then certainelie much more for filthie wor des, if the trifler, and vaine babler, one that powers out words that bring no profit to himſelfe, nor others, ſhall not be able to ſtand before the iudge of all the world at the daie of iudgement, where ſhall the filthie ſpeaker, whoſe words haue offended God, and as a peſtilent breath haue brought much infection, and hurt to men, bee able to appeare: yea, I may ſafely ſpeake, to thee that art a filthie ſpeaker, and doeſt delight in filthie ſpeaking, in the words of Chriſt himſelfe, *Matth. 23. 33. how wilt thou eſcape the damnation of hell,* ſurelie, without Gods vnſpeakable mercie thou ſhalt not eſcape it, therefore thinke on thy ſinne, and make no tuſh at it, but now while thou haſt time be humbled for that which is paſt, and be ſtirred vp in the feare of God, to vſe all good meanes that heereafter thou mayeſt be enabled through Gods bleſſing, vpon the meanes to put away from thee all immodeſt, rotten, and filthie ſpeaking.

Doct. 1. The acting of filthineſſe as ſtage-players doe, is a moſt fearefull ſinne.

Now in that this ſinne of filthie ſpeaking, or the ſpeaking of filthineſſe is a great ſin, we may hence gather without queſtion, the acting of filthineſſe is much more a ſin, if to ſpeake filthily bee a great ſinne, then doubtleſſe, farre greater ſinne is it to acte filthineſſe, to repreſent and ſet it out, not onelie by ſpeech, but by geſture, and by conueyances and deuices, as ſtage-plaies doe, for what are ſtage-plaies, but repreſentations of the vices, and filthie ſinnes of men in the world by ſpeech and geſture? and therefore much are they to bee condemned, who make or tend to make their children ſtage-plaiers, yea know it, that to make thy childe a ſtage-plaier, is to dedicate him to the Diuell, and to make him his inſtrument, and touching this, I will ſay no more then an ancient Diuine ſaith, plaiers behauiour polluteth all things, and of plaies he ſaith, they are the feaſts of Satan, and the inuentions of the Diuell.

Vſe. Reproofe of them who make their children ſtage-players.

Come wee to the laſt wordes of this verſe, *(out of your mouths)* thogh theſe words may be referred both to curſed ſpeaking, and to filthie ſpeaking, yet (as I take it) they haue ſpeciall relation to the latter of theſe, and therefore we find them added by the Apoſtle, *Epheſ. 4. 29. Let no corrupt* *communication proceed out of your mouth*, the point hence offered is this.

Doctr. 9. Though the heart conceiue filthines yet the mouth muſt not vtter it.

That if filthineſſe be conceiued in the heart, yet wee are not to ſuffer it to breake out of our mouthes, we are indeed as much as is poſſible to keepe our hearts free from all vncleane conceits, but if they bee caſt in by Satan, or ariſe from our owne corruption, wee are not to vtter them with our mouthes in the hearing of others.

Reaſon.

Vſe. Reproofe of them who ſuffer their mouthes to vtter what filthineſſe ſoeuer they conceiue in their mindes.

Note.

The reaſon is plaine, it is a further degree of ſinne, to thinke ill is a ſinne, but to vtter that conceiued ill, is a further degree of ſinne, much therfore are they to blame, who belch out what filthineſſe ſoeuer comes in their minde, and being told of it, plead for themſelues, and ſay, I am a plain fellow, I am no hypocrite, I cannot diſſemble, I muſt needs ſpeake what I thinke, as if a man were an hypocrite that yeelds obedience to the word of God, what wilt thou anſwer, when this iniunction, of the Apoſtle (*put away filthy ſpeaking out of your mouthes*) ſhall bee laid before thee at the daie of iudgement, ſurely thou ſhalt then bee ſpeechleſſe, and haue nothing to anſwer, thine owne conſcience ſhall then condemn thee, therfore think on it, and remember the hurt that comes by filthy ſpeaking, both to thy ſelfe and others, a filthy word is no ſooner out of the mouth but it ſends a ſtinke backe againe to thine owne heart, and makes it fowler then it was before, and manie times it doth dangerouſly infect others, yea, ſometimes it ſtrikes ſuch a deepe wound into the ſoule of another, as no Phiſitian can heale, but onelie the holie Ghoſt, and no medicine can cure, but the bloud of Ieſus Chriſt, and therefore if filthy conceits ariſe in thine heart, there ſtifle them, ſuffer them not to breake out, and to be vttered by thy mouth, leaſt ſo thou kindle a greater fire of luſt, both in thine own boſome, and in the hearts of others, and withall a greater fire of Gods vengeance, both againſt thy ſelfe and others.

VER. 9. *Lie not one to another, ſeeing that yee haue put off the old man with his workes.*

In this verſe our Apoſtle addes the third outward ſinne, that is to be put away (namely) *Lying*) and then hauing ended his enumeration of the ſinnes that are to bee put away, he goes one to preſſe his exhortation by waight of reaſon in the words following: (*Seeing that yee haue put off the old man with his workes*) I will lay foorth this argument when we come to the handling of thoſe words.

Now touching this ſinne of Lying, I will

1 Firſt, ſhew what it is, and the greatneſſe of it, with examination touching the ſame.

2 And ſecondly, the meanes that are to be vſed for the mortification of it.

3 And then come to ſome generall doctrine.

What the ſin of lying is.

Firſt therefore, for the ſinne it ſelfe, know wee that a lie is when a man ſpeakes an vntruth wittingly, and willingly, and with a purpoſe to deceiue; for there be three things that concurre in the making of a lie.

Three things concurring in the making of a lie.

1 Firſt, that the thing ſpoken be falſe, and an vntruth, that is the very matter of euery lye.

2 Secondly, that hee that ſpeakes it knowe it to bee falſe, and yet notwithſtanding willingly ſpeakes it.

A difference betweene ſpeaking an vntruth and a lie.

And heerein, we are to obſerue a difference betweene ſpeaking an vntruth and a lie; for a man may ſpeake an vntruth, and yet not lie, as when hee ſpeakes that which is falſe, but thinking it to be true, though he erre and be deceiued, yet hee ſpeakes not againſt his knowledge, and ſo he ſpeakes not a lie.

3 And the third thing in making of a lie is, that an vntruth be ſpoken with intention and purpoſe to deceiue.

Note.

And theſe three things euer meet together in a lie, and ſo a lie is a voluntary ſpeaking of that a man knowes to be falſe with a minde, and purpoſe to deceiue; yet that wee miſconceiue not this point, know that in ſpeaking ſome things, one word or one thing may bee put for another, and yet no lie, as it is in Metaphors, and other figuratiue ſpeaches; yea ſometimes a thing ſuppoſed, or fained may be vttered, and yet no lie, as it is in the Parables of holy Scripture, as that *Iudg.*9.8. of the trees conferring together; and that 2 *Sam.*12. propounded by *Nathan* to *Dauid* of a rich man that had many ſheepe, and a poore man that had but one, and diuers others, yea ſometimes a man may ſpeake ſomething not contrary, but beſide, or diuers from the truth, and yet not lie, as when parents would inſinuate to their children the hurt and danger of ſome place, as of a ditch or pit, they vſe to tell them there is a Beare, or a Bulbegger to keepe them from that place, and that is a thing ſpoken not contrary, but diuers from the truth, and it is nothing elſe but an expreſſing of a conceiued danger in other termes, in words of terror, and feare, to keepe their children from it, and this may bee done without fault; for a lie is ſpeaking of that is falſe, and contrarie to the truth willingly, and with an intention to deceiue, and this is a ſinne againſt the ninth Commandement, and this may eaſilie appeare vnto vs to bee a great ſinne.

The greatnes of this ſinne appeares by 4. things.

1 First, for that the Deuill, the author of euill indifferently, is notwithſtanding particularly cald a liar, and the author, or father of lies, *Iohn* 8.44. as if in a ſpeciall, and peculiar manner, lying proceeded from the Deuill.

2 Secondly, lying cannot be a ſinne of ignorance, but of an higher nature, euen of preſumption, he that lyeth ſinns not vpon meere ignorance (of which nature many other ſinnes are) but againſt his knowledge, and conſequently againſt his conſcience, if his conſcience be not dead, and paſt feeling.

And thirdly, lying is a great ſinne, in that it is not onely 3
hurtfull to men ouertaken, and abuſed by it, but it alſo
tends to the vtter ouerthrow of all humane ſocietie, for
what comfortable, or profitable ſocietie can men haue to-
gether, if truth in ſpeaking be baniſhed from it? How ſhall
a man know what to looke for, or what to truſt to, or o- 4
therwiſe, vnleſſe men ſpeake truth to one another.

And it is further a plaine euidence of the greatneſſe of this ſinne, in that when a man hath told a lie, yet he would not ſeeme to haue tolde it, and why ſo? Nature it ſelfe teacheth him that to lie is euill, and a ſinne full of infamy, yea euen ſwaggerers, and ruffians, ſuch as make no conſcience of any ſinne, yet cannot endure to bee charged with a lie, they hold it ſo odious, that a man that giues them the lie, he muſt for it receiue the ſtabbe; therefore doubtleſſe, the ſinne of lying is moſt odious, and hatefull both of God and men, though but meere naturall men, and yet lying is a common ſinne, and though euery man bee loath to be taken with a lie, yet it is a rare thing to find a man that makes conſcience of a lie: what more common with men in buying, and ſelling, and trading together then the ſinne of lying? I feare me the moſt of our hearts will tell vs, wee haue many times this way faulted, haue wee not many times ſaid, in ſelling of our commodities it is good, yea very good, and no better to be had for money, when we knew it was nought, and worth little or nothing? Yea, to a lie, haue we not ſometimes added an oath? which is moſt fearefull, and who is it almoſt that hath not bidden his ſeruant to lie? as to ſay, ſuch a thing ſtood him in ſo much, when it did not? or that he was not in ſuch a place, when he knew to the contrarie? and what more common with ſeruants then to doe as *Gehazi* the ſeruant of *Eliſha* did, 2.*King*.5.25. to cloak and ſmoth ouer a fault with a lie, which indeed is to wound themſelues by ſinne, and then to ſeeke to the Deuill for a medicine, no doubt I might yet inſtance in many other particulars,

Lying is a common ſin amongſt men

our owne hearts will tell vs, that amongſt many other ſinnes wee are guilty alſo of this ſinne of lying, and wee cannot cleare our ſelues of ſo foule a ſinne.

Two meanes ſeruing for the mortifying of the ſin of lying.

Now the ſpeciall meanes that ſerue for the mortifying of this ſinne, are theſe two.

1 Frist, we are to labour to carrie in vs, not only a conſcience of ſpeaking the truth, but of ſpeaking the truth without guile and without deceite, a conſcience to ſpeake the truth in our hearts, as the *Pſalmiſt* ſaith, *Pſal.* 15. 2. that is, in ſincerity, and in vprightneſſe of heart; the Deuill may ſometimes ſpeake the truth, but neuer without guile, hee ſpake the truth to Chriſt, *Math* 4. 6. when he ſaid, *He will giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp, leſt at any time thou ſhouldſt daſh thy foote againſt a ſtone*: but it was guilefully deliuered, a materiall part of the text was ſuppreſſed, and the reſt peruerted, to draw him to preſumption; therefore labour thou to carry in thee, a conſcience of ſpeaking the truth, and that in truth of heart, if thou giue ſo much way to thine own corruption, as to ſpeake the truth guilefully, thou wilt in the end not ſticke to vtter flat lies, and palpable vntruthes.

Note.

2 The ſecond meanes is this, thou art to carrie in thee an hatred of lying, not onely in thy ſelfe, but in all others it is made a note of a godlie man, Prou. 13. 5. *That he hates lying words*, as well in others, as he forbeares to ſpeake them himſelfe; if thou fauour lying in others, thou wilt ſoone come to like it in thy ſelfe, and therefore a notable way to keepe it from thee, is to hate it both in thy ſelfe, and in others, and remember to this purpoſe what the holy Ghoſt ſaith, Reuel. 22. 15. that not onely ſuch as make lies, but ſuch as loue them ſhall bee ſhutte out of the heauenlie *Ieruſalem*.

Motiues ſtirring vs vp to vſe of theſe meanes.

Now to ſtirre vs vp to a carefull vſe of theſe meanes, and to make conſcience to put away from vs this ſinne of lying (beſides this, that the reward of a liar is not to bee beleeued when he ſpeakes the truth, common experience ſhews ſhewes it, that one being once found in a lie is hardlie after that beleeued) beſides this, conſider wee theſe things.

1 Firſt, lying is a conformitie with the Deuill, nothing makes men more like to Satan then lying, lying is the deuils mother tongue, and when men lie they are moſt like to him, and it is a marke of the Deuils childe.

2 Secondly, euery liar in reſpect of his lying is a loathfull perſon, yea abominable in the ſight of God, the Text is plaine: *Prou. 6. 16. 17. Prou. 12. 22. The lying lips are an abomination to the Lord.*

3 Laſt of all conſider we among whom liars are rancked and their greeuous puniſhment, *Reuel. 21.* 8. they are reckoned vp with the fearefull, and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and ſorcerers, and Idolaters, and they muſt haue their portion with thoſe their companions in the lake that burneth with fire and brimeſtone, if then wee would not make our ſelues moſt like to the Deuill, and be marked for his children, if we would not be odious and abominable in Gods ſight, and if wee would not make our ſelues liable to moſt greeuous puniſhment in the bottomleſſe pit of Hell, with ſuch as are moſt abominable; then let vs in the feare of God bee humbled for that ſinne of lying that hath beene committed by vs heretofore, and let vs euer heereafter bee carefull to auoid it; let vs carrie in vs a conſcience to ſpeak the truth, and that in truth of heart without fraud, or guile, and let vs hate lying, both in our ſelues, and in others, and let our hearts bee taken vp with a feare of God in his holie Commandement that forbids this ſinne of lying.

Come we now to ſuch general doctrine as is offered vnto vs from theſe words, (*Lie not one to another.*)

1 Firſt, we are to marke that the Apoſtle ſpeakes indefinitely, he ſaith not, vſe not this, or that kinde of lying, but indefinitly, and *lie not one to another:*

Hence we may conclude.

Doct. 1. All kinde of lying is euill and to be auoided.

That all kind of lying is euill, and to bee auoided, and thus the Apoſtle ſpeakes, *Epheſ.* 4. 25. *Caſt off lying, and ſpeake truth euery man vnto his neighbour*: And for better conceiuing of this concluſion, we muſt know that there are vſually made three kindes of lies.

Lies be of 3. ſorts.

1 Firſt, a pernicious lie, which tendeth to the hurt of another, either in his life, or in his goods, or in his good name.

2 Secondly, a pleaſant lie made in merriment and ſport.

3 Thirdly, an officious lie, when one tels a lie to doe another good, as to deliuer him from danger, or the like.

Now there is not any of theſe ſorts of lying, but it is euill, and to be put away from vs.

Reaſon.

And the reaſon is this, euery ſort of lying is in it owne nature euill, and contrarie to the truth, and being euill in it owne nature, no circumſtance, or reſpect whatſoeuer can make it good; a lie cannot be made good, though it haue reſpect to the ſauing of a mans life: a man may not lie for the ſauing of his life or the life of an other, no more then hee may commit adulterie, or doe any act that is ſimply euill for the ſame purpoſe; no ſurely, a man is not to lie, for the gaining of another mans ſoule; though a Captaiue vnder the Turke, not yet wonne to the faith, might be deliuered by a lie, yet in this caſe a man is not to lie to ſet him at libertie: the rule of the Apoſtle *Rom.* 3. 8. ſtands firme, euill (that is) that which in it owne nature is euill, may neuer be done, what good ſoeuer may come on it.

Note

Obiect.

Now ſome obiections are to be anſwered that are made againſt this doctrine, as,

1 Firſt, it may be ſaid, that actions or ſpeeches are to bee eſteemed good, or euill in reſpect of their ends, as that is a good action, or ſpeech that tends to a good end; and on the contrarie, that is a bad action, or ſpeech that tends to a bad

a bad end, and therefore ſome lie, as (namely) an officious lie made for a good ende, may be vſed.

Anſw. Anſwer, indeed actions, or ſpeeches ciuill, and indifferent are to bee eſteemed good, or euill in reſpect of their ends, but not any action or ſpeech in it owne nature good, or euill, not any action or ſpeech commanded, or forbidden in the morall Law of God, and ſo no lie can bee made good, in reſpect of a good ende, being euill in it owne nature, and forbidden in the Lawe of God. It is a good ſpeech of *Auguſtine* to this purpoſe, ſaith hee, there is no fact ſo ill, but may be defended, if it bee conſidered not in it owne nature, but onely in the ende to which it ſometimes tendeth; that which is moſt ill may ſometimes haue reſpect to a good end, but the ende makes not that good which is ill in it ſelfe.

Obiect.2. Some may further ſay, of two euils the leſſe is to bee choſen, now it may ſo fall out that a lie may be a leſſe euil then that which will follow on the telling of it: for example, a man by telling truth, may happily diſcouer an innocent man that lies hid from another that ſeeks his life, and intends to kill him, and ſo hee may become a meanes of his murther, whereas if he ſhould lie, and ſay he knows not where he is, hee might hinder the one from murdering, and the other from being murthered, and therefore it ſeemes a lie in ſuch a caſe may be admitted.

Anſwer. Anſwer, that rule of two euils the leſſe is to be choſen, is to be vnderſtood of ſuch euils as are puniſhments, or inconueniences, not of ſuch euils as are ſinnes, no euill of ſinne is to be admitted at all, neither will it ſtand good in the ſight of God to eſcape a greater ſinne by doing a leſſe, there is no ſuch neceſſitie that a man ſhould commit ſin, hee ought rather to chooſe to die then to ſinne, that fact of *Lot* which was of this nature, *Gen.* 19.8 in offering his two daughters to be abuſed by the filthy *Sodomites*, though it were for the auoiding of a greater euill, yet it cannot be iuſtified, and in the example propounded, a man may auoide both lying, and the diſcouering of him that lies hid, for he may either be ſilent, or ſay he knowes where he is, but hee will not diſcouer him, and this he is rather to doe then to lie, or to diſcouer him, though hee doe thereby expoſe himſelfe to danger through the rage of him that purſues his innocent brother.

Obiect. 3

It is further obiected, we read that many holy men in Scripture haue lied, as *Abraham*, *Iacob*, and many others, and therefore a man may ſometimes lie.

Anſw.

Anſwer, thoſe lies of holy men are recorded in Scripture, not for approbation, and for our imitation that wee ſhould doe the like, but as their falles and infirmities, and that their faults, and ſlidings muſt bee warnings to vs: as *Auguſtine* ſaith, the fall of the ſtronger muſt be a warning to the weaker.

Obiect. 4

Oh, but the Midwiues of Ægypt ſaued the male children aliue, *Exod.* 1. 19. and *Rahab* ſaued the ſpies, *Ioſh.* 2. 5. by lying, and they are commended for ſo doing.

Anſw.

Anſwer, againe, the things that they did are commended, not their manner of doing them, that which they did was a fruit of faith, and of the feare of God, but they failed in the manner of doing it, and their lying is not approued, that was their ſinne.

Obiect. 5

Happilie ſome may further ſay, how can faith, and the feare of God, and a manifeſt ſinne, ſtand together.

Anſw.

Wicked ſhifts of Papiſts to defend or to extenuate the ſinne of lying.

Anſwer, faith, and the true feare of God, and a continuance in any knowne ſinne cannot ſtand together, but faith, and the feare of God, and a manifeſt ſinne of frailtie may well ſtand together: it remaines then ſtill a truth, that all kind of lying is euill, and to bee put away from vs. I might bend the force of this doctrine againſt our aduerſaries the Papiſts, who teach, that euery kind of lie vſed in an oath is mortall ſinne, but out of an oath, they ſay, a pernicious lie onely is mortall, and the officious, and ieſting lie, are veniall ſinnes, that is, as they ſay, ſinnes beſides the Law of God, and not contrarie to it, and eſpecially I might ſtand heere to ſhew the wickedneſſe of that new tricke of Equiuocation, whereby the Ieſuites thinke it lawfull to delude our Magiſtrates beeing examined by them, with their ambiguous, & indeed lying anſwer, and ſuch a tricke alſo that vnreaſonable ſect of the familie of loue hath taken vp, they vſe ſo to winde away with obſcure and intricate termes when they are examined, that their hereſie can hardly be found out by their confeſſion, but I leaue the further confutation of them to others that haue done it to very good purpoſe, and conſider wee, that no kinde of lying can be defended, no though it might be for the ſauing of a mans life, and therefore without queſtion, that kinde of lie hath no excuſe or defence, which is too common in the world, when men lie for their owne profit, and for their owne aduantage and gaine, men commonly thinke that that gaine is ſweet, and comes eaſily in, that is gotten by lying, but alas, what ſweetneſſe, or what comfort can there bee in that gaine that brings Gods curſe with it, will thy gain (if it were) the gaining of the whole world, be able to counteruaile the high diſpleaſure of God, or the loſſe of his fauor, together with the forfeiting of thine own ſaluation? Oh thinke on it, and learne to make conſcience of lying, though thereby thou mighteſt gaine neuer ſo much, yea, if the caſe ſo ſtand, that thou muſt either lie or loſe thy life, rather ſuffer thy life to be taken from thee, and that by moſt cruell torments, then to lie, and ſo ſinne againſt God: for what will it profit thee to prolong thy temporall life heere, and heereafter to loſe life eternall, and to hazard the ſtate of thy ſoule for euer? it is an excellent ſpeech of *Auguſtine* (ſaith hee) thou wilt make a lie, leaſt thou ſhouldeſt die, thou both lieſt and dieſt too, for while thou wouldeſt ſhunne one kinde of death which thou mayſt deferre, but canſt not take away; thou falleſt into two, firſt, dying in thy ſoule, and then afterward in thy bodie, and certainely ſo it is, therefore thinke on it, and conſider it.

The like ſhift of the Familiſts.

Vſe.
Reproofe of ſuch as vſe lying for their owne aduantage.

Obſerue we in the next place, that our Apoſtle ſaith not barely (*lie not*) put away lying, but hee addes further (*lie not one to another*) and it is as if he had ſayd, howſoeuer others are deceitfull in their words one to another, yet in any caſe doe not you beleeuing Coloſſians vſe deceit, and lying one to another, from this amplification, we may further gather thus much.

Doct. 2. It is moſt odious for one Chriſtian to lie to another.

That for one Chriſtian to lie to another, is moſt odious, for beleeuers and profeſſours of the ſame faith, to lie one to another, that is a great and greeuous ſinne; and that this is the purpoſe of the Apoſtle, to teach this poynt by this addition, is cleare by his exhortation, Epheſ. 4. 25. where hee ſaith, *caſt off lying*, and doth not onely amplifie that by the contrary, *ſpeake euery man truth*, but hee addes further, that heere though he doth in different terms, *vnto his neighbour*, and this we find added by the Lord himſelfe, ſpeaking by his Prophet, Zecha. 8. 16. *Theſe are the things that ye ſhall doe, ſpeake yee the truth*, not onely ſpeake ye the truth, but *ſpeake yee euery man the truth vnto his neighbour*, it is then a cleare point, that it is a great and greeuous ſinne, for one Chriſtian, and for one beleeuer to lie to another.

2. *Queſt.*

Now heere two queſtions offer themſelues to bee diſcuſſed.

1

The firſt is this, whether it be lawfull to lie to an Infidell, or to one not profeſſing the ſame truth with vs.

Anſwer.

Anſwer, no, it is not lawfull, it is not any reſpect either of perſon or profeſſion that can qualifie a lie to make it lawfull.

Obiect.

Some obiect and ſay, that the Apoſtle in that place, Epheſ. 4. 25. vſeth this reaſon, why we ſhould caſt off lying, becauſe wee are members one of another now (ſay they) Infidelles, and ſuch as are of different religion from vs, are not members with vs of the ſame bodie, therefore it ſeemes, that to them wee may lawfully vſe deceite and lying.

Anſw. Anſwer, that reaſon of the Apoſtle muſt be conceiued as proper to beleeuers & profeſſors of the Goſpell, as binding them more ſtrictly to ſpeake truth one to another, but it will not follow that heereby they haue liberty to lie to others, no, to lie is euill, and ſinfull to whomſoeuer it bee, but to lie to our brethren, profeſſours of the ſame trueth, with vs, being members of the ſame bodie, is more greeuous then to lie to others, that is the meaning of the Apoſtle, and ſo his wordes make nothing for defence of lying to Infidelles, and to ſuch as differ from vs in religion.

2 The ſecond queſtion is this, whether it be lawfull ſometimes to ſuppreſſe the truth in part, and to conceale part of the truth one from another.

Anſw. To this I anſwer, it is not onely lawfull, but ſometimes expedient to conceale part of the truth one from another; ſo as it be without fraud or deceit, it is neuer lawfull to lie one to another, becauſe that is a negatiue commandement and binds at all times, and to all times, but the other, ſpeak the truth one to another, is an aſſirmatiue commandement, and bindes indeede at all times, but not to all times, it may bee lawfull and expedient ſometimes to conceale part of the truth one from another, as ſometimes charity requires that wee couer a multitude of ſinnes, 1 Pet. 4. 8. and the ſinnes we our ſelues haue committed in ſecret, it is lawfull and expedient to conceale one from another, and not to reueale them, vnleſſe it bee at ſuch times as they lie heauie on our conſciences, and to ſuch as may miniſter councell, eaſe and comfort vnto vs, otherwiſe it is lawfull to conceale them from others, becauſe no man ought to bring infamie vpon himſelfe, that is a greater ſinne, then to bring infamie on others, as any crime a man commits againſt himſelfe is more hainous then the ſame crime *Note* againſt another. Many other particular caſes I might lay downe wherein it is lawful, and expedient to ſuppreſſe and conceale the truth in part one from another.

But let this ſuffice for anſwere to theſe two queſtions.

Vſe. We that profeſſe our ſelues Chriſtians ought to be farre from vſing deceit and lying one to another.

Now for vſe of this doctrine deliuered, is it ſo, that for Chriſtians, beleeuers and profeſſours of the ſame truth, to lie one to another is a great ſinne, then farre be it from euery one of vs to vſe deceit and lying one to another, we hold our ſelues to be true beleeuers, and we make profeſſion of the ſame faith, and ſhall we be found deceitfull, and liers one to another? ſurely then we diſhonour our profeſſion, yea, we make it more then manifeſt, that wee haue no fellowſhip with God the father of truth, nor with Chriſt his ſonne, who is trueth, nor with the holy Ghoſt, who is the Spirit of truth, remember we the Apoſtles reaſon, caſt off lying, for yee are members one of another, true beleeuers are members of that bodie whereof Chriſt is the head who is trueth it ſelfe, and in whoſe mouth no deceit was found, *Iſa.* 52. 9. it is therefore monſtrous to bee found liers vnder ſuch an head, and is it leſſe then monſtrous, and dangerous too for one member of the bodie to deceiue another? certainely no, if the eye ſhould deceiue the foote would it not goe wrong both with it ſelfe, and with the whole bodie? and ſo is it in the myſticall bodie of Chriſt, if one member lie to another, and deceiue another.

Let vs then remember that wee are members one of another, and therefore ought to loue as the members of one body, and if there be true loue in vs, we cannot lie, nor deceiue one another.

Come we now to that which followeth in this verſe *ſeeing that ye haue put off the old man with his workes.*

Our Apoſtle hauing ended his enumeration of the ſins that are to be put away, in theſe words he goes on to preſſe his former exhortation, tending to mortification, and hee doth heere further vrge the beleeuing Coloſſians to mortifie, and to put away cleane out of ſight the ſinnes before named, by an argument taken from their regeneration, begunne, that ſeeing regeneration, was begunne in them, they ſhould goe on in the ſame, and mortifie and put away their ſinnes.

Now this regeneration begunne is layd forth by the Apoſtle in the parts of it, which are two.

The firſt he cals a putting off the old man layd downe in this verſe.

The ſecond, a putting on of the new, ver. 10. which putting on of the new man, is further deſcribed in the words following to the end of verſe 11.

Interpretation.

Come we to the words of this verſe, wherein is expreſſed the firſt part of regeneration or ſanctification *(ſeeing that ye haue put off)* the originall worde is ἀπεκδυσάμενοι hauing put off, ſignifying that the beleeuing Coloſſians, had already begunne to put off the olde man, and this phraſe or forme of ſpeech *(put off)* is metaphoricall, it is borrowed from vncloathing the bodie, from ſtripping off the apparell, to ſignifie the manner of putting away, and aboliſhing of the olde man, that it is after the manner of putting off apparell, and by the olde man in this place, wee are to vnderſtand the corruption of nature deriued from our firſt Parents, which all of vs haue drawen from *Adam*, by naturall generation, it is vſuall in Scripture to ſet out this corruption vnder the name of the olde man, ſo calling it by the name of man, becauſe it reacheth as farre as any power or part, as anie facultie or ability of the ſoule or body of man, and then giuing to it, that Epithite (*olde*) becauſe it is as olde euen as *Adam* himſelfe ſince his fall, and ſucked out off his loines, and becauſe it is in vs before the newe man, wee haue it in vs from our conception and birth, wee receiue the new man afterward from Chriſt (with his workes) that is, with manifolde actuall tranſgreſſions proceeding from that corruption both in heart and life, thus then briefely conceiue theſe words.

Seeing that ye haue already begun to put away and to aboliſh the corruption of nature, ſpread ouer all the powers of of your ſoules, and parts of your bodies, deriued from the loines of your firſt Parents by naturall generation, with manifold actuall tranſgreſſions, iſſuing and proceeding from them.

2. Queſt. I thinke it meet heere to anſwer two queſtions.

1 The firſt is this, it may be demanded when the Coloſſians begunne to put away the corruption of nature.

Anſw. Anſwer, euen when they firſt beleeued in Chriſt, for ſo it is with all true beleeuers, ſo ſoone as they begin by faith to be vnited to Chriſt, and to applie to themſelues Chriſt crucified, they are partakers of that power of Chriſt, that ſuſtained Chriſt on the croſſe, euen the power of his Spirit, and that is effectuall to aboliſh ſinne in them daily.

2. Queſt. The ſecond queſtion is, how farre foorth the beleeuing Coloſſians, had aboliſhed the corruption of nature.

Anſw. Anſwer, though by the effectuall power of the ſpirit, they had aboliſhed that corruption in all the powers of their ſoules, yet not wholly, but ſo as there was a remainder of it in all and euery facultie, and power of their ſoules which continued in them till death, though not imputed vnto them, theſe two things well conceiued helpe much to the true vnderſtanding of the text.

Now firſt obſerue wee the argument heere vſed by the Apoſtle, he brings an argument from regeneration, or ſanctification, begunne to vrge the beleeuing Coloſſians to put away wrath, anger maliciouſneſſe, and other ſinnes before reckned vp, that ſeeing they had already begunne to put away the corruption of nature with the fruits of it, they ſhould ſtill goe on: hence wee are plainely taught thus much.

Doctr. 3. Sanctification or regeneration begunne muſt be continued.

That ſanctification, or regeneration begunne, muſt be continued, if the worke of regeneration be once begun in vs, we muſt labor to continue it, and daily more and more to be purged from ſinne, and daily more and more to bee ſanctified, yea, to feel the power of the ſpirit daily ſubduing pride, ſelfe-loue, vaine-glorie, enuy, couetouſneſſe, with a number of ſuch like euill affections, that are deepely rooted in our nature, it is the exhortation of the Apoſtle, 2. Corinth. 7. 1. *that wee cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, and grow vp vnto full holineſſe, in the feare of God*: it is a point no doubt well knowen to vs in ſpeculation, that we are to goe on from one degree of ſanctification to another, from one meaſure of grace to another, and therefore I forbeare to enlarge the point.

Vſe.
Motiues ſtirring vs vp to finde grace growing in vs

Yet we haue need to bee put in minde of it, and to bee ſtirred vp to the practiſe of it, to that end conſider we thus much, that if grace grow not in vs, and if wee goe not on from one meaſure of grace to another, certainely grace is not yet truely wrought in vs.

Againe, howſoeuer the gift of regeneration, the Spirit of grace can neuer be vtterly extinguiſhed and loſt, yet wee falling away from the meaſure of grace receiued, wee therewith loſe the comfort of that grace, and the feeling of that ioy wee were wont to finde in the ſame, and wee cannot recouer it without much ſorrowe and griefe of heart. Let vs therefore remember the exhortation of the holy Ghoſt. Reuel. 22. 11. *he that is holy, let him bee more holy*, let vs not content our ſelues, with the beginnings of grace and holineſſe, but labour to goe on in holineſſe, expreſſing the ſame in theſe words, the Lord hath prepared for vs to walke in, it will be a comfort to vs in this life, and through Gods mercy it ſhall bee rewarded with eternall glory in the life to come.

Come we to the words themſelues, and therein firſt obſerue that phraſe and forme of ſpeech *(put off)* wherein the Apoſtle ſets downe the manner of aboliſhing the corruption of nature, that it is after the manner of vncloathing the body, wee had the ſame forme of ſpeech, chap. 2. 11. whence wee noted that the corruption of nature is not a ſubſtantiall thing as ſome haue imagined, nor a corruption of the ſubſtance of the ſoule, for then could not the ſoule be immortall, nor Chriſt haue taken mans nature without ſinne, but it is a corruption cleauing to the faculties, powers, and affections of the ſoule, and ſuch as may be ſtripped off by the powerfull worke of the ſpirit of God, this was manifeſted, and vſe made of it, only heere take notice of one thing further from this manner of ſpeaking, in that the corruption of nature, is as a garment in wrapping the ſoule as the apparell doth the body.

Doctr. 4. Vnregenerate perſons are moſt odious and filthy in the ſight of God.

We are giuen to vnderſtand that men vnregenerate, and as yet in their naturall corruption, are moſt odious and filthie perſons in the ſight of God, they appeare before him, in the veſture of filthineſſe and corruption, vnregenerate perſons though their bodyes bee clad in ſilkes and veluets, and cloth of golde, yet in their ſoules, there is nothing to bee ſeene but moſt loathfull filthineſſe, they are ſuch as the Lord ſpeakes of, *Ezechiel*, 16. 6. *polluted in their owne bloud*, and no Lazer, though as full of ſores as *Iob* 2. 7. *from the ſoule of his foot, to the crowne of his head*, is as loathſome in mans ſight, as an vnregenerate perſon is, in reſpect of this naturall corruption in the ſight of God, for in regard of that, the Lord cannot looke on him but bee offended, it carries in it a guiltineſſe of Gods wrath as the Apoſtle ſayth, *Epheſ.* 2. 5. vnregenerate perſons are children of wrath, they haue in them the image and ſtamp of Satan, ſo as the Lord cannot beholde them but in wrath in regard of their corruption.

Vſe. A ground of examination & triall of our ſelues in reſpect of the corruption of nature.

And this ought to ſtirre vs vppe to conſider, and to examine in what ſtate wee ſtand, whether yet our ſoules be clothed in the lether coate of *Adam*, as *Luther* ſpeakes, in the leprous and mortall garment of naturall corruption, or no, if our ſoules be yet clad in the filthy rags of nature, certainely, in reſpect of that, wee are moſt odious in the ſight of God, howſoeuer our bodies are tricked and trimmed, yet wee carrie about the ſtampe of Gods wrath in our ſoules, and as at all times, this is to bee thought on, ſo eſpecially when wee come moſt neere to the preſence of God, as it were into his chamber of preſence, as we doe when we come to the publike worſhip of God, then we come within compaſſe of the beautie of his face, *Pſalm.*27.4. Euen before the bright ſhining face of the Lord, ſhining in his ordinances. If we were to come into the preſence of an earthly Prince, or ſome great man, we would doe as *Ioſeph* did, *Gen.*41. 14. when hee was to goe before *Pharoh*, put of our old cloathes; we know wee are carefull to lay aſide our old apparell, when we come into the publike aſſembly on the Sabbath day, and not to come in our old cloathes; and ſhal we be ſo carefull in reſpect of the cloathing of our bodies, and bee altogether careleſſe in reſpect of the veſture of our ſoules? Shall wee approach neere the glorious preſence of God in our olde rotten ragges of nature? In our naturall blindneſſe of minde, and hardneſſe of heatt? Wee may doe ſo for a time, but certainely at length the Lord will finde vs out, and ſay to vs as it is. *Matth.*22.12. *Friend, how cameſt thou in hither, and haſt not on a wedding garment.* How waſt thou ſo bold to come in hither, ſo neere my glorious preſence in thy filthy ragges? And we ſhall then be ſpeachleſſe, and not haue a word to anſwer, and we ſhall heare that heauy doome, *Binde him hand and foote, take him away, caſt him into vtter darkeneſſe*: for aſſuredly the Lord will be glorified in all that come neere him, *Leuit.* 10.3. either to their good, and comfort which thou canſt not looke for comming in thy corruption, and ſinnes, or in their confuſion; therefore remember that thou labour by all good meanes to clenſe thine heart, and to ſanctifie thy ſoule, and as much as poſſibly thou canſt to put off the corruption, and filthineſſe of it, when thou commeſt to compaſſe Gods altar, and to appeare before him in the publike aſſembly.

In the next place, obſerue we, the Apoſtle ſets downe the corruption of nature vnder the name of the old man, & ſo he cals it in other places: now hence I might ſtand to ſhew the extention, and greatneſſe of the corruption of nature, that it is extended and ſpread ouer all the powers of the ſoule, and all the parts and members of the bodie, and therefore cald the old man, ſignifying that a naturall man is nothing elſe, but as a man compounded of corruption, and that the corruption of nature is no light, and ſuperficiall thing: but of theſe things we haue ſpoken, *Cap.* 2. 11. Onely one thing further I will hence obſerue, and that is this.

In that the corruption of nature is expreſſed vnder the name of the old man, we are giuen to know,

Doct. 4. The corruption of nature is not in vs as a babe, or as a tender weak thing, but it is ſtrong and powerfull in vs.

That it is not in vs as a babe, it is no tender weak thing, as a little ſuckling, but it is tough, and ſtrong as a man growne in yeeres, yea it is ſtrong and powerfull, euen in babes, and ſucklings, ſuch as yet hang at their mothers breſt, though it ſhew not foorth the ſtrength of it till afterward, and when it comes to exerciſe the force, it ſhewes it ſelfe no feeble and weake thing, but of exceeding great ſtrength, carrying to ſin with a violent courſe, as any occaſion is offered; yea if it be not reſtrained it carrieth to extreame outrage in ſinne, and hence it is called the Law of ſinne, *Rom.* 7. 23. becauſe as a Lawe it doth exerciſe power ouer all the powers of the ſoule, and parts of the body; yea originall corruption is ſo ſtrong in vs by nature that it takes occaſion by that which ſhould be a meanes to cure it, to breake out, and to ſhew it ſelfe more violent, as the Apoſtle ſhewes in his owne example *Rom.* 7. 8. 13.

Vſe. We muſt take heede we ſuffer not our corruption to grow to a greater ſtrength.

Now then, this being ſo, that the corruption of nature is in vs at the firſt, as tough, and ſtrong as an olde man, let vs take heede wee ſuffer it not to growe to a greater ſtrength in vs, for then a thouſand to one wee ſhall neuer be able to ouercome it, and this we doe if wee ſuffer it to continue in full ſtrength not abated by mortification, if thou vſe not the meanes to put off thy naturall blindneſſe of minde, but ſtill continue in it, thy minde will become more vncapable of any good inſtruction: Doe not many aged perſons finde this in themſelues? Doe they not find ſuch a dulneſſe of minde in them, that they ſometimes vtter it in plaine termes, and ſay, they are too old to learne, as much as to ſay, they are too olde to bee good, their blindneſſe is become inuincible; and is it not ſo in the naturall hardneſſe of the heart? Is not that much increaſed by continuance in the ſame, by the ſuggeſtion of Satan, by ill counſell, ill company, by cuſtome of ſinne, and by the iuſt iudgement of God; ſo as the meanes of mollifying the word, and iudgements of God, become meanes of further hardening? Too lamentable experience ſhewes this to be true, and therefore betimes grapple with that old man, thine owne corruption, and with ſpeed vſe the meanes that ſerue for the mortification of it; labour to beleeue in Chriſt crucified, apply to thy ſoule the word of God, the ſword of the Spirit, for the cutting downe of that corruption, if thou ſuffer it to continue in thee, thou ioineſt hands with the Deuill, and takeſt part with thine own corruption, thy greateſt enemies, and doſt fortifie them againſt thy ſelfe, a thouſand to one, to the vtter ouerthrow of thine owne ſoule.

We finde heere further added that the beleeuing *Coloſſians* had begunne to put off, together with the olde man, his workes, (that is) their manifold actuall ſinnes iſſuing out from their naturall corruption.

Now in that actuall ſinnes are called (*Workes*) occaſion is offered to examine, whether actual ſinne haue a poſitiue nature and being, or no? But that point is more fit for the Schooles, onely know we thus much, that actuall ſinne hath not a being as a creature, as a thing created of God, but onely as all other actions of men, or Angels, which haue their being in the doing, and ceaſe with the ende of doing, and are no creatures.

Againe, in that the Apoſtle cals actuall ſinnes, (*workes of the old man*) occaſion is giuen to ſhew, that actuall ſinne is a worke not proceeding from God as it is euill, but from our owne corruption, and from the Deuill, and therefore it is heere cald a worke of the old man, and in other places, the worke of the Deuill; indeed in actuall ſinne the motion of the body or ſoule is from God, for in him we liue, moue, and haue our being, but the euilneſſe of that motion, by diſpoſing, and applying of it otherwiſe then wee ought, is from the corruption that is in vs, ſtird vp by the Deuill, I will not further ſtand vpon theſe points.

Wee are to marke that the Apoſtle doth conioine the putting off the old man, and the putting off of his works, and hence we may raiſe this concluſion.

Doct. 5. The aboliſhment of the corruption of nature, and of the fruits of it, euer goe together.

That the putting off the old man, and the putting off of his workes euer goe together, the aboliſhment of the corruption of nature, and the aboliſhment of the fruits of that corruption (namely) actuall ſinnes iſſuing out from thence are vndeuided companions, they euer go together, *Epheſ.* 4.22. Yea, looke in what meaſure the corruption of nature is aboliſhed, and put away, and without doubt the fruits of it are in like meaſure aboliſhed. Hence it is, that the aboliſhing of the corruption of nature, is cald a crucifying of the fleſh with the ſinfull affections and luſts, Gal. 5.24. and a crucifying of the old man, and a deſtruction of the body of ſinne, together with a not ſeruing of ſinne, and not giuing the members as inſtruments vnto ſinne, *Rom.* 6.6.13. And hence it is, that true beleeuers are ſaid to be dead to ſinne, the corruption of nature beeing as it were dead in them, and not bringing foorth the actions of ſin, as it did when it was aliue, and in full force, and ſtrength in them.

Vſe. Triall whether the corruption of nature be aboliſhed, or no? is by the fruits of it.

And this may ſerue as a ground of triall to euery one, the corruption of nature it ſelfe is ſecret, and hidden, and not ſo eaſily diſcerned, whether it bee aboliſhed, or no? Yet the workes of it are manifeſt, as the Apoſtle ſaith, *Gal.* 5.19. *The works of the fleſh are manifeſt*: his meaning is, they are manifeſt, not onely to God, but euen to men that haue the light of reaſon, and naturall conſcience;

therefore by the workes of it trie thy ſelfe, there is no better warrant to thy conſcience, that the old man is put off, then when thou findeſt his workes ſtripped off, it is a ſure token that the corruption of nature is wounded in thee, and hath receiued a deadly blow, when it breakes not out into thoſe actuall ſinnes it was wont in former times, thou hauing ſtill, ſtrength, abilility, oportunity, and meanes of committing the ſame; yea though thy corruption be ſtill working in thee, as it will bee till death, and ſometimes preuaile in bringing foorth of ſinne; yet it is a ſure argument that it is wounded in thee, when thou goeſt vntowardly, and like a bungler about ſinne, and as the Apoſtle ſaith, *Rom.* 7. 15. Doſt not allow but hate that thou doeſt; but on the contrarie, if the workes of the olde man bee found in thee, thoſe manifeſt workes the Apoſtle reckons vp, *Gal.* 5. 19.

Adulterie.
Fornication.
Vncleaneneſſe.
Wantonneſſe, &c. of the like, if there be as the Apoſtle heere ſpeakes.
Wrath.
Anger.
Maliciouſneſſe in thy heart.
Curſed ſpeaking.
Filthy ſpeaking.
Lying in thy mouth.

And if thou commit any ſinne with pleaſure, certainelie the old man is yet liuely in thee, and is in full force and ſtrength in thee, and thou art yet in the gall of bitterneſſe, and the band of iniquitie, therefore deceiue not thy ſelfe, remember that the putting off the old man, and the putting off of his workes, euer goe together, put off the one, and put off the other, hold on the workes of the old man, and the old man is not put off, if thy life be defiled with ſin, certainely thy heart is not cleane.

VER. 10. *And haue put on the new, which is renewed in knowledge, after the image of him that created him.*

Come we to the tenth verſe, where the Apoſtle laieth foorth the other part of regeneration, or ſanctification, begun in the *Coloſſians*, in the firſt words of it: *And haue put on the new.*)

Interpretation.

The vnderſtanding of the former words, will leade vs to the meaning of theſe, for heere the Apoſtle doth ſtill continue his Metaphoricall ſpeech begun in the verſe before, (*Put on*) this phraſe is taken from cloathing the bodie, from putting on of a garment, and to put on a garment (we know) is to couer the bodie with it, and to apply it to the body: ſo that heereby is ment that the beleeuing *Coloſſians* had begun to couer themſelues with the new man, and as neerely to apply him to themſelues as a garment (*by the new man*) we are to vnderſtand that which is contrary to the old man (namely) the image of God renewed in true beleeuers, as the Apoſtle heere expounds himſelfe in the words following, (*which is renewed*) (that is) that new qualitie of inherent holineſſe that is wrought by the Spirit of Chriſt in all his members, which is therefore called,

1 Firſt, by the name of man, becauſe it alſo reacheth as farre as any power, or part of ſoule, or body.

2. And againe, it is cald the new man, becauſe we haue it not by naturall birth but new birth, by regeneration afterward from Chriſt.

Thus then we are to conceiue theſe wordes (*And haue put on the new*) as if the Apoſtle had ſaid,

And haue begun to couer, and to apply to your ſelues as a garment, the image of God, euen that new quality of inherent

A note of the Papiſts wreſted from this text.

inherent holineſſe, that is wrought by the ſpirit of Chriſt in all his members, both in their ſoules and bodies: the Papiſts would force out of this text, that the iuſtice, or righteouſneſſe by which we ſtand iuſt in the ſight of God, is a very quality and forme, inherent in the ſoule adorning the ſame, and not onely Chriſt his righteouſneſſe imputed to true beleeuers, this is their note on this place, but it is moſt abſurd, it is cleane beſides the purpoſe of the Apoſtle, he heere treats not at all of iuſtification, either in the ſight of God, or men, but onely ſpeakes of regeneration, or ſanctification, ſetting that out in the parts of it, his ſpeech driues not at all to iuſtification, it ſeemes they are driuen to hard ſhifts when they ſeek to wreſt this, and like places to fauour their deuiſe.

Obſerue we heere that the Apoſtle ſpeaking of the regeneration, or ſanctification of the beleeuing *Coloſſians*, he ſets it foorth in theſe 2. branches.

1 {A putting off the old man.
2 {And a putting on of the new.

Hence we are taught thus much.

Doct. 1. True ſanctification ſtands both in aboliſhing the corruption of nature, and alſo in a renouation according to Gods image.

That true regeneration, or ſanctification ſtandeth in theſe two things.

1 In aboliſhing the power of nature in all the powers of the ſoule, and in all the members of the bodie.
2 And alſo a renouation of them according to the Image of God.

And this we may finde alſo plainely taught by the Apoſtle: *Epheſ.* 4. 22. 23. 24. *That yee caſt off concerning the conuerſation in time paſt, the old man which is corrupt through the deceiuable luſts, and be renued in the ſpirit of the minde, and put on the new man which after God, is created in righteouſnes and true holines.* For indeed, theſe are the 2. eſſentiall parts of regeneration, or ſanctification: mortification of the naturall corruption, and a viuification, or quickning by grace; and howſoeuer theſe two may be diſtinguiſhed

Note.

one from the other, yet they are neuer to be ſeparated, and put aſunder, if either of theſe two be wanting, there is no true regeneration, or ſanctification.

Vſe. We muſt bee carefull to ioine mortification and viuification together.

And therfore deceiue not thy ſelfe in reſpect of this excellent, and neceſſarie dutie of regeneration, or ſanctification, it is not enough for thee to put off the old man, but thou muſt alſo put on the new, it is not ſufficient to mortifie the fleſh, but thou muſt alſo bee quickened in the Spirit.

Obiect.

Happily ſome will ſay, this is a needleſſe exhortation, for if the corruption of nature bee truely mortifyed, that mortification is wrought by the ſpirit of God, and if the ſpirit haue once wrought, that he alſo will renew in holineſſe after the image of God.

Anſw.

Indeed it is true, if the ſpirit haue beene effectuall, to the putting off of the old man in any, he will alſo bee effectuall in him to the putting on of the new; yet ſome deceiue themſelues in reſpect of putting off of the old man, they thinke the ſpirit of God hath beene effectual in them to the putting off of the old man, when indeed it is not ſo, as when their corruption of nature is onely limited, or kept in by reſtraining grace, they are not naturally diſpoſed, or inclined to ſome enormous ſinne, they haue been ciuilly trained vp, and ſo they are brought to a kinde of harmleſneſſe, and ciuilitie, and therein they pleaſe themſelues, as if the ſpirit of God had been effectuall in them to the putting off of the old man, to ſuch is my exhortation directed; and we are euery one of vs to take heede of this deceit, for this indeed is to deceiue our own ſoules, if thou wouldeſt bee ſure, that the ſpirit of God hath wrought in thee an aboliſhment, or a wounding of thy naturall corruption, then looke thou finde in thee an anſwerable meaſure of holineſſe, that is an infallible note that the ſpirit of God hath wrought in thee to the putting off of the old man, and that thou art truely regenerate, and ſanctified. Doe not thou therefore content thy ſelfe with thy abſtaining from groſſe ſinnes, or with thy harmleſſe diſpoſition, and therein bleſſe thy ſelfe, but if thou wouldeſt haue the comfort of true ſanctification ſealed vp to thine owne ſoule, then neuer reſt till thou finde a new quality of grace, and holineſſe wrought in thee, and remember the wordes of the Holy Ghoſt, *Hebrewes*. 12. 14. *Without holineſſe thou ſhalt neuer ſee God* to thy comforte.

The next thing we are to marke is the phraſe heere vſed by the Apoſtle (*put on*) whereby he doth intimate vnto vs that inherent holineſſe wrought in true beleeuers, is as a godly garment or glorious ornament, and beeing as a garment it is not eſſentiall, as ſome haue imagined, (but that onely by the way) hence wee may gather.

Doct. 2. Such as are clad with the habit of inherent holineſſe are glorious in Gods ſight.

That ſuch as haue put on the new man, ſuch as are clad with the habit of inherent holineſſe are glorious in the ſight of God, they are ſeene of him apparelled with that which is indeede gratious and pleaſing in his ſight, and though it be ſomewhat ſpotted by the fleſh, as the beſt inherent holines is, yet it is accepted of him in his ſonne, & that they are thus glorious the Apoſtle *Peter* hath made it moſt plaine 1.*Peter*.4,14. hee there ſaith, *that the ſpirit of glory reſteth on them*, how then ſhould they not bee moſt glorious, and the Prophet *Iſay* ſpeaking of them ſaith, *Iſay* 4.5. *that vpon all the glory ſhall be a defence*) and thus alſo the Lord himſelfe ſpeaks of his people, *Iſay* 43.4. *thou waſt pretious in my ſight and honourable*.

Vſe. We are to bee ſtirred vp to a ſpeciall care of inward holineſſe.

Now the conſideration of this ought to ſtirre vs vp to a ſpeciall care of inward holineſſe, that our ſoules may be inueſted with the new man, with the grace of ſanctification, that ſo the eye of the Lord may bee pleaſed in looking on vs, and we accepted through his ſonne in his ſight, it is the faſhion of too many in the world, to ſpend much time, and to take great paines in trimming vp the body, yea ſome are afraid of nothing more then of inward grace and holineſſe, becauſe it would croſſe their pride, and forbid the nice dames of this age to make idols of their bodies, and to beſtow ſo much time in tricking themſelues, with prancking and painting, they thinke not on that exhortation of the Apoſtle, 1. Pet. 3. 4. but let vs thinke on it, and remember it, that is the hid man of the heart, that is a thing much ſet by before God, and let vs take paines for that, and know it is not either ſtrength of bodie, eloquence of tongue, ſharpneſſe of wit, beauty of face, or any other externall thing, or common gift of God, that is, pleaſing vnto him vnleſſe it be ſanctified, labour therefore for holineſſe and ſanctification, that giues an honour to all inferiour gifts, and by that through Chriſt thou mayſt appeare glorious, and moſt pleaſing in the ſight of the higheſt Maieſty, whom thou ſhouldeſt ſeeke to pleaſe aboue all the world.

Note one thing further; In that the Apoſtle ſets out inward ſanctification to be a putting on of the new man, we may conclude:

Doct. 3. True ſanctification is found in all the powers of the ſoule.

That true ſanctification is entire, it is in all the powers of the ſoule, it is a putting on of a perfect whole man with all his parts, and indeede if the ſpirit worke powerfully in vs, he workes on all the powers of the ſoule; ſanctifying grace is neuer effectuall in one faculty, and not in another.

Vſe. We are not to thinke our ſelues ſanctified becauſe wee are enlightned.

Therfore let no man thinke that he is truly ſanctified, becauſe happily he is enlightned, and hath a knowledge of the myſteries of the Goſpell, when notwithſtanding he is carried away with ſome inordinate luſt and affection. *Iudas* was a man that had great knowledge, no queſtion Chriſt taught him many good things, and hee taught others, yet was he a man vnſanctified, therefore deceiue not thy ſelfe, and remember that true ſanctification is entire, euen of all the powers of the ſoule, and is in euery part and member of the body.

Now come we to the words following (*which is renued* *in knowledge after the image of him that created him.*

Our Apoſtle hauing layd foorth the ſecond part of regeneration, or ſanctification begunne in this life, to bee a putting on of the new man in theſe words, hee goes on further to deſcribe the new man, and his deſcription is continued to the end of the next verſe.

In that part of the deſcription of the new man that is expreſſed in the words of this verſe, wee haue theſe things layd before vs:

1. Firſt, the generall frame, or making of the new man, that he is a man renued.
2. Secondly, wherein that renouation, or new making more ſpecially conſiſteth, namely, *in knowledge*.
3. And thirdly, after what forme or faſhion, in what manner he is renued in knowledge, and that is after the image of God, who is here ſet out to be the creator of him, wherin is alſo implied what kind of renouatiō it is, that it is a recreation, euen a new creation.

Interpretation.

Wee muſt ſtand a while to open the meaning of the words *(which)* that is, which new man *(is renued)* the Apoſtle heere ſpeakes of the time preſent, ſignifying a continuall action as if hee had ſayd, which is begunne to be renued, and is daily more and more renued, now the word both the originall, and the Engliſh word *(renued)* ſignifie (as we know) to make a thing new againe, to reſtore a thing antiquated and deformed to the ancient forme, and beauty, and heere in the Apoſtle had an eye to that created holineſſe, that was in man before his fall, and ſo his meaning is, which new man is reſtored to his ancient forme, and beauty which he had in the ſtate of innocency before the fall *(in knowledge)* or into knowledge, the word heere tranſlated (*knowledge*) doth properly ſignifie acknowledgement, and ſo the Apoſtles meaning is into an acknowledgement, or into an effectuall knowledge of God, of his will reuealed, and of that which is to bee knowne and acknowledged of true beleeuers: *after the image of him that created him* (that is) after the image of God, and for the better vnderſtanding of theſe words, wee muſt know that the image of God in man generally taken, is a conformity or likeneſſe of man to God, as *Moſes* brings in the Lord ſpeaking: *Gen.1.26. Let vs make man in our image according to our likeneſſe*) and conformity, or likeneſſe to God ſtands in two things.

In likeneſſe vnto him { 1. *In happineſſe.*
2. *In holineſſe.* }

The firſt of thoſe is not heere meant, but onely the ſecond: for ſo the Apoſtle teacheth plainely: *Epheſ.4.24. put on the new man, which after God* (that is) in Gods image is created in righteouſneſſe, and true holineſſe, ſo then this is the meaning of the Apoſtle, that the new man is renued in ſuch manner as is effectuall to a conformity or likeneſſe with God in holineſſe (*that created him*) thoſe words intimate thus much, that the new man is as a new creature of God, thus then we are to conceaue theſe words (which is renued in knowledge after the image of him that created him) as if the Apoſtle had ſaid.

* Which new man is daily reſtored to his ancient forme and beauty euen into an acknowledgement of God, of his will reuealed, and of that which is to bee knowne and acknowledged of euery true beleeuer, yea into a knowledge in ſuch manner as is effectuall to a conformity or likeneſſe with God in holineſſe, which new man the Lord hath framed in you as a new creature.

We are heere in the firſt place to marke, that the Apoſtle in deſcribing the new man, ſaith hee is a man renued, a man made new againe giuing vs to vnderſtand.

That the new man heer ſpoken of (that is) the quality of inherent holines, or the image of God, is not now ſimply new, but was once made before, and was in man once before, as it was indeed in the firſt creation, and that beeing once made, and once in man before it was loſt, as it was by the fall of man, theſe are things agreed vpon, euen betweene vs and the Papiſts, though they diſſent from vs in the manner of the being of Gods image in *Adam*, and ſay, it was in him meerly a ſupernaturall gift, and we on the contrarie, a naturall gift. I will not diſpute that queſtion, but rather anſwer another queſtion ariſing from hence, in that the image of God was once in man, but loſt by the fall of man, it may be demanded.

Inherent holineſſe or Gods image now in man was in man once before and is now renued in him.

Queſt. How farre foorth the image of God touching holineſſe, was loſt by the fall of *Adam*.

Anſw. Anſwer, the image of God in reſpect of true knowledg & holines, was vtterly loſt, yet ſome ſhadow of it is ſtill remaining, there is a remnant of knowledge in the minde of man, there is a light of nature, and certaine generall motions of God, as that there is a God, and that he is a puniſher of euill doers, and certaine motions of good and euill, right and wrong, equity and truth, the Apoſtle ſaith, Rom. 1. 19. 20. that the Heathen came to know Gods eternall power and Godhead by conſideration of the creatures, their vnderſtanding did gather by the ſight of the creatures, that there was a God, and a powerfull God, there is alſo a remnant of Gods image in the will and conſcience of man, the Apoſtle ſayth alſo. Rom. 2. 15. *the Gentiles did ſhew the effect of the Law written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts accuſing one another, or excuſing*, ſo then there is a remainder of the image of God in man, yet that is not able to make man holy, no not in part, it is like to a dead childe, wherein happily a man may diſcerne the likeneſſe of the father, yet is it but a loathſome rotten carcaſſe, ſo it is in the image of God remaining in man, it is onely left as a monument of that image that once was in man, and to leaue men without excuſe, Rom. 1. 20.

Some ſhadow of Gods image is ſtill remaining in man.

Vſe. There is in euery man by nature ſufficient knowledg to leaue him without excuſe and to condemn him

And therefore let this bee the vſe wee make of it, let vs learne that there is in all of vs by nature ſufficient knowledge, though not to make holy, and to ſaue vs, yet to leaue vs without excuſe, and to condemne vs, do not thou think it will ſtand for a good plea at the day of iudgement, that thou neuer knewest letter, that which many ignorant perſons now plead for themſelues, to excuſe their groſſe and wilfull ignorance, that forſooth they are not booke-learned, will not then ſtand them in ſteed, no, no, thou haſt knowledge enough within thee to leaue thee inexcuſable, at the day of iudgement, and then to make thy damnation iuſt, the Lord will not then hold thee excuſed for thine ignorance, there is left in thee a light of nature ſufficient to condemne thee, yea thou liuing in the boſome of the Church, and vnder the meanes of further inlightning, and thou not profiting by the meanes to thy illumination, and to the renouation of the image of God in thy minde in ſome meaſure, but going on in thy blindnes & ignorance, ſurely the more iuſt, & the deeper ſhal be thy condemnatiō

The next thing we are to marke is this, that the Apoſtle ſaith the new man is a man renued in knowledge, that the new man is a man reſtored to his auncient forme, and beauty, firſt in knowledge, hence wee may take vp this concluſion.

Doct. 5. Illumination of mind is the firſt thing that is wrought in them that are truly renued according to Gods image.

That the firſt thing wrought in ſuch as are truly renued by the ſpirit of God, is illumination of mind, in renouation according to the image of God, the ſpirit of God doth firſt inlighten the mind, and indue the minde with knowledge of God, of his will, and of all things that ought to bee knowne: *Rom.*12.2. Our Apoſtle perſwading the Romans to a transformation, and change, he doth inſtance in this, that is, and principally that they ſhould be renued in their minds, *be changed by the renuing of your mind*, and ſo likewiſe *Epheſ.*4. hauing bidden the Epheſians caſt off the old man, verſe 23. hee ſaith, *and bee renued in the ſpirit of your minds.*

The reaſon of this, that in our renouation, the ſpirit doth firſt enlighten the minde, is plaine.

Namely this, becauſe illumination of the minde with true knowledge of God, of his will, and of things that ought to be knowen, is the beginning of all the reſt of mans holineſſe, and according to the meaſure of renued knowledge, there followes a meaſure of holineſſe in all the faculties of the ſoule, and in the whole man.

Vſe. Where there is no knowledge of God nor of things needfull to be knowen there is no true holineſſe.

And let this be thought on, to this purpoſe, is it ſo that illumination, enlightning of the minde with true knowledge, is the firſt worke of the ſpirit, in ſuch as are renued, certainely then where there is not knowledge of God, and of his will reuealed, and of things needfull to be knowen in ſome meaſure, there is no new man, no ſpirit, but onely the old man, and the fleſh which cannot enter into Gods Kingdome, where there is no knowledge, but blindneſſe and ignorance, there is no dram of true holineſſe, ignorant perſons may ſay (as they vſe to doe, and ſooth vp themſelues, and ſtand at defiance with them that ſhall charge them to the contrary) that they loue God, they truſt in him, and they feare him, but indeed they haue none of theſe things in them, it is not poſſible that a man ſhould loue or feare God, or haue true hope and confidence in him, who knowes him not in his mercy, loue, goodneſſe, truth, power, iuſtice, & in the reſt of his attributes, theſe 2. things follow cloſe one vpon another, & euer go together.

1. *An ignorant minde*, and
2. *A ſinnefull heart*. And certainely, a man without knowledge, is euer a man without grace, I haue warrant from the Apoſtle ſo to ſpeake, hee hath coupled them together, Epheſ. 4. 18. *ſtrangers from the life of God, through the ignorance that is in them*, ignorance makes men ſtrangers from the life of God, ignorant perſons haue no manner of ſpirituall life in them, let then the Papiſts magnifie ignorance as a mother of deuotion, but let vs know, that to be in ignorance, is a graceleſſe condition, and let it

cauſe as many as finde themſelnes in that ſtate, to haſten out of it, it is a fearefull condition that ignorant perſons are in, doeſt thou not yet know God, as he hath made himſelfe known in his word, art thou not acquainted with his properties, with his actions and attributes, as with his truth, iuſtice, power, mercy, and the like, as they are reuealed in his word? are theſe things ſtrange vnto thee? certainely, then the ſpirit of God hath not yet begunne to worke in thee, thou haſt yet no dramme of ſanctifying grace, thou art yet in thy naturall ſtate, and ſo vnder the wrath of God, and ſubiect to the curſe of God, therefore if thou tender the good of thine owne ſoule, neuer reſt till thou find thy ſelfe in ſome meaſure enlightned, and to that end, be diligent in hearing, reading, and meditating, in the word of God, and vſe all other meanes with care, and conſcience that ſerue to that purpoſe.

Queſt. Heere further, in that the new man is renued, firſt, in knowledge; the queſtion may bee, how farre foorth true beleeuers are renued, in reſpect of the knowledge of God, and of good things.

Anſw. Anſwer, onely in part, not perfectly in the time of this life, therefore the Apoſtle heere ſpeaks in the time preſent, and to this agrees that 1. Cor. 13. 9. *We know in part*, and this may ſerue to ſettle our mindes in regard of the manifold doubts and controuerſies that are in the Church and may teach vs not to maruell, though men of ſingular wits, deepe iudgement, great reading (admit that to bee ſanctified) doe not ſee all truth, but haue their errours, we muſt remember that the ſpirit of God doth not renue mens mindes, or giue knowledge of God, and of good things perfectly in the time of this life, but ſo far forth only as is needfull for the good of Gods children.

Obſerue yet further, our Apoſtle ſaith, the new man is renued, in knowledge, or acknowledgement, in ſuch manner as is effectuall to a conformity, or likeneſſe with God in holineſſ. Hence we are taught.

That true illumination, and ſanctified knowledge cannot be ſeuered from further holineſſe in will, in affections, and indeed, in the whole man, and this is cleare from that place. *Rom.12.2. Be yee changed by the renuing of your minde, that yee may prooue what is the good will of God, and acceptable, and perfect*, (that is) approue, loue, and obey the good will of God. *Doctr. 6.* Sanctified knowledge cannot be ſeuered from further holineſſe.

And the reaſon of this is, becauſe the worke of Gods Spirit can neuer be fruſtrate, he neuer workes in vaine, but alwaies attaines the end of his working; now the ende of ſpecial illumination, and of ſanctified knowledge wrought by the Spirit of God, is the reſtauration of the will to ſome meaſure of liberty in good things, and that there may bee a conformity to God, in holineſſe in the whole man, and therefore true illumination can neuer bee ſeuered from further holineſſe in the will, and in all other powers of the ſoule. *Reaſon.*

Now happily ſome may demand, what I meane by true illumination and ſanctified knowledge, are not all theſe truly enlightned, who haue knowledge of the word of God wrought in them by the ſpirit of God. *Queſt.*

For anſwer to this, we muſt know, that there are two ſorts of knowledge of the word of God, and both wrought in the minde by the ſpirit of God. *Anſw.*

One generall, and Hiſtoricall which is onely a bare conceiuing of the ſenſe, and mening of the word, and ſuch knowledge may be ioined with Atheiſme, vnbeleefe, and ſinne. 1

The other is ſpeciall, and experimentall knowledge, and that is a particular acknowledgement, and perſwaſion of the truth of the whole word of God, a beleeuing knowledge, and that cannot bee diſioined from good affections, it is not poſſible that any ſhould in truth acknowledge that God is true in his word, merciful, bountifull, and iuſt, and not be affected to him accordingly, and that is the knowledge I ſpeake of. 2

Vſe. Many know much and yet anſwer not their knowledge in a meaſure of holineſſe becauſe their knowledge is not ſanctified.

And for vſe of this point, hence take we notice whence it comes to paſſe, that many knowing much, yet anſwere not their knowledge in a meaſure of holineſſe, heere is the reaſon, their knowledge is not ſanctified, they know, but do not acknowledge the truth of Gods will reuealed, they are like hard veſſels of ſtone, that hold ſweet water, and yet are not ſweetned by it, their mindes hold a fleeting knowledge of God, and of his will, but are not thereby bettered, aud indeed, many times men by their generall knowledge become much more obſtinate in ſinne, then they that are altogether ignorant: why doth not our knowledge of Gods iudgements often ſenee, and of his mercies continued vnto vs, worke in vs a loathing of ſin, and a loue of holineſſe? *Surely,* heere is the cauſe our knowledge is a meere ſpeculation, and not a feeling knowledge, we ſubſcribe not in our hearts to the manifeſt truth of Gods iuſtice and mercy; we muſt therefore labour not onely to abound in knowledge, but in ſpirituall ſenſe and feeling of that wee doe know, as we are taught, *Phil.* 1. 9. Taſte and ſee how gracious the Lord is, ſaith *Dauid, Pſalm.* 348. Not onely ſee, and vnderſtand the goodneſſe of God, but taſte, and feele the ſweetneſſe of his mercy. Illumination not ſanctified may be in the reprobate, yea in the Deuill himſelfe; therefore let vs labour for ſanctified knowledge, and let vs pray to God that together with the knowledge of his will, he will giue vs the ſtength of his grace, that our illumination, and knowledge may be effectuall, and powerfully to worke in our wils, affections, and whole man, the like meaſure of holineſſe.

Note.

Doctr. 7. Gods image mage in man ſtandeth in a conformity with God in true knowledge and holineſſe.

Now further, in that the Apoſtle doth thus deſcribe the new man, to bee a man renewed into acknowledgement, euen to a conformity, and likeneſſe with God in holineſſe, we may eaſily ſee what is the likeneſſe of God in man, wherein it conſiſteth (namely in conformity, and likeneſſe with God in true knowledge and holineſſe. The image of God conſiſteth not in the naturall ſubſtance, or faculties of the ſoule, or the abilities of it, (for then wicked men haue ſtill the image of God in them, and the Lord ſending their ſoules to hel he condemnes his owne image) but in ſpirituall gifts, in wiſdome, and iuſtice, in true knowledge, holineſſe, and righteouſneſſe, which were in man before the fall by creation, and now ſince the fall are wrought in man, euen in ſuch as are renewed by grace, this text together with that Epheſ. 4. 24. makes this a cleare point; I onely note it in a word, to ſhew the weakeneſſe of that argument of the Papiſts, which they vſe to bring from Gods image in man, to prooue it lawfull to make an image of God.

Vſe. The weaknes of that popiſh argument frō Gods image in man to proue it lawfull to make an image of God, diſcouered.

For thus they reaſon, man (ſay they) beares the image of God, but we may make the image of man, therefore we may make the image of God: a meere ſhift if wee rightly vnderſtand wherein the image of God conſiſteth, we ſhall eaſily ſee thorow this argument, and diſcerne it to bee but a cauill, for that wherein man is like to God is ſpirituall, and inuiſible, and therefore cannot bee deciphered by a viſible image.

Obiect.

Oh, but (ſay they) though God the Father, or the holy Ghoſt cannot be pictured, yet God the Sonne, he being not onely God, but man alſo, he may.

Anſw.

I anſwer them, there cannot poſſibly be made an image of whole Chriſt, for Chriſt is both God, and man, and the maine thing that makes him Chriſt, is his Godhead, which can no way be reſembled, and ſo there cannot be made an image of Chriſt without leauing out that which chiefly makes him Chriſt (namely) his Godhead, if we deſire to ſee a liuely image of Chriſt, and to ſee it to our comfort, let vs then looke on him in the preaching of the Goſpell, and adminiſtation of the Sacraments: if there wee ſee him, we ſhall haue comfortable fellowſhip, and communion with him.

Looke we yet a little further on this deſcription, in that the Apoſtle calles a renouation in knowledge, and true holineſſe, a renouation after the image of God, or a renouation to a likeneſſe with God, heereby is further diſcouered.

*Doct.*8. Such men as are moſt renewed in knowledge and true holineſſe, are moſt like to God.

Who amongſt men are moſt like to God, and what men do moſt of al reſemble him (namely) ſuch are moſt renued in knowledge, and in true holines, & righteouſnes, we muſt vnderſtand this of meere men; for Chriſt God and man, is in more ſpeciall maner the image of his father, as we haue it, *Cap.*1.15. He is the eternall Sonne of God, and ſo his moſt abſolute and perfect eſſentiall image, and in him as he is God manifeſted in the fleſh, God incarnate, doth God manifeſt himſelfe to bee moſt wiſe, moſt iuſt, and mercifull; therefore I thus propound the point. That ſuch amongſt men, ſuch as being meere men are moſt renewed in knowledge, and holineſſe, are moſt like to God, and doe moſt reſemble him, and the ground of this, may be that we finde. *Rom.*8.29.

Reaſon.

Becauſe they who are renued in knowledge, and holineſſe, are made moſt like to the image of Chriſt, and beeing conformed, and made moſt like to him, who is the perfect image of God, they come moſt neere to a ſimilitude and likeneſſe with God, though that place doe chiefelie driue at conformity with Chriſt, in ſuffering in this life, and ſo in glory in heauen; yet it may be alſo truely vnderſtood of conformity with him in holineſſe begun in this life, to be made perfect in the life to come, and ſo it proues the point in hand, that ſuch as are moſt renewed in true knowledge, and true holineſſe are moſt like to Chriſt, and therefore doe moſt reſemble God. We find in the Scripture that the Magiſtrate is the image of God, in regard of his eminency and authority ouer others, and therefore alſo hath the name of God put vpon him, *Pſalm.* 82.1. *God ſtandeth in the aſſemblie of gods.* And man is the image of God in regard of his ſuperiority ouer the woman, and the whole family, 1.*Cor.*11.7. Yet both that Image of God in the magiſtrate, and that in the husband is but an image that is outward, it is rather, as I may ſay, in the garment, then in the bodie; the true and moſt liuely image of God in men in this life, is a renouation in knowledge and holineſſe, and they that are moſt renewed in true knowledge and holineſſe, are moſt like to God.

Vſe. 1. Comfort and encouragement to ſuch as are truely renued in knowledge and holineſſe.

And this may ſerue to comfort, and cheere vp the hearts of all ſuch as are truely renewed in knowledge, and holineſſe, and encourage them daily more to be renewed; for doubtleſſe they that beare the Image of God in any meaſure are deare to the Lord, and the more they are renewed according to his image, the more deare are they to him, as children that moſt reſemble their Father, are moſt deare to the Father, it is the greateſt ioy and pleaſure that a man can haue in any worldly thing to behold his owne image in his childe, and to looke on his owne fauour, and faſhions, his owne countenance, and conditions in his childe: ſo the more a man reſembleth God in holineſſe, the more is hee beloued of God, and the more deare to him as being ſo much liker to him; yea there is no compariſon betweene Gods delight in his children, and the delight that earthly parents take in their children, but onely for our vnderſtanding it may thus bee deliuered; his loue to his children, and his delight in them exceeds the loue of earthly parents, as farre as God excels duſt, and earth, ſinne, and corruption.

Note.

And hence it is, that *Abraham* is called the friend of God, *Iam* 2.23. The Lord was delighted with him, as one familiar friend is with another; and *Dauid* a man after Gods owne heart, *Act.* 13, 22. And the Saints at Rome beloued of God *Rom.* 1.7. Howſoeuer the goodnes and holineſſe of Gods children doe not profit, or pleaſure the Lord (for he ſtands in no neede of it) yet is it pleaſing to him, and not for the merit of it, but through Chriſt he is delighted in the righteouſneſſe of his children. *Pſalm.* 147.11. And they that are moſt renewed in holineſſe according to his image are moſt deare and precious in his ſight, both in life and death. Let this then comfort ſuch as are renewed in any meaſure according to Gods image, and incourage them to labour ſtill more, and more to bee renued.

Vſe 2. It is moſt diſpleaſing to the Lord, when ſuch as are moſt renued in true holineſſe are wronged or any way abuſed.

Againe, for a ſecond vſe of this point, is it ſo that ſuch as are moſt renewed in true holineſſe are moſt like to God, then certainely it muſt needes bee a thinge moſt diſpleaſing to the Lord, to doe them violence, to offer them any indignity, or any way to abuſe them; for that abuſe reacheth to God, whoſe image they beare, to abaſe any that carries about the leaſt ſtamp of Gods image, is no doubt a great ſinne, but to abuſe them, in whom there is a liuely and large impreſſion of it, in whom a man may diſcerne euident tokens of Gods image renewed, that is without queſtion, a greeuous ſinne, and highly diſpleaſing to the Lord. We know if a man doe any way abuſe the Kings picture, he doth hazard the loſſe of his life, and if one offer violence to an Idolatrous image of Chriſt, yea of the Virgin *Mary*, or any other Saint among the Papiſts, hee expoſeth himſelfe to danger of death, and will the Lord ſuffer the wrong done to his Image appearing in his children to eſcape vnpuniſhed? No certainely it cannot bee, the Lord will one day puniſh ſuch impietie moſt ſeuerely, and yet it is a common thing in the world, to offer, and to doe much wrong, and many indignities to ſuch as beare the image of God; yea many times to reproach them euen becauſe they beare his image, and to lay that as a reproach before them, and in that reſpect to caſt contempt on them, and to loade them with opprobrious termes. Surely, ſuch perſons as ſo doe, ſhew whoſe image they beare, euen the image of the world, and the image of the Deuill, and we are not to maruell at their manner of dealing, 1. *Iohn* 3.13. *Maruell not my brethren though the world hate you.* And let them know, that they abuſing ſuch as carry about the image of God, that abuſe reſteth not on the parties abuſed, happily poore men, or women, but it reacheth to heauen, euen to the Lord whoſe image it is, and they wrong ſuch as are moſt precious in the ſight of God, and as tender to him as the apple of his owne eye, *Zach.* 2.8. And will the Lord ſo long endure ſo tender a part as it were the apple of his eye to bee touched and wronged? No, no, aſſure thy ſelfe hee will not long ſuffer himſelfe to be touched in that which is ſo tender, and precious to him, and thou ſhalt not long eſcape his puniſhing hand, thinke on it whoſoeuer thou art that doſt any way abuſe ſuch as are renewed in holineſſe according to Gods image, and repent of that ſinne.

Vſe. 3. We are highlie to eſteeme ſuch as are renued according to Gods image.

Yea, let vs euery one learne to eſteeme highly of them that are renewed according to the image of God, let vs hold them moſt deare to vs, that are moſt deare and precious in the ſight of God; let vs therein follow the example of *Dauid, Pſalm.* 16. 3. Let all our delight bee in the Saints that are on the earth; and in ſuch ſhould our delight be: for aſſuredly we loue not the Lord, vnleſſe wee loue them that beare his image, and eſpecially ſuch as are moſt renewed according to his image, and that in ſpeciall maner, ye ſeeke to doe them good, as occaſion is offered aboue others.

One thing yet remaines to be obſerued in theſe words, the Apoſtle ſaith, the new man is created of God: hence it is moſt plaine.

Doct. 9. The newe man is Gods creature, and the worke of his hand alone.

That the new man is Gods creature, he is not a thing peeced, but newly created, and the worke of his hand alone, (for it is proper to him to create) and we are able to bring as little helpe to our renewing, as we did, or could doe to our firſt making.

Vſe 1. Confutation of a Popiſh conceit.

And this meets with that conceit of the Papiſts, who ſay, wee may diſpoſe, and prepare our ſelues to receiue grace: if it be abſurd to ſay, we did help the Lord, or could haue done, to create vs; as abſurd, and falſe it is to ſay, wee can bring any helpe to our recreating and renewing, as the Papiſts ſay.

Vſe 2. Confutation of that ſancy that the new man in the regenerate is a participation of the very nature of God.

Their is a conceit alſo of ſome phantaſticke ſpirits in the world that is met withall by this truth, that the newe man is Gods creature; ſome light braines there bee, who ſay, that the new man in the regenerate is a participation of the very nature of God, and that ſuch as are regenerate are pertakers of the diuine eſſence of the Godhead, and they are deified; ſo they ſpeake blaſphemouſly, wee are to take heede of this deluſion, ſuch as hold this conceit bragge much of the Spirit, and of illumination, but indeed they are puffed vp with a ſpirit of giddineſſe, and are deluded by the Deuill, this their conceit cannot ſtand with the truth of this text, that the new man is created of God, for to no creature doth God communicate his diuine eſſence.

Obiect. But happily they will obiect, and ſay, that holineſſe is eſſentiall in God and part of his nature, as are all his attributes, there is nothing in him accidentall, and the holineſſe that is in the regenerate, come from the holineſſe of God, and therefore it is part of his diuine eſſence.

Anſw. I anſwer, though holineſſe in the regenerate flow from the holineſſe of God, yet is it not in them as a part of his nature, but in them a created gift, and a quality, or accidentall thing: to make this plaine by that which is better knowne, wee know there is ſtrength in many creatures in men, in bruite beaſts, I might adde alſo in Deuils; now there is no ſtrength in any creature, but it comes from the power of God, and ſhall we therefore ſay, that the ſtrength in the creature is part of Gods eſſence and diuine nature: ſurely then we make not onely bruite beaſtes, but Deuils alſo partakers of Gods eſſence, and deified, which to ſay, or once to thinke, is more then monſtrous blaſphemy, we are to hold, that ſtrength in God is eſſentiall and of his nature, but the ſtrength of the creature is a qualitie, and accidentall; and ſo is holineſſe eſſentiall in God, and accidentall in men.

Obiect. They obiect againe, that in Chriſt *the fulneſſe of the Godhead dwells*, chap. 2.9. and wee receiue of his fulneſſe. *Iohn* 1.16. Therefore wee are partakers of the diuine nature to our regeneration.

Anſw. Anſwer. In the one place it is expreſly ſaid, the fulneſſe of the Godhead; in the other, the fulneſſe of grace, *Iohn* 1. *verſe* 14. therefore if they bee not wilfully blind they may ſee the weakeneſſe of that obiection.

Obiect. Obiect. They ſay further, 2. *Peter* 1.4. the regenerate are ſaid to be partakers of the godly nature.

Anſw. Anſwer, the word is not θεότητος but θείας φύσεως the Apoſtle vſeth not ſuch a word, as doth ſignifie the godhead, or the eſſence of God, but words that may be rendred as they are (*godly nature*) and thereby is meant ſuch a pretious and excellent gift of holineſſe, as doth reſemble the diuine vncreated holineſſe of God.

Obiect. 3 That is but your gheſſe (ſay they) the holy Ghoſt ſpeaks plainely, and he is wiſer then we.

Anſw. It is true, and therefore his meaning is not preſently conceiued, by looking on the bare words and letter of the text; but by comparing that with this our text, where the Apoſtle ſaith, the new man is created of God, and with other places of Scripture, wee may not make the ſpirit to ſpeake contradictories; other obiections they make but theſe are the chiefe; I wiſh that ſuch as haue beene tainted with this conceit, would but duly conſider on what weak grounds it is built, and that they would in humility compare one place of Scripture with another, and then no doubt, by the bleſſing of God, they may come to ſee and acknowledge their error.

VER. 11. *Where is neither Grecian nor Iew, circumciſion nor vncircumciſion, Barbarian, Scythian, bond, free: but Chriſt is all, and in all things.*

In this verſe our Apoſtle goes on further to deſcribe the new man, and heere he ſets him out by the condition of the perſons in whom the new man is found.

1 Firſt, by ſhewing that in ſuch as are renued according to Gods image: neither nation, not outward condition is any thing, and this the Apoſtle doth expreſſe in diuers particulars, that where the new man is, there is neither Grecian nor Iew, their is neither circumciſion nor vncircumciſion, Barbarian, Scythian, bond nor free.

2 Secondly, by ſhewing that in whome the new man is, Chriſt is all in all, in the laſt words of the verſe, *but Chriſt is all, and in all things.*

Now the occaſion of this ſpeech, that where the newe man is, there is neither Grecian nor Iew, &c. was this, certaine falſe teachers ſought to put it into the heads of the Coloſſians, that among ſuch as were renued, there was great difference, ſome were better then others, and had priuiledge aboue others, as that a Iew was better, and had priuiledge aboue the Gentile, the circumciſed aboue the vncircumciſed, and that it was a great priuiledge to bee a Grecian rather then a Barbarian, or Scythian and to bee a free man, rather then a ſeruant, heereupon the Apoſtle takes occaſion to teach the contrary, that among ſuch as are renued in true holineſſe there is no ſuch matter, there is neither Grecian, nor Iew, circumciſion, nor vncircumciſion &c. but Chriſt is all and in all things.

Interpretation. Come we to examine the words touching the ſence and meaning of them *(where)* that is, where the new man is where there is a renouation according to the image of God, there is neither Grecian not Iew &c.his meaning is not that among them there is a confuſion of all conditions, and no difference of nation, or outward condition, but the differences that be among men,either of nation,or outward cōdition, are nothing auailable to commend them to God, or to make them more or leſſe pleaſing in his ſight, as the falſe teachers taught, that ſuch as are renued are neither bettered towards their true holineſſe, iuſtification in the ſight of God, and ſaluation, in that they are Iewes, circumciſed or free men, nor hindered in that they are vncircumciſed, Barbarians, Scythians, or bond men, and that this is the meaning of the Apoſtle, it may plainely appeare by that which he ads,that Chriſt is all, and in all things, for Chriſt is all in all to iuſtification, and ſaluation, and the meaning of thoſe words (*that Chriſt is all and in all things*) is this, that Chriſt is to all true beleeuers, whether Grecians or Iewes, &c. all ſufficient, euen in all things that pertaine to their iuſtification, and ſaluation, he being made to them, as the Apoſtle ſaith, 1. Cor. 1. 30. *Wiſedome, and righteouſneſſe, & ſanctification, and redemption.*

Now heere for further opening of the words, two queſtions are to be anſwered, touching the differences heere expreſſed, as 2.*Queſt.*

1 First it may be demanded, why the Apoſtle addes to Iew circumciſion,for Iew & circumciſion ſeem to be both one.

Anſw. Anſwer, the Iewes had a double prerogatiue, one of nation,and another of ſacrament,one in that they were of the ſeed of *Abraham*, or tribe of *Iuda*, and ſo they were called Iewes.

The other in that they had the ſeale of the couenant, circumciſion, by which they were diſtinguiſhed from other people, and ſo called circumciſion, and both theſe did falſe teachers magnifie, and therefore the Apoſtle doth expreſſe them both diſtinctly.

2 Againe, it may bae demanded, why to Grecian the A-

poſtle ads Barbarian and Scythian, ſeeing vnder the name Grecian, is wont to be ſignified all the Gentiles, as appeares. Rom. 2.9.10

Anſw. Anſwer, the Grecians vſed to call all other nations, and eſpecially ſuch as were more rude (*Barbarians*) and among them they hold the Scythians moſt barbarous, the Apoſtle therefore addes Barbarian and Scythian to ſignifie that not the moſt barbarous amongſt the Gentils conuerted and renued in true holineſſe, were leſſe pleaſing to God in reſpect of their rudeneſſe and inciuility, but were as pleaſing to him as the Iewes or Grecians. Thus then we are to conceiue the words of this verſe, as if the Apoſtle had ſayd,

Where there is renouation according to Gods image, there no difference of nation, or naturall condition, bee it Grecian, Iew, Barbarian, Scythian &c. doth either helpe or hinder men as concerning their true holineſſe, iuſtification in Gods ſight, and their ſaluation; but to them of what nation or condition ſoeuer, Chriſt is al-ſufficient euen in all things that pertaine to their iuſtification and ſaluation.

Firſt let it be heere obſerued of vs, that our Apoſtle doth not ſimply deny all difference and diſtinction of men, in regard of nation or outward condition, among ſuch as are renued according to Gods image, and that among true Chriſtians there is no difference nor diſtinction at all, in reſpect of nation or outward condition, but that the differences that be amongſt them are not auailable in regard of holineſſe, iuſtification and ſaluation; heere is no ſimple, but a reſpectiue deniall of theſe differences, of Grecians, Iewes, &c. this is to be obſerued, that we may diſcerne how looſe and vngrounded that concluſion is, that ſome would force from this, and the like places of Scripture (namely) this.

The Anabaptiſticalll fancy that all difference and diſtinction of men among Chriſtians is taken away diſcouered.

That by this text and the like, is taken away all difference and diſtinction of men among Chriſtians, it is the conceit of the Anabaptiſts, that this and the like places of Scripture doe take away the diſtinction of Magiſtrate and ſubiect, maſter and ſeruant, and the like, and that there ought to be no ſuch difference among Chriſtians, as one to bee ouer others and one to bee in ſubiection to another, but indeed, it is a meere fancy, this text rightly vnderſtood, will not beare ſuch a concluſion, and ſo to gather from hence, is to contradict the plaine euidence of Scripture, in other places, Iſay. 49. 23. the Lord ſpeaking of the conuerſion of the Gentiles, and ſo of the Church vnder the Goſpell, he ſaith, *Kings ſhall bee thy nurſing fathers, and Queenes ſhall bee thy nurſes*, and the Apoſtle. 1. Timoth. 2. 2. biddes vs pray for Kings, and for all that are in authority, yea in this very chapter, the Apoſtle confirmeth the authority of ſuperiours, and teacheth ſubiection of inferiours, with the duties of both.

Obiect.

But ſay they, Galath. 3. 28. the Apoſtle ſayth, all beleeuers are one in Chriſt, there is neither Iew nor Grecian &c. therefore there ought to bee no difference of men among Chriſtians.

Anſw.

Anſwer, it is true, all beleeuers are one as they are members of Chriſt, in reſpect of their ſpirituall ſtate in Chriſt, and that is the meaning of the Apoſtle, but they are members of ſome ciuill ſociety in the world, and ſo not all one, but there is, and ought to be difference and diſtinction among them, if that were a good collection, beleeuers are all one in Chriſt, therefore there is no difference of Magiſtrate & ſubiect among them, by the ſame reaſon we might confound the ſex of man and woman, for the Apoſtle ſaith in that place, there is neither male nor female, we ſee then that neither that, nor this text do any whit fauor that Anabaptiſtical fancy, that there is no diſtinction of men among Chriſtians, but it is a truth to be receiued, that the Goſpel, & Chriſtian gouernment & pollicy, may well ſtand together.

The Goſpell, and Chriſtian gouernment, and pollicy may well ſtand together.

Obſerue we in the next place, that the Apoſtle here reckons vp the moſt excellent differences amongſt men, as the Grecian who did excell the Gentiles in humane wiſedome, the Iewe to whome as the Apoſtle ſayth, Romans the 9. 4. *appertained the adoption and the glory, and the couenants, and the giuing of the Law, & the ſeruice of God, & the promiſes,* circumciſion, the profit whereof was much euery manner of way: Ro. 3.2. & outward freedom which is an excellent thing; and he ſaith that none of theſe are any thing auailable in ſuch as are renued according to the image of God, to commend them to God, and to make them more holy and pleaſing to him. Hence we may eaſily raiſe this concluſion.

Doctr. 1. No outward priuiledge, prerogatiue, or excellency is of any account in Gods ſight to make any one more holy or more pleaſing to God.

That no outward priuiledge, prerogatiue, dignity, or excellency whatſoeuer is of any account in the ſight of God to make any one more holy or pleaſing to God, it is not the greateſt preheminence in the world, that is of any eſteeme or worth, to commend a man in Gods ſight, I might ſhew this by many particulars to inſiſt in one or two, was it not a great priuiledge to be of Chriſt his kinred, in reſpect of bloud, no doubt it was more then to bee allied to the greateſt Emperor in the world, & yet mark what our Sauiour ſayth of it. Mat. 12.48. *who is my brother, and who are my brethren*, as if he had ſayd, what is that priuiledge to be my kinſmen by bloud? is that any thing woorth to make them more holy or pleaſing to God? no, no, I tell you they are my brethren, and my mother, that do the will of my father which is in heauen, alliance in faith is neerer and deerer to mee then that in the fleſh, who euer had greater honour then was vouchſafed to the virgine *Marie*, to bee the mother of Chriſt, yet was all this nothing to commend her to God, had ſhe not borne Chriſt in her heart, as well as ſhe bare him in her wombe, ſhee had neuer beene ſaued.

Now the reaſon why outward priuiledges are of no eſteeme in the ſight of God, to commend any as more holy and pleaſing to him is plaine, (namely) this, becauſe they are carnall and temporall, and the things accounted of with God, are ſpirituall and eternall, euen things agreeable to the nature of God.

Reaſon.

Now then firſt this meets with an error of the Papiſts, who teach that ſome outward callings and actions commend

mend men to God, as ſingle life, faſting, and voluntary pouerty, yea, they ſay, that virginity and ſingle life is a ſtate of perfection farre excelling marriage, and in it ſelfe of ſuch dignity as it commends the perſon before the iudgement ſeat of God, and deſerues Gods grace, full remiſſion of ſins, the kingdome of God, and life eternall, a doctrine not only blaſphemous and full of contumely, and derogation from the bloud of Chriſt, but ſuch as doth directly croſſe that often repeated (and therfore moſt infallible) ſentence of Scripture: that God is no accepter of perſons, that he regards no outward ſtate, condition, or dignity in the world for what elſe is ſingle life, but an outward ſtate, or manner of life, and therefore admit it to be moſt excellent, yet of it ſelfe it cannot commend, or make any one more pleaſing to God.

Vſe. 1. Confutatiou of the Papiſts teaching that ſome outward callings and actions commend men to God.

Againe, for a ſecond vſe of this point, is it ſo that no outward priuiledge, dignity, or excellency, is of any account in Gods ſight, nor doth make holy and pleaſing to him, Oh then iudge not of Gods fauour by the outward faſhion of the perſon of any man, deeme not ſuch a man holy or highly fauoured of God, becauſe hee is encreaſed in wealth, honoured in the world, or the like, doe not thou ſo iudge of thy ſelfe, think not highly of thy ſelfe in regard of birth, honour, wealth, fauour, or any outward excellencie whatſoeuer, it is not any of theſe or the like, that doth commend thee to God, and make thee pleaſing to him, thou art indeed to praiſe God for any excellency or preferment he hath vouchſafed vnto thee, and hauing aſſurance of Gods fauor in Chriſt, thou mayſt lawfully enioy it, for God giues to his children, together with the outward bleſſing, ioy, in the fruition and vſe of it, Eccl. 5. 18. 19. but yet take heed thou boaſt not thy ſelfe, and lift not vp thy ſelfe in that reſpect with God, as if that outward good thing did make thee pleaſing to God; no, no, remember it, it is not any outward preferment whatſoeuer, no, not in religion, that in it ſelfe makes thee holy and pleaſing to God, it was the

Vſe. 2. We are not to iudge of Gods fauour by the outward faſhion of any mans perſon.

conceit of the people of God in ancient time, that they were highly in Gods fauour, becauſe they had Gods Temple,& his outward worſhip amongſt them, Ier.7.4. they cried out, the temple of the Lord, the temple of the Lord, & is it not the conceit of too many in our daies? do not many bleſſe themſelues, and thinke themſelues highly in Gods fauour, only becauſe they haue beene baptized, and they enioy the miniſtrie of the word, & are made partakers of the outward Sacrament? Oh deceiue not thy ſelfe whoſoeuer thou art, theſe things as they are onely outward priuiledges which thou enioyeſt, and happily others want, do not make thee holy and pleaſing to God, or neerer to heauen, no thou maiſt haue & enioy theſe & periſh, yea, they may be to thee ſeals of deeper condemnation, euer think on it, that it is not any outward priuiledge, no not in religion, that can of it ſelf make thee pleaſing to God, and therefore doe not lift vp thy ſelfe in regard of the fruition of outward priuiledges of religion, neue reſt till thou haue further aſſurance of Gods fauour, then the enioyment, and outward vſe of them.

Obſerue yet further, that the Apoſtle heere reckons vp the meaneſt differences amongſt men (as vncircumciſion, Barbarian, Scythian, who were moſt rude bond-ſeruants, who were not ſuch as amongſt vs ſerue for wages, or apprentices, but bond ſlaues, which were wholly their maſters, and reckoned as part of his goods Exod, 21.21. and he ſaith, none of theſe hinder ſuch as are renued according to Gods image, as concerning holineſſe, iuſtification in the ſight of God, and ſaluation: hence then wee may take vp this concluſion.

Doct.2. No outward want or baſeneſſe doth in it ſelſe make men leſſe holy or leſſe pleaſing to God.

That no outward want or meanes whatſoeuer, doth in it ſelfe hinder men in reſpect of holineſſe, no baſeneſſe, either of nation, or outward condition, doth in it ſelfe make men leſſe holy, or leſſe pleaſing to God. And this is built on the ſame ground with the former concluſion.

Reaſon.

Becauſe no outward thing is of any account with God to make more or leſſe holy, and hence it is that the Apoſtle doth cheere vp ſuch as be of meaner condition, 1. *Cor.* 7. 21.22. *Art thou called being a ſeruant, care not for it.* Let not that diſcourage thee, thou art as pleaſing to God, as a freeman, *For hee that is called in the Lord being a ſeruant, is the Lords freeman.* I might adde to this other places of Scripture, but no doubt wee will eaſily yeelde this to be a truth.

Vſe.

Such as be of poore and meane condition in the world, are to be cheered vp in this, that their hard cōdition hindereth them not in ſpirituall and heauenly things they being renewed according to Gods image.

And the vſe of it is that which the Apoſtle teacheth in the place before cited, it ſerues for the comfort of ſuch as be of meane condition in the world, it may teach them, not to bee deiected, and caſt downe in regard of their meane, and poore condition, their hard condition (which is not in them to change) may happily depriue them of many priuiledges, and benefits belonging to this life, yet it nothing at all hindereth them in ſpirituall and heauenlie things. What doſt thou then, thou art that poore, and deſpiſed in the world, what doſt thou vexing thy ſelfe with conſideration of thy meane eſtate? art thou renued according to Gods image? then lift vp thine eies, and cheere vp thine heart, with the ſight of that honour belongs to thee. I may ſafely tell thee, thou art as high in grace and fauour with God, as the greateſt Monarch in the world. A ſweete comfort for all poore and ſilly ſoules, on whom proud ruffler looke ſo bigge, as if they were not worthy to wipe their ſhooes: well, care not for their contempt, comfort thy ſelfe with this, if thou be renewed according to Gods image, thou art as high in Gods fauour, as the greateſt in the world, and thinke on that to thy comfort.

A doubt.

Now, heere a doubt is to be anſwered, in that no excellency, or meanes of outward condition is of any account with God, to make men more or leſſe holy, and pleaſing to God: ſome may doubt of this, and ſay, there is difference of the workes of men renued, in regard of outward ſtate and condition, as the worke of a Miniſter, or Magiſtrate is farre more excellent then the worke of a meane

Artificer, and the Lord hath promiſed, and will crowne ſome with a greater degree of glory in heauen then others, *Daniel 12. 3. They that turne many to righteouſneſſe ſhall ſhine as the ſtarres for euer and euer.* Therefore it may ſeeme that euen outward ſtates, and conditions of men, are of ſome account with God.

Anſw. To this I anſwer, it is true indeed, if we compare worke to worke, there is difference betwixt one worke, and another: and no doubt there ſhall bee degrees of glory in heauen according to their kinds, but neither one worke nor other doth make men more accepted in the ſight of God, the Lord in mercy hath promiſed, and will reward the works of true beleeuers, with different degrees of glorie, according to the kind and quality of them, but not any worke whatſoeuer, be it neuer ſo excellent, or by whomſoeuer it is done, doth make a man holy and accepted of the Lord, and conſequently no outward ſtate is of account with him to make men accepted with him, or more or leſſe to iuſtifie them in his ſight.

Now proceede wee to ſuch other points of inſtruction as are hence offered vnto vs; marke wee further that the Apoſtle ſaith, where the new man is, where renouation is according to the image of God, there Chriſt is all, there Chriſt is al-ſufficient, as concerning acceptation with God, and iuſtification in his ſight. I might heere take occaſion to ſhewe that all-ſufficiency to iuſtification in Gods ſight, euen to the iuſtification of ſuch as are renewed in knowledge after the image of God, is onely found in Chriſt, and that there is not as the Papiſts teach,

A firſt, iuſtification by Chriſt.
And a ſecond, by the workes of the regenerate.

Doct. 3. But this wee haue heeretofore touched, and it is not ſo proper to this place, but the point more agreeable to the purpoſe of the Apoſtle heere laid before vs, is this.

We may plainely ſee that Chriſt is all-ſufficient to ſuch

Doct. 3.
Chriſt is all ſufficient to them that are renued according to Gods image ſupplying to them whatſoeuer can bee wanting, and making them accepted in Gods ſight.

as are renewed according to Gods Image, ſuch as are renewd in knowledge, and true holineſſe, to them is Chriſt al-ſufficient, to them is Chriſt the ſupplie of whatſoeuer can be wanting, if they be vncircumciſed, Chriſt is circumciſion to them; yea, a more excellent circumciſion then the Iewes had; if they be Schythians, Chriſt is inſteed of ciuility to them, and he is their perfect wiſdome; if they be ſeruants, he is their perfect freedome; in a word, Chriſt is euery way ſufficient to them that are ſanctified, and renewed according to Gods image, to make them accepted and pleaſing to the Lord, 1.*Cor.* 1.30. the Apoſtle ſaith, *Yee are of him,* (that is) of God, and his meaning is, ye are begotten of God, regenerate by his Spirit, and renewed, as may appeare by the ſame phraſe, 1. *Iohn* 4 4. *Yee are of God, and haue ouercome them, for greater is hee that is in you, then he that is in the world.* Vnderſtanding the Spirit of God; ſo then the Apoſtles meaning in ſaying (*yee are of him*) is this, yee are regenerate, and begotten anew of the Spirit of God in Chriſt Ieſus, and then to this the Apoſtle ſubioines who of God is made to vs, euen to vs that are ſo regenerate, and renewed; *Wiſdome, perfect holineſſe, ſanctification: and redemption. Heb.*10.14. The holy Ghoſt ſaith, *That with one offering hath he conſecrated for euer them that are ſanctified*) Chriſt hath conſecrated, or (as the word is) perfected for euer them that are ſanctified. A plaine proofe of this, that to them that are ſanctified, and renued according to the image of God, Chriſt is all ſufficient, and full perfection.

Vſe. 1.
Comfort to ſuch as are truly ſanctified againſt the feeling of great wants, and imperfections in themſelues.

Let this bee laid vp as a ground of excellent comfort in the hearts of all ſuch as are truely renued by the ſpirit of God, it onely ſerues to cheere vp the hearts of all ſuch as are truely ſanctified in any meaſure; they finde and feele in themſelues great wants, and a world of imperfections, and they many times ſigh and grone vnder them, but let them not be too much deiected, let not the conſideration of thy wants ouerwhelme thee, and ſwallow thee vp, art thou in any meaſure renued according to Gods image? hath the ſpirit of God beene powerfull in thee, to the aboliſhment of thy corruption, and to thy renouation in ſome meaſure renewing thee in knowledge, and true holineſſe? Oh then, let not the ſight of thy wants, and imperfections vtterly caſt thee down; remember that thy renouation according to Gods image doth giue thee aſſurance, that Chriſt is to thee al-ſufficient; thou art indeed to labor, and ſtriue to caſt off thy wants, and infirmities, and dailie more and more to be renued in knowledge, and holines, the more thou art renewed, the more will be thy comfort & the greater thy aſſurance that Chriſt is to thee al-ſufficient, according to the exhortation of the Apoſtle, 2 *Pet.* 1. 10. *Giue diligence to make your calling, and election ſure.* But if thou finde thy ſelfe oppreſſed, and kept downe with the remainder of thy corruption, that thou canſt not aſpire to that perfection of holineſſe thou deſireſt, let not that altogether diſcourage thee, and put thee cleane out of heart, ſtill ſtriue thou forward, and withall raiſe vp thine heart with this comfort, that thy perfection is in Chriſt, and that Chriſt is to thee, perfect wiſdome, holineſſe, and righteouſneſſe, that he is to thee euery way ſufficient to thy iuſtification, and ſaluation, yea that in him, and thorow him thy imperfect holineſſe is accepted as well-pleaſing to God, and ſhall one day bee crowned with glorie.

And as this doctrine is thus to bee thought on, to the comfort of ſuch as find themſelues truely renued according to Gods image; ſo on the other ſide, let it bee conſidered by ſuch as can witneſſe with themſelues (if they deale truely) that they are in no ſort ſo renewed, but that ſtill they carrie about the image of the old man, that they are ſtill in their naturall ſtate, and condition, they are to thinke on it to this purpoſe.

Vſe. 2 Is it ſo that Chriſt is all in all, euen to the actuall iuſtification of ſuch as are renewed according to Gods image? Then

To ſuch as are in no meaſure ſanctified Christ is as yet nothing at all to their comfort.

Then certainely to thee that art not ſo renewed, to thee that art in no meaſure ſanctified, is Chriſt as yet nothing at all to thy comfort, I ſay, (as yet) what he may be heereafter I leaue to the Lord. But as yet thou haſt no aſſurance that Chriſt is any thing to thee to thy comfort; thou art yet as an infidell or heathen without Chriſt, and then marke how the Apoſtle ſets out thy ſtate, *Epheſ.* 2. 12. If thou be without Chriſt, *Then art thou an aliant from the common wealth of Iſrael,* thou haſt no fellowſhip with Gods people, *Thou art a ſtranger from the couenants of promiſe, and haſt no hope, and art without God in the world*: and ſay what thou wilt indeede, and truth, thou haſt no true hope to bee ſaued. Wicked, and prophane perſons commonlie beare themſelues out in their ſinnes, with this, I am a ſinner indeed, but Chriſt his death is ſufficient for all; it is true, Chriſt his death is ſufficient for all, but you muſt know, it is not effectuall to all, but onely to ſuch as are ſanctifyed: the words are plaine, both heere, and in the place before cited, *Hebrewes* 10. 14. *Hee hath made perfect for euer, them that are ſanctified.* Such as are not renewed nor in no meaſure ſanctified, to them Chriſt is nothing at all to their comfort; therefore goe not thou on blindfolded with that conceit, that Chriſt his death is ſufficient for all. No, no, that is but the ſophiſtrie of the Deuill, where no ſanctification is, there is no aſſurance of iuſtification by Chriſt; remember it, and carrie it home with thee, Chirſt is all-ſufficient, not to euery one, but to ſuch as are renewed according to Gods image; if thou be not ſo renewed thou haſt no part in the merit of Chriſt, thinke on it thou prophane perſon, whoſoeuer thou art, and let it ſhake thee out of thy carnall ſecurity, and ſtir thee vp neuer to reſt till thou find thy ſelfe in ſome meaſure renewed, and ſanctified.

They that haue Chriſt haue all things though they

Some doe gather from hence, in that Chriſt is all in all, that they that haue Chriſt, haue all things, though they haue nothing elſe; and they that haue not Chriſt,

haue

nothing elſe, and they that want Chriſt haue nothing though they haue all things.

haue nothing though they haue all things; which indeed is moſt true, and of moſt excellent vſe, that they that haue Chriſt, no miſery can make them miſerable, and they finde more comfort in the leaſt morſel of bread God giues them, then they that haue kingdomes at their command, and yet want Chriſt; but as I take it, this point is not ſo naturally gathered from hence, and therefore I only name it, and paſſe by it.

Obſerue we further, that the Apoſtle ſaith, Chriſt is all, and in all things (that is) as wee expounded it to all true beleeuers, he is all-ſufficient to all true beleeuers, whether they be Græcians, or Iewes, &c. of what nation or outward eſtate ſoeuer they be.

Note

Heereby, firſt we may ſee, how that text is much abuſed by ſome, *1.Tim.2.4.* where the Apoſtle ſaith, *That God will all men ſhall be ſaued.* Is to be vnderſtood not of all particular perſons on the earth, but of all ſorts and kindes of men; for the Apoſtle heere ſaith, that Chriſt is all to all, meaning all beleeuing Græcians, Iewes, &c. to men of all Nations, and conditions, and ſo hee teacheth how to expound that other place, *That God would all men to be ſaued.* Yea, heereby we may ſee that the Church of Chriſt is Catholike, it is vniuerſall ſpread ouer all the world, it is not to bee drawne from the fellowſhip of all nations, to one citie of Rome, or a peece of Europe, as it is by the Papiſts, or as once it was by the Donatiſts, to a part of Aphrica. But on theſe things I will not ſtand, the point more profitable hence offered is this.

In that the Apoſtle ſaith, Chriſt is all to all, euen to all beleeuers renewed according to Gods Image whatſoeuer they be.

Hence we may gather thus much.

Doct.4. The moſt holie haue neede of Chriſt.

That the moſt holy haue need of Chriſt, euen ſuch as are moſt renewed in knowledge, and holineſſe ſtand in need of Chriſt his righteouſneſſe, to make them and their beſt works, accepted of the Lord.

The

Reaſon.

The reaſon of this is plaine (namely) this, becauſe the moſt holy, and the moſt renued, are but in part renewed in the time of this life, and their beſt workes are but imperfectly holy, they are not anſwerable to the ſtrict rule of Gods iuſtice. Hence it was that *Dauid* praied, *Pſal.* 119. 76. *That Gods mercy might comfort him according to his promiſe.* He durſt not ſtand to the rigour of his iuſtice, but he fled to his mercy: and *Iob* ſaith, *Iob* 9.3. *If man,* meaning a man that is holy, or at leaſt, thinkes himſelfe ſo, *diſputes with God, he cannot anſwer him one thing for a thouſand.* Theſe and many other places of Scripture, make this a cleere point, that the moſt holy haue neede of Chriſt, to make them and their workes accepted of the Lord, Chriſt is all-ſufficient to the moſt renewed.

Vſe. 1. Such as are in the greateſt meaſure renued according to Gods image, muſt remember they ſtand in need of Chriſt his righteouſneſſe.

And let ſuch as are in the greateſt meaſure renewed, remember that though they bee neuer ſo holy, yet they ſtand in neede of the righteouſneſſe of Chriſt, and take heed of that helliſh pride of the Papiſts, Pelagians, and Familiſts, who dreame of perfection in this life.

Vſe 2. Such as haue no holineſſe at all ſtand in exceeding great need of Chriſt, and yet commonly they feele not their want.

Againe, is it ſo, that euen ſuch as are moſt holy, haue neede of Chriſt. Oh then, how great need of Chriſt haue others, who are not renewed, who haue no manner of holineſſe in them, certainely they ſtand in exceeding great need of Chriſt, and yet commonlie they haue leaſt apprehenſion, and feeling of it. Many will confeſſe that without Chriſt all are miſerable, yet few feele themſelues to ſtand in ſuch need of Chriſt as they do: a plaine euidence heereof it is, that thouſands bleſſe themſelues in a conceit of their owne goodneſſe, that they are honeſt men, or women, they neuer bare malice to any, they euer dealt truly with all, and neuer did wrong to any: theſe indeede, are good things, but heerein manie applaud themſelues exceedingly, and their owne hearts tell them, they are righteous, and haue no need of Chriſt.

Obiect.

Oh will ſome ſay, wee cannot thinke ſuch a wicked thought, that wee haue no need of Chriſt, why, wee confeſſe our ſelues to be ſinners, and therefore wee acknowledge we haue need of Chriſt.

Anſwer. I anſwer thee, happily thou doſt confeſſe thy ſelfe to bee a ſinner, yea a great ſinner, but it is onely in groſſe, and generall termes; ſeldome, or neuer wilt thou confeſſe thy particular ſinnes, and if thou bee conuinced of thy particular ſinne, doeſt thou not then beginne to extenuate, and leſſen it, and ſay, that a great ſinne is a little ſinne, and a little ſinne is no ſinne? Yea, doſt thou not ſometimes ſeeke to hide thy ſinne vnder the colour of vertue? As that thy drunkenneſſe, is but good fellowſhip, thy couetouſneſſe, but good husbandrie, thy pride in apparell (which now is growne to a great height) is but decency, and whatſoeuer thou putteſt on, or how gariſh ſoeuer thy apparell be, it is but going according to thy calling, I appeale to our ſelues, whether it bee not ſo with many of vs?

Now, what is this, I beſeech you, but to ſay in our hearts, though with our mouthes we confeſſe, that we are ſinners, yet in our hearts to ſay, wee haue no neede of Chriſt.

Let vs therefore labour to caſt out of our hearts this wicked thought, labour thou to feele thy ſelfe to ſtand in ſuch great need of Chriſt, as thou doeſt, in reſpect of the greatneſſe of thy ſinnes, and empty thy ſelfe of all conceit of goodneſſe in thy ſelfe, and remember that the moſt renewed according to Gods image, haue neede of Chriſt, and ſo become euen nothing in thy ſelfe, that thou maieſt bee all in Chriſt Ieſus, and that Chriſt may bee all in all in thee.

VER. 12. *Now therefore as the Elect of God, holy, and beloued; put on tender mercy, kindneſſe, humbleneſſe of minde, meekneſſe, long ſuffering.*

Our Apoſtle hauing ended his exhortation to mortification, and putting away of ſinne, which exhortation was begunne, verſe, 5. and continued hitherto: In this verſe he comes to exhort the Coloſſians to the putting on, and taking to themſelues certaine particular vertues, and he holds on his exhortation heere begunne to the end of verſe 15. and it may thus bee branched out, in regard of the vertues whereunto the Apoſtle exhorteth.

1 They are either ſuch as hee exhorts vnto ſimply, verſe 12. 13.
2 Or by compariſon, verſe 14. 15.

1 And againe, the firſt ſort of vertues, hee ſets downe particularly in this 12. verſe.
2 And then ſhewes wherein they are to be declared, verſe 13. (namely) in forbearing one another, and forgiuing one another.

To come to the handling of this 12. verſe, firſt of all, the note of inference *(therefore)* ſhewes that this verſe hath relation to ſomething foregoing, and indeed it hath reſpect, to that the Apoſtle ſayd, verſe 10. that they had put on the new man, and from thence, hee doth heere further exhort them, to put on (as it were) the parts of that new man, as if he had ſayd, you haue already begunne to put on the new man, therfore you ought to put on all the parts of that new man, ſo is this verſe inferred, as a concluſion on that, that they had put on the new man, & here the Apoſtle reckons vp certaine particulars, belonging to the new man, which they ought to put on, fiue in number.

1 *Tender mercy.*
2 *Kindneſſe.*
3 *Humbleneſſe of minde.*
4 *Meekneſſe.*
5 *Long ſuffering.*

Now therfore put on tender mercy &c. and this exhortation is not thus barely propounded, but it is backed and ſtrengthened by an argument taken from a *Decorum*, in regard of their excellent eſtate, and that expreſſed in three things, that they were.

1 *Elect of God.*
2 *Holy.*
And
3 *Beloued.*

And therefore it was meet and conuenient, that they ſhould carry themſelues anſwerable to ſuch an excellent dignity, *Now therefore* (ſayth the Apoſtle) *as the Elect of God, holy and beloued &c.* and ſo we ſee the dependance of this verſe, on that which went before, together with the generall matter contained in the ſame.

Interpretation.

Come wee to the words of it; In the originall the words runne thus, put on therefore as the Elect of God, &c. In that forme of ſpeech (*put on*) the Apoſtle doth ſtill continue his Metaphor, taken from clothing the body, comparing the vertues heere reckoned vp, to the parts of that glorious veſture of the new man, or to goodly ornaments belonging to it (*as the Elect of God.*) This form of ſpeech (*Elect of God*) is ſomething different, both in the originall and tranſlation from that *Titus* 1. 1. and that Romans. 8. 33. and (as I take it) it comprehends more vnder it, and by (*Elect of God*) in this place, wee are to vnderſtand not onely ſuch as were choſen of God before the world was, euen from all eternity to life and ſaluation, but ſuch as were alſo in time, by the preaching of the Goſpell, called out and ſelected from the world, and effectually called to the knowledge of

Chriſt, and to beleeue in him, and to repent of their ſinnes, for we finde (effectuall vocation) ſometimes thus expreſſed vnder the name of election, *ye are a choſen, or Elect generation*, and that he meanes thereby vocation, it is plaine in the end of that verſe, *that yee ſhould ſhew foorth the vertues of him that hath called you out of darkeneſſe into his maruellous light*, now this election in time (namely) effectuall vocation is heere chiefly meant by the Apoſtle, when hee ſayth (*Elect of God*) yet ſo alſo as hee doth comprehend vnder it, eternall election, and his meaning is, when he ſayth (*Elect of God*) effectually called of God, being by him choſen to life and ſaluation, before the world was, (*holy and beloued*) that is, ſanctified by grace, and beloued of God in Chriſt, thus then are theſe words to be conceiued, as if the Apoſtle had ſayd. 1. Pet. 2, 9.

Now therefore ſeeing you haue begunne to put on the new man as a garment, ſtill goe on, and put on the particular parts, and goodly ornaments, that appertain to that glorious veſture, euen thoſe excellent vertues of tender mercy, kindneſſe, humbleneſſe of minde, meekeneſſe, and long ſuffering, as is fitting, and beſeemes ſuch as are effectually called of God, being by him choſen to life and ſaluation before the world was, and ſanctified by his grace, and beloued of him in Chriſt.

Let vs now deſcend to ſuch points of doctrine, as are heere offered to our conſideration.

And firſt note wee the inference of this verſe, on that which the Apoſtle had ſayd before, that the Coloſſians had put on the new man, that they hauing put on the new man the Apoſtle here further exhorts them, to the putting on of theſe particular vertues of tender mercy, kindneſſe, humbleneſſe of minde, &c.

Hence take we notice of thus much.

Doctr. 1. That euery ſuch as are renued in knowledge, and holineſſe according to Gods image, haue need, notwithſtanding to bee ſtirred vp to particular duties, exhortation to particular

Exhortation to particular duties of holineſſe, is not needleſſe, euen to them that are moſt holy.

particular duties, of holineſſe is not needleſſe, but very neceſſary euen to them that are moſt holy, this is cleere from this context, and wee may further confirme it by other places of Scripture, Hebrewes the 6. and 9. the Authour of that Epiſtle ſaith, *Wee haue perſwaded our ſelues better things of you, euen ſuch things as accompany ſaluation,* and then verſe 11. 12. hee doth deſire them, that they ſhould euery one ſhew the ſame diligence, to the full aſſurance of hope vnto the end, that they ſhould not bee ſloathfull, but followers of them, which through faith and patience inherit the promiſes, 2. Peter 1. the Apoſtle hauing ſet before them, to whome hee writte, that the power of God had giuen them all things, pertaining to life and godlineſſe, verſe the third, yet verſe the fifth, hee ſtirres them vppe to ioyne one vertue to another: *Therefore giue all diligence thereunto, ioyne moreouer, vertue with your faith, and with vertue, knowledge.*

Reaſon.

Now the reaſon of this poynt is plaine (namely) this, ſuch as are renued in knowledge and holineſſe, haue in them indeed the ſeedes of all vertues, yet thoſe ſeedes are much hindered, by the corruption of nature ſtill remaining in them from breaking out, that they cannot bring foorth fruits as they ought, and they haue need to bee helped forward, and as it were many times watered by the preaching of the Goſpell, by admonition by exhortation, and by other good meanes, ſet apart to that purpoſe.

Vſe. They that haue the greateſt meaſure of knowledge and holines, muſt be content to be often ſtirred vp to holy duties.

And therefore for the vſe of this in a word, let not ſuch as haue the greateſt meaſure of knowledge and holineſſe, thinke it needleſſe for them often to be excited and ſtirred vp, to holy duties, happily thou haſt as much knowledge as he that is a teacher, yea thou art a teacher thy ſelfe, yet thy affections may bee wrought on, and helped forward in holineſſe, by conference with others of meaner gifts, and priuate perſons, & thou maieſt be much furthered in comfort by them, as the Apoſtle ſhewes in his owne example

Romans. 1. 12. for I long to ſee you, that I might bee comforted together with you, through our mutuall faith, both yours and mine, and therefore though thou doeſt abound in knowledge and holineſſe, yet ſuffer thy ſelfe to be ſtirred vp to particular duties, euen in priuate, but eſpecially in publike, and to that end conſider, howſoeuer thou mayeſt profit much in knowledge and holines, by priuate reading and conference, yet through the mercifull diſpenſation of the Lord, much more by the publike miniſtry, and preaching of the word, that hath the promiſe and bleſſing belonging to it, and therefore make thou conſcience to attend with diligence as oft as thou maiſt, on the publicke miniſtry of the word of Gods grace, as *Peter* called it, Acts 20. 32. *which is able to build thee further, and to giue thee an inheritance among all them which are ſanctified.*

Obſerue in the next place that the Apoſtle heere exhorteth the Coloſſians to put on tender mercy, kindnes, humblenes of mind, &c. as the elect of God, holy and beloued, that is, as it becommeth ſuch as are effectually called, ſanctified, and beloued of God in Chriſt, heere then we may plainely ſee.

Doct. 2. True beleeuers called, ſanctified, and beloued of God in Chriſt ought to carry themſelues anſwerable to their holy and happy eſtate.

That there is, and ought to bee a *Decorum* proper to the Elect of God, holy and beloued, that true beleeuers, called, ſanctified, and beloued of God, in Chriſt, ought to carry themſelues as beſeemes thoſe that are called and ſanctified, and anſwerable to their holy and happy eſtate, there ought to be a difference between the affections and liues of true beleeuers, and the affections, and liues of others not yet called nor ſanctified, which poynt is much beaten on, and often vrged in Scripture, and eſpecially in the Epiſtles of *Paul*, Romans the 6. and 13. ſayth the Apoſtle, *Giue your ſelues vnto God, as they that are aliue, from the dead, and giue your members as weapons of righteouſnes vnto God, Eph.* 4. 1. *I therefore being priſoner in the Lord, pray you that yee walke worthy of the vocation whereunto yee are called,* & verſe 17. *this I ſay therfore, and teſtifie in the Lord that ye henceforth* *walke not as other Gentiles walke, in vanity of their mind,* Phil. 2. 15. the Apoſtle would haue true beleeuers ſo different from others, as that they ſhould, as lights ſhine in the world, holding foorth the word of life, all which places manifeſt this point, that true beleeuers ought to carry themſelues as beſeems them in regard of their excellent eſtate, being called, ſanctified, and beloued of God in Chriſt, and that there ſhould be a manifeſt difference betweene them and others, not called, both in heart and life, and this hath not onely ground in the word of God, but it is alſo conſonant and agreeable to reaſon, euen reaſon it ſelfe may teach, that ſuch as are taken out from the corrupt ſtate of the world, and aduanced to the glorious liberty of Gods children ſanctified, and beloued of God ſhould demeane and carry themſelues according to ſo great preferment, and to ſuch an excellent condition.

Uſe. True beleeuers effectually called and ſanctified, are to remember the excellency of their condition, and eſpecially in time of temptation, to keep them from falling into any knowen ſin.

And this is to bee thought on by all ſuch as are, or hold themſelues to bee effectually called, ſanctified, and beloued of God in Chriſt, they are to remember the honour, and dignity of that holy and happy condition, and thereby to be ſtirred vp to carry themſelues accordingly, euer laboring to deck their ſoules inwardly with al the ſanctifying graces of the ſpirit, and to ſhine foorth in their liues in all holineſſe and godly conuerſation, and when they are ſet vpon by Satan or the world without, or by their owne corruption within, enticing them to any knowen ſinne, they are then to thinke on the honour of their high and holy calling, and thus to reaſon with themſelues, ſhall I that am taken out of the corrupt wayes of this world, bee drawen backe againe to tread in the ſame path with them that are going towards hell? ſhall I that am ſanctified, make my ſelfe like to ſuch as are prophane, and walke after their owne luſts? ſhall I that am beloued of God, and within compaſſe of his ſpeciall loue in Chriſt, by yeelding to this temptation, make my ſelfe worthy to bee hated of him? no, no, farre be it from mee, I am called of God, and I am to walke worthy of my calling, I am ſanctified, and I am not ſo to defile my ſelfe, I am beloued of God in Chriſt, & I will not ſo requite his vnſpeakable loue to mee, this ought to bee the meditation of all ſuch as are effectually called, ſanctified and beloued of God in Chriſt, and let them remember that a knowen ſinne in them, as pride, couetouſneſſe, or the like, not onely wounds their owne conſciences, but it brings diſhonour to God, and diſgrace to their holy profeſſion, it is a ſcandall to the weake, a meanes to keepe backe ſome, not yet called, it giues aduantage to the obſtinate, & opens the mouths of the enemies to the truth, and to prophane perſons, to ſpeake euill of their holy profeſſion, theſe things they ought to thinke on, and ſo to endeauour to walke anſwerable to their holy calling.

Note.

Obſerue we further, that the Apoſtle ioines theſe three things, together.

Elect of God.
Holy.
And
Beloued.

And he ſaith, theſe three were found in the Coloſſians, that they were Elect of God, holy and beloued, hence wee may gather thus much.

Doct. 3.
Whom God hath from euerlaſting, choſen to life and ſaluation, them he will in time ſanctifie, and to them he will in time make knowen his loue.

That where Gods eternal election (for that as I ſhewed is heere implied) hath gone before, there holineſſe, and Gods loue manifeſted ſhall in time follow after, and in time they ſhall meete together, whom God hath elected to life and ſaluation before all times, they ſhall in time be ſanctified, and made holy, and haue Gods loue in time manifeſted to them, euen ſhed abroad in their hearts, Romans 5. 5. for howſoeuer ſuch as are elected to life and ſaluation, are doubtleſſe beloued of God before their calling, yet that his loue is ſecret, and not knowen to them, till they be called and ſanctified.

On Gods eternall electiou, doth euer follow in time, holineſſe, and Gods loue manifeſted, and theſe three ſhall in time meete together, and this the Apoſtle teacheth plainly Epheſ. 1.4. ſayth he, *God hath choſen vs before the foundation of the world, that we ſhould bee holy, and without blame before him in loue.* 2.*Theſſ*.2.13. hee ſayth, *God hath choſen you to ſaluation, through ſanctiſication of the ſpirit, and the faith of truth, whereunto hee called you by our Goſpell, to obtaine the glory of our Lord Ieſus Chriſt.*

Vſe. 1. That wicked conceit, that if men be appoynted, to ſaluation, they ſhall not periſh howſoeuer they liue, ouerthrowen

Note.

This meetes with that wicked conceit of prophane perſons, who vſe thus to ſpeake, if wee be choſen and appoynted to life and ſaluation, vndoubtedly wee cannot periſh howſoeuer wee liue, for Gods election is certaine and vnchangeable, and therefore what need we endeauour to liue holily, and to doe any good works? Blaſphemous mouth, and Prophane wretch, whoſoeuer thou art, doeſt thou not ſee how thou ſeuereſt thoſe things which God hath conioyned, and will haue in time to be found together, in all that ſhall be ſaued? thou muſt know that whom God hath choſen to life and ſaluation from all eternity, them he hath alſo appoynted in time to be holy, yea, it is a certaine truth Gods eternall election doth worke in time in all his Elect, another election whereby they chuſe him to be their God, and Gods eternall loue doth in time work in them another loue, wherby they loue God againe, 1.Ioh.4.19. *wee loue him, becauſe he loued vs firſt*, and therefore deceiue not thy ſelfe, as God hath appoynted to the end (namely) life and ſaluation, ſo hath he appoynted to, the meanes, to bring to that end, and none come to be glorified, but ſuch as were before elected, called, iuſtified, and ſanctified, Rom.8.30. thinke on it and remember it.

Vſe. 2 Comfort for ſuch as are truly ſanctified, their ſanctification concludes certainly their election and ſaluation.

Againe is it ſo, that on Gods eternall election euer followes holineſſe, then heere is comfort for ſuch as are truly ſanctified, they may hence gather and conclude, that they are in the number of Gods choſen, & ſuch as ſhall be ſaued, the Deuil will ſuffer any man to ſay, he is one of Gods choſen, his ſinnes are forgiuen, and hee hopes to bee ſaued; but would any man prooue it, and haue ſuch proofe of it, as may ſilence the Deuill himſelfe ſtanding againſt it; let him then looke to the holineſſe of his heart, and life, and if he bee able thence to inferre, and conclude his election, certainely hee hath learned an holy, and ſound kinde of reaſoning, and ſuch as will neuer deceiue him, but miniſter comfort to him at all times; and though the Deuill roare, and tyrants rage, and breath out nothing but death and deſtruction againſt him, yet this will be his comfort, that hee is one of Gods choſen, and beloued of God, and therefore nothing can come to him to his hurt, but the Lord will turne all their malice, and miſchiefe intended to his owne glorie, and his good, which is a ſweet comfort.

What that forme of ſpeech (*put on*) doth offer to our conſideration, I haue heretofore ſhewed; only this much further we may profitably conſider in the application of it to theſe particular vertues, *tender mercy, kindneſſe, humbleneſſe of minde, &c.*

The goodlie ornaments and precious Iewels that doe moſt adorne and beautifie Chriſtians.

That theſe vertues are as goodly ornaments, and precious Iewels, wherewith wee are to beautifie and adorne our ſoules, this indeed is that cloathing of broidered gold, *Pſalm.* 55.13. that will make thee glorious in the ſight of God, his holy Angels, and all good men. As for that tricking vp of the body in newfangled attire, it makes thee but odious in the ſight of God, and all good men; yea, it makes men, and women like to thy ſelfe ſcorne and contemne thee, yea point at thee, and ſay, there goes a proud foole,; therefore let all thy care, thy coſt, and time bee ſpent in decking thy ſoule with the rich, and precious gemmes, and Iewels, that are heere reckoned vp by the Apoſtle.

Now touching theſe particulars in generall, wee finde that they are all ſuch as are required in the Commandements of the ſecond Table, as

Tender mercy.
Kindneſſe.
Meekeneſſe, and
Long-ſuffering. Are compriſed vnder the ſixth Commandement, and
Humbleneſſe of minde: vnder the fifth and this is not to bee paſſed by without ſome obſeruation.

We are to marke that the Apoſtle comming to exhort, to put on the particular parts of the new man; he doth thus inſiſt on thoſe parts of the new man, that belong to the ſecond Table of the Commandements, he paſſeth by the duties of holineſſe required in the firſt Table, (and though indeed, duties of holineſſe, and righteouſneſſe doe euer goe together, and are to bee conioined in all that are truely ſanctified, yet the Apoſtle here paſſeth by the duties of holineſſe, and vrgeth the *Coloſſians* to the putting on of the duties of righteouſneſſe, to expreſſe their renouation, and ſanctification in duties of loue, and mercie towards their brethren, our leſſon hence is this:

Doct. 4. Our renouation and ſanctification muſt appeare, eſpecially in the duties of loue and mercie towards men.

That our renouation, and ſanctification muſt be expreſſed, and muſt appeare, as in the duties of holineſſe towards God, ſo eſpecially in the duties of loue, and mercie towards men,; for howſoeuer ſanctification, do chieflie conſiſt in holineſſe towards God, yet is it moſt of all manifeſted in the duties of righteouſneſſe towards men. Hence it is that our Apoſtle, *Gal.* 5. 14. ſaith, *That all the Law is fulfilled in this: thou ſhalt loue thy neighbour as thy ſelfe*, his meaning is true loue of men doth euer include true loue of God, and he that truly loues his neighbour, loues God alſo, and ſo is the loue of our neighbour ſaid to be the fulfilling of the Law; and therefore it muſt needs be, that duties of loue to men, doe moſt of all manifeſt, and make knowne inward ſanctification, *Iam.* 1. 27. *Pure religion, and vndefiled before God, euen the Father, is this, to viſit*

viſit the fatherleſſe and widowes, in their aduerſitie, and for a man to keepe himſelfe vnſpotted of the world.

Obiect.

Why, might ſome ſay, pure religion, and vndefiled in the ſight of God who ſees the heart is rather inward, and ſpirituall, conſiſting in faith, the feare of God, loue of God, truſt in God, depending on his prouidence, and in worſhipping him in ſpirit and truth, in a reuerent and holie vſe of his holie ordinances, and in religious ſanctifying of his Sabbaths.

Anſw.

It is true indeed; pure religion doth chiefely ſtand in theſe things, but yet the power of it doth moſt appeare, and ſhew forth it ſelfe in duties of loue to men; and that is the meaning of *Iames* when he ſaith, *Pure religion, and vndefiled before God, &c.*

Vſe. 1.
Such as the Papiſts hold moſt holy & religious diſcouered to haue no dram of true holineſſe in them.

By this we may plainely ſee, that thoſe men and women which the Papiſts doe magnifie, and eſteeme the moſt holy, and moſt religious perſons in the world, and as Angels amongſt men; their Moncks, Nunnes, Friers, and ſuch like, haue no dramme of true holineſſe, and religion in them; true holineſſe ought to ſhew it ſelfe, not onely in holie duties towards God, but in duties alſo of loue, and mercie towards men. Now they are tied, by their order, to liue apart, from all ſocietie of men, and to ſpend their daies in contemplation, in praier, and faſting forſooth, and not to haue any thing to doe with other men in the world, and therefore certainly there is not any iotte of true holineſſe in them.

Vſe. 2.
Such deceiue themſelues who reſt in the duties of Gods outward worſhip and happily vnto the adde harmeleſſe life, and goe no further.

Againe, by the doctrine deliuered, we may ſee that many amongſt vs deceiue themſelues with a vain ſhadow of holines, for why? Do not many amongſt vs content thēſelues in hearing the word, receiuing the Sacraments, and happilie they adde to theſe an harmeleſſe life, they doe no hurt, alas, What is all this? What good doe they? Where is their tender mercy, their kindneſſe, their meekeneſſe, their long ſuffering? Theſe things are not to bee found in them; it may be they profeſſe, and ſay, I haue enough for me, and mine, I will betake my ſelfe to a quiet life, I will not trouble my ſelfe with worldly cares, and buſineſſes, I will goe to the Church, and ſerue God, and it may be, they do all theſe things, they ſerue God, in the outward duties of his worſhip, but ſtill they are as couetous, & as hard harted as euer they were, ſtill as fierce, and as readie to be ſtird vp to wrath, and reuenge, and ſtill as farre off from the duties of loue, and mercy, which cannot be performed without coſt, and charge, as euer before; Is this holineſſe? Is this religion? Is this a ſeruice of God pleaſing vnto him? No, no, deceiue not thy ſelfe, true holineſſe, and true religion is that which ſhewes it ſelfe, not onely in duties of holineſſe towards God, but in duties of righteouſneſſe alſo towards men: and the true ſeruice of God is to loue, and ſerue him in ſeruing of men, in doing duties of loue and mercie to men. Thinke on it, and remember it, and let no day paſſe thee without ſome good worke of loue to thy brethren, no more then it doth without praier, and other holie duties of Gods worſhip.

Come we now to the paticulars heere vrged by the Apoſtle; the firſt is, *(Tender mercy.*

Interpretation.

(Put on tender mercy) The originall words are, *bowels of mercy*, which is a Metonimicall forme of ſpeech often vſed in Scripture, whereby is meant, pittie and compaſſion towards them, that are any way afflicted, or in any miſerie. And heere the Apoſtle doth vnderſtand ſuch a meaſure of pittie, and compaſſion as affecteth the very intrals, and bowels, making the bowels to dilate themſelues, and (as it were) to open themſelues, and to burne and yearne within.

Heere then, not to ſpeake of this vertue ſo much as might be ſaid of it, but onely ſo much as the words of the Apoſtle doe lead vs vnto.

Doct.5. We are to bee tenderly affected towards them that be any way afflicted.

We are firſt of all taught, that we are to be tenderly affected towards thoſe that are any way afflicted; we are to put one ſuch pitty, and compaſſion towards them that are in any diſtreſſe, as doth moue our hearts, towards them, and doth poſſeſſe our hearts, with a true touch and feeling of their miſerie; yea, with as liuely a ſenſe of it, as if we our ſelues were in the ſame caſe with them, this is cleare from this manner of ſpeaking, (bowels of mercie) as may eaſily appeare by the vſe of this phraſe, in other places of Scripture, *Gen.*43. 30. It is ſaid, that *Iosephs* affection was ſo ſtrongly mooued towards his brother *Beniamin*, that his bowels were enflamed, and did burne within him. 1. *King.* 3.26. Wee read that one of the women that contended before *Salomon* about the liuing childe, was not able to endure that the childe ſhould bee diuided, becauſe, ſaith the text, *Her compaſſion was kindled*, her bowels were mooued, and did yearne, and burne within her: and we may read of it in many other places, that the greatneſſe and tenderneſſe of affection, is ſet out by moouing, and yearning of the bowels, and therefore this forme of ſpeech (*bowels of mercie*) doth teach vs to put on ſuch pittie, and compaſſion towards ſuch as bee in diſtreſſe, as doth worke in vs a liuely ſenſe and feeling of their miſerie. And hence is it, that wee are exhorted to weepe with them that weepe, *Rom.*12.15. and to remember them that are in bonds, as though wee were bound with them. *Heb.* 13.3.

Reaſon. The reaſon, and ground of this is plaine, wee are members of one, and the ſame body, and the Lord hath laid it as a Law on the members, that if one member ſuffer, all ſuffer it. 1 *Cor.*12.26.

Queſt. Now before we come to the application of this point, a queſtion is to bee anſwered: it may bee demaunded whether wee are to bee touched with a feeling compaſſion towardes them that ſuffer iuſt puniſhment for their euill deedes, when wee ſee Gods puniſhing hand on wicked perſons for their euill doing, or no.

Anſw. Anſwere, Wee are at all times to follow the rule of Chriſtian loue which teacheth vs to put on tender bowels, pitty, and comiſeration towards all in diſtreſſe, being of the ſame nature with vs ; yet with this difference, if they who are puniſhed, ſuffer as blaſphemers, or traitors, and for any offence directly againſt Gods glorie, the good eſtate of the Church, and religion, then we may be ſo far from pittying them, and ſorrowing for them, and putting on tender bowels in regard of their ſufferings, as wee may be glad, and reioice, not pleaſing our ſelues in the ſmart of any be they neuer ſo wicked, but for other ſpeciall cauſes, as

1 Firſt, for the manifeſtation of Gods iuſtice, becauſe we loue God, and his glorie is deare vnto vs, wee may magnifie, and praiſe his iuſtice in puniſhing ſuch wicked perſons, according to that, *Pſalme* 58. 10. 11. *The righteous ſhall reioice when he ſeeth the vengeance, &c.*

2 Secondly, in regard of others, who at their puniſhment may learne to feare, as it is ſaid of the bands of *Aram* ſtricken with blindneſſe, that they come no more into the land of Iſraell, 2. *King.*6.23.

3 Thirdly, becauſe the godly are bettered by their example, they are thereby mooued to conſider the corruption of nature, how farre it carries, if it be not aboliſhed, or reſtrained, and ſo they are ſtird vp to a more narrow watch ouer their owne hearts and waies.

To returne to our purpoſe, and to make vſe of the doctrine deliuered.

Vſe 1. It ought to be farre from vs to inſult ouer them that bee be in diſtreſſe, and to ſport our ſelues in their affliction.

Firſt, it beeing ſo that we are to put on tender bowels towards the afflicted, and to them that are in any miſery: certainly, then it ought to bee farre from euery one of vs to inſult ouer ſuch, and to make our ſelues merrie with their affliction, as the manner of ſome is, to take aduantage on the affliction and miſerie of others, to deale hardly with them, to adde affliction to affliction, and to heape one miſerie vpon another, and it is moſt barbarous and brutiſh, and after the manner of the dogge to fall vpon him that is downe, it argues exceeding hardneſſe of heart; for the afflictions and miſeries of our brethren are viſible Sermons, mouing vs to pittie, and compaſſion, and things ſeene make deeper impreſſion then things onely heard of, if we then ſeeing the miſeries of our brethren be not moued with pittie towards them, but rather we inſult ouer them, or we take aduantage thereby to deale hardly with them, it is an argument of extreame hardneſſe of heart. *Pſalm. 69:26. They perſecute him whom thou haſt ſmitten!* Therefore lay iniquity on iniquitie, and puniſh one ſin with another, or adde puniſhment to puniſhment, which is an heauy croſſe, and to be thought on by all ſuch as inſult ouer them that are in miſerie, or take aduantage thereby to deale hardly with them.

Vſe 2.
We are not to content our ſelues with verball pitty.

Againe, is it ſo that we are to be tenderly affected towards them that are any way afflicted : yea ſo to bee affected towards them, that our inwards are to bee touched with a feeling of their miſery. Surely then wee are not to content our ſelues with that pitty that is too common in the world, (namely verball pitty) a *Lord helpe thee*; or as *Iames* ſets it out, *Iam.2.26. Goe thy waies, warme thy ſelfe, fill thy belly*, &c. and yet ſupply nothing that is needfull; no, no, that is no feeling pitty, a feeling pitty (doubtleſſe) will make both the tongue to ſpeake, and the hands to miniſter that which may bring eaſe and comfort, and where there be bowels of mercy, there will bee euer a willingneſſe, and readineſſe to the workes of mercy. And therefore deceiue not thy ſelfe, if thou bee hardly drawne to any worke of mercy, and it muſt be pulled from thee as it were by maine ſtrength, by many arguments, reaſons, and many inducements, thou haſt no bowels of mercy, thou haſt no feeling pitty in thee, and if no feeling pitty be in thee to the diſtreſſed members of Chriſt, it ſeales vp to thee a fearefull concluſion, euen this, that thou art not of the ſame body with them, and that thou haſt not yet felt the loue of God in thy breaſt, neither haſt the loue of God dwelling in thee.

The text is plaine, 1. *Iohn* 3. 17. *Whoſoeuer hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his bowels from him*, or againſt him, *how dwelleth the loue of God in him?* Remember therefore for a concluſion of this, the argument heere vſed by the Apoſtle, hee wiſhed the Coloſſians, as the elect of God, holy, and beloued of God, to put on tender mercy; ſo I ſay to thee, if thou wouldeſt be ſure of thine owne election to life and ſaluation, if thou wouldſt haue an infallible note of true holines, and if thou wouldſt prooue it to the comfort of thine owne ſoule, that thou art beloued of God in Chriſt, then content not thy ſelfe with verball pitty, but put on bowels of mercy, let the knowne miſerie of others enter into thine heart, and mooue thy bowels towards them, euen to miniſter eaſe and comfort as any occaſion ſhall bee offered, and as the Lord ſhall inable thee.

Doctr. 6. Workes of mercy muſt proceed from an inward mouing and yearning of the bowels.

Heere further, in that the Apoſtle ſaith, put on bowels of mercy, we are taught, whence the works of mercy, and the comfort we miniſter to others, either in word or deed ought to proceed, (namely) from the inward moouing, and yearning of the bowels, from the heart tenderly affected towards them, to whom we doe any good, *Iſai.* 58. 10. The Prophet ſaith, if thou poure thy ſoule out to the hungrie. He requireth not onely a pouring out of food to the hungrie, but with the food a pouring out of the ſoule. 2. *Cor.* 9. 7. *As euery man wiſheth in his heart, ſo let him giue, not grudgingly, or of neceſſitie*. Let this gift come from the wiſh of his heart and that the Apoſtle there addes (*for God loueth a cheerefull giuer*) may be the reaſon and ground of this duty,

Reaſon.

God loues cheerefulneſſe in giuing, and requires cheerefulneſſe in all the workes of his ſeruice *Rom.* 12. 8. and there can be no cheerefulneſſe, vnleſſe the work come from the inward affection of the heart, therefore euery worke of mercy ought thence to proceed, euen from the inward moouing, and yearning of the bowels.

Vſe.

And take we notice of this, and know that it is not a worke of mercie pleaſing to God, that comes either from ones ſuperfluity, or from the importunity of them that are in diſtreſſe, or from example of others inuiting vs, or from a deſire of praiſe or the like, much leſſe that which is forced out from torture, or torment, to ſtop the mouth of a guilty conſcience, as when wicked rich men lying on their death beddes, are forced thorow the gripes of a galled conſcience to giue ſome thing to charitable vſes, no, no, beneficence acceptable to God comes onely from tenderneſſe of heart, and without that, all our bounty or ſhew of mercy whatſoeuer, is nothing worth; for the Lord lookes rather at the affection, then at the outward action in all duties of loue and mercy, and heere is comfort for ſuch as are of tender bowelles, though they be not able to doe any worke of mercy, art thou tenderly affected, towards the afflicted members of Chriſt? canſt thou mourne with them when they mourn canneſt thou praie for them when they are in diſtreſſe, though thou bee not able to helpe them ? aſſure thy ſelfe, thy affection is as pleaſing to God, as if thou wert able, and didſt indeed miniſter helpe vnto them, thinke on that to thy comfort.

Workes of mercy pleaſe not God, which come from ſuperfluity, or from the importunity of the diſtreſſed, or from example of others, or from deſire of praiſe, and the like, or are forced out from the gripes of a galled conſcience.

*Vſe.*2 comfort for ſuch as be of tender bowels.

One thing yet remaines to bee noted, the Apoſtle ſaith, *(bowelles of mercy)* hee ſpeakes in the plurall number, heerby teaching.

That our mercies muſt bee of diuers kindes, according to the ſorts of miſeries, and often repeated, according to the diuers ſubiects of miſeries, or long continuance of them, It is not enough to miniſter outward comfort alone, or inward alone, to him that is afflicted both in bodie and mind, nor to enlarge our bowelles once to him whoſe afflictions continue, or to one or two, where there are many, whoſe miſery ſhould open and affect our bowels.

*Doct.*7. Our mercies muſt be diuers & often repeated.

Vſe. How we faile in this duty.

Now to the ſecond vertue heere vrged by the Apoſtle, *(kindneſſe)* put on kindneſſe.

This vertue extendeth & reacheth further then the former, for pittie and compaſſion is proper to thoſe that are in

What kindneſſe is.

Mat.11.30.

1. Pet.2.3.

Doct. 8. We are to put on a ſweet louing affection of heart towards all, ſhewing it ſelfe in kinde ſpeech and countenance.

ſome affliction and miſerie, but kindneſſe goes further: It reacheth to all, whether in proſperity or aduerſity, it is a ſweet & louing diſpoſition of the hart, and a courteous affection to all, ſhewing it ſelfe in pleaſing and good ſpeech, it is an eaſines to be vſed & imploied for the good of others for ſo the originall word doth properly ſignifie, and we find it ſo vſed in other places of Scripture, ſaith our Sauiour, my yoke is eaſie the word is χρηστὸς, and it may be rendred kind, my yoke is kind, if ſaith the Apoſtle, yee haue taſted how bountifull the Lord is; it may be rendered, how ſweet, or how kinde the Lord is, and ſo in many other places that might bee cited. Heere then wee ſee what is required of vs, namely this, that we put on a ſweet louing affection of hart towards all, ſhewing it ſelfe in kind ſpeech & countenance, that wee ſhew our ſelues affable and courteous to all, and tractable and eaſie to be imploied for the good of all; That is true kindnes and curteſie, & this we are required to ſhew one to another, Eph.4.32. be ye courteous one to another, and tender harted, forgiuing one another, euen as God for Chriſts ſake forgaue you, and Gal. 5.22. gentleneſſe is reckoned vp among the fruits of the ſpirit.

How this vertue is to be manifeſted to the afflicted.

And how to others not afflicted.

Vſe. Diſcouery of counterfet kindneſſe.

Now this vertue as it hath relation to the afflicted, it is to bee manifeſted in yeelding comfort and refreſhing to them, and ſtanding by them to helpe them in time of need, and to do them good, *Abſolon* could find it as a fault in *Huſhaie*, that he went not with his friend *Dauid* in time of need, 2. Sam. 16.17. is this thy kindnes to thy friend? and as it hath reſpect to others not afflicted, it is to be expreſſed as before I haue ſhewed, in giuing good ſpeech, and in ſhewing good countenance, and in eaſineſſe to bee vſed in any thing wherein wee may doe good to others: and this is to be conſidered of vs, true kindneſſe ſtands not in cap and knee, in bowing and bending, and in outward ceremonies and complements, no, no, that is but the curteſie of the world, it is commonly ſeuered from good affection, yea, ſomtimes it is a maske of a wicked and ill affected hart, & a worke of the fleſh neyther is it to bee eſteemed true kindnes that ſtands in practiſe of plauſible behauior, as in drinking with the drunkard, which is counted a note of a kind nature, or when men make themſelues popular and pleaſing to others by giuing way to them in their ſinfull courſes, as in yeelding liberty to ſuch as liue vnder them for all licentious and diſordered manner of liuing, ſuffering them to ſweare and ſwagger, and to be prophane without check and controlement: they that ſo doe are accounted kind, as ye ſhall heare ſome ſeruants ſay, oh ſuch a man is a kinde maſter, doe his worke, and I warrant you then hee will let you do what you will, worke hard all the week, and he will let you run whether you liſt vpon the Sabbath day, is this true kindnes? is this a fruit of the Spirit? no, no, true Chriſtian kindnes takes not away neceſſarie reſtraint, and correction but doth mittigate and moderate it, making it more eaſie to be borne; and profitable true kindneſſe conſiſteth in a tractable willingneſſe, in a facilitie and eaſineſſe to bee vſed onely in that wherein wee may doe good to others, yea in an eaſineſſe to be imployed for the good of al, which is to be marked of vs, for wee may be deceiued with the ſhadow of this vertue. Many heathen men haue had, & manie meere naturall men may haue in them the counterfet of this vertue, they are kind to ſuch as are kind to them, and friendlie to their friends, but true kindneſſe muſt goe further, wee muſt therein be like God himſelfe, his example muſt wee follow *Luke* 6.35. hee is kinde vnto the vnkind, and to the euill, ſo are wee to bee kind to our enemies and thoſe that hate vs, and there muſt be in vs an eaſineſſe to bee vſed for the good of all whatſoeuer they bee, friends or foes, remember wee that.

Vſe. 2.
We muſt take heed we bee not deceiued with the ſhadow of this vertue.

And now to ſtirre vs vp to the putting on of this excellent vertue, conſider with me theſe two things.

Two Motiues ſtirring vs vp to put on kindneſſe.

1

First, true Chriſtian kindneſſe is a ſpeciall meanes to winne the hearts of all vnto vs, hee that is truely kind, tractable, and eaſie to bee vſed for the good of others, takes the beſt way to knit the hearts of all eſpecially of all good men vnto him, yea to ſeale vp to his owne ſoule an aſſurance of Gods fauour and louing kindneſſe, the ſhadow of this vertue in heathen men hath beene of that force that thereby they haue maruellouſlie carried away the hearts of men, and hence it is that manie prophane and worldlie men doe much affect this vertue, or at leaſt the ſhadow of it.

Againe conſider on the other ſide that whatſoeuer other good qualities a man hath, yet if he be of an vnkinde and churliſh nature he ſhal neuer winne the hearts of men, nor euer preuaile in any worthy ſeruice, in Church, in common-wealth or family, a ſower, cynicall, and churliſh behauiour is diſtaſtfull to euerie one. How was *Dauid* galled with *Nabals* churliſh anſwere? hee endured with patience *Sauls* laying waite for his life, and *Shemeies* curſing of him, but he could not endure that anſwere of *Nabal*; and had not *Abigail* met him and perſwaded him to the contrary, hee had not left to *Nabal* by the dawning of the day any of his houſe to piſſe againſt the wall.

If then we deſire to be loued of all and eſpecially of our brethren, all good men, yea to bee aſſured of Gods fauour and louing kindneſſe towards vs, yea ſo to be loued of all men, as may be for our own good, and the good of others. Let vs put on a louing and kinde diſpoſition of heart towards our brethren, yea an eaſineſſe and tractable willingneſſe, as much as we are able to bee employed for the good of al, whether they be kind or vnkind to vs; and remember that this vertue of kindneſſe is of moſt excellent vſe in euery woorthy ſeruice either in Church, common-wealth or family, it winnes mens hearts to vs, and the hearts beeing wonne, they are eaſily wrought on to any good purpoſe.

Come we to the third vertue (humblenes of mind) put on (ſaith the Apoſtle) humbleneſſe of mind, touching this vertue know we

That humbleneſſe of minde, is a meane and moderate eſtimation of our ſelues, and of all the good gifts and graces we haue, either of body or minde.

It hath a double relation, either to God, and then it is an acknowledgement of our nothingnes (as I may ſo ſay) and that all we haue is from God, or it hath reſpect to men, and then it is an eſteeming of others better then our ſelues, namely, ſuch as are truely called, and Gods children, and this is the humbleneſſe of minde heere meant.

It hath a double relation.

Heere then firſt we ſee, wee are to carry in vs an humble mind, a meane and moderate eſtimation of our ſelues in reſpect of other men, we are to eſteem others better then our ſelues, and to this purpoſe the Apoſtle ſaith, *Rom. 12. 16. be not high minded, but make your ſelues equall to them of the lower ſort*, and yet more plainly, *Phil. 2. 3. let euery man in meeknes of mind, eſteeme other better then himſelfe*: I might adde to theſe, other places of Scripture to ſhew that this is our duty, but I chuſe rather to ſtirre vs vp to the practiſe of it, for it may be we will eaſily yeeld that this is our dutie, that wee ought euery man in humbleneſſe of minde, to eſteeme others better then our ſelues.

Doctr. 9. We are to carry in vs, a meane and moderate eſtimation of our ſelues in reſpect of other men.

Yet this vertue is hard to obtaine, it is contrary to nature it is agreeable to nature, to be proud of good things, as appeares by *Herod*, Act. 12. 13. and *Saul*, who was offended that *Dauid* was preferd before him in the ſong, 1. Sam. 18. 7. *Saul hath ſlaine his thouſand, and Dauid his ten thouſand*, yea, men are naturally proud of the ſhews of things that are not in them, of gloſſes and ſhadowes of good things, yea, and ſometimes when they know they are not in them, but clawbackes and flatterers do aſcribe to them, and therefore to ſtirre vs forward, in the practiſe of this duty, euen in humbleneſſe of minde, to eſteeme others better then our ſelues, conſider with me onely theſe two things.

This vertue is hard to obtaine.

Note.

Two motiues ſtirring vs vp to humbleneſſe of minde.

1 First, we may ſee many good things in others, which we want, for God giues his graces not all to any one, leaſt hee ſhould haue matter of pride, but ſome to euery one, that none ſhould be ſubiect to contempt, yea, we may ſomtimes

ſee

thoſe good things that be in vs in greater meaſure in others, then they be in vs.

Againe, conſider that wee are priuy to more ſinne and corruption in our ſelues, then we can be in others.

How many euill things are in vs, if wee ſearch and ranſacke our owne hearts, which may worthily make vs hang down our heads, and eſteem more baſely of our ſelues then any other man can with any colour of reaſon ſpeake or thinke of vs? let theſe things be duly conſidered, and they will helpe vs to hold downe our harts in humility, and take from vs all matter of lifting vp our ſelues aboue others; away then with thoſe vaine and fooliſh words, I am as good as thou, I am his better, and the like; awaie with ſuch proud and loftie thoughts, and let vs put on this glorious ornament of humilitie; let vs in humbleneſſe of minde euerie one eſteeme another better then himſelfe.

Obſerue we in the next place, the forme of ſpeech heere vſed by the Apoſtle, he ſaith not, put on humility, but humbleneſſe of minde, hence we are taught,

Doct. 10. True humility is ſeated in the heart and minde.

That true humility is ſeated in the heart and mind, they indeed are truely humble, that are of humble hearts and mindes.

And thus we read, that *Dauid* cleering himſelfe of ambition, and proteſting his humilitie before the Lord, Pſal. 131. 1. ſaith, *mine heart is not haughty*, firſt he beginnes with the lowlineſſe of his heart, and then deſcends to proteſt his humble outward carriage, it is the exhortation of the Apoſtle *Peter* 1. Pet. 5. 5. deck your ſelues inwardly in lowlines of minde: for God reſiſteth the proud, & giueth grace vnto the humble, let your humilitie be inwardly in hart & mind.

Vſe. 1. Popiſh humility is counterfet.

Firſt this doth diſcouer to vs, that the Papiſts doe but bleare the eies of the world with a counterfet ſhew of humilitie, they would make the world beleeue that ſome among them are the moſt humble and mortified men aliue, in that forſooth they forſake lands and goods, and put on the habit of a poore monke or frier, but indeed there is no true humility in them, for vnder their ſhew of humility, they nouriſh in their hearts, the greateſt pride that can be, euen a vain confidence in themſelues, challenging to themſelues a ſtate of perfection.

Vſe. 2
The counterfet ſhevv of humility that is in the world, diſcouered.

Againe, this doctrine, that true humility is ſeated in the heart, doth vncaſe and pull off the viſor of humilty from the face of many in the world, who make a faire ſhew, & carry a faire pretext of humilitie, that forſooth they can be content to lay their hands vnder the feet of their brethren, to performe the baſeſt office to the meaneſt, when indeed they meane nothing leſſe, happilie they would lay their hands vnder their feet to ſupplant them, or as *Abſalon* did. 2 Sa. 15.5. make themſelues plauſible and familiar to ſtrengthen their hands in bad purpoſes, let ſuch know, that as they put on the counterfet of ſo excellent a grace as humility, and varniſh ouer their wicked intents with ſo faire a gloſſe, that their hypocriſie in this reſpect is the greater, and without repentance they ſhall receiue the reward of ſuch as couer ſinne with a lie, euen puniſhment double in proportion to that which is due to open offenders, for their ſinne is doubled and enfolded one within another, and their puniſhment ſhall be anſwerable.

A popiſh cauill.

It remaines that wee anſwere a popiſh cauill occaſioned, from this, that we are to put on humbleneſſe of minde, they of that faction, cry out againſt vs and ſay; we be farre from humbleneſſe of minde, in that we hould certainty of ſaluation by faith, ſay they, you are proud and preſumptuous, & carry your ſelues too high vpon that excellent gift of faith, which indeed is a meere cauill, and heerein they deale moſt iniuriouſlie with vs, they may if they will obſerue that we build not certainetie of ſaluation vpon the gift of faith, or vpon the dignity of that gift, as they doe on the merit of works of grace, hauing (as they ſay) power giuen of Chriſt to merit, for that were arrogancie indeed, but we build aſſurance of ſaluation by faith, on the promiſe of God propounding mercy, remiſſion of ſinnes, iuſtification, life and ſaluation, that by true faith, lay hold on the death and obedience of his ſonne incarnate, which is a rocke that neuer can be ſhaken, therfore we cannot be iuſtly taxed with pride and preſumption, for holding certainty of ſaluation by faith apprehending the promiſe of mercy in the actiue and paſſiue obedience of Chriſt.

What meekneſſe is in a generall acception.

Now to the 4. vertue here vrged by the Apoſtle (*meeknes*) put on meeknes; touching this vertue, that we may rightly conceiue it, know we that meeknes in a generall acception of the word is a calmnes & quietnes of heart and minde, a ſettled & quiet diſpoſition of mind; free from perturbation, when the mind is ſettled & quiet; free from paſſion & diſordered affections, then in a generall ſence there is meeknes.

It hath a double relation.

Now this calm & quiet diſpoſition of hart & mind hath a double relation, either to God, and then it is a quiet and ſilent ſubiection of our hearts to the will of God reuealed; though therein our wils be croſſed, a meeke ſubmiſſion of our wils to Gods will reuealed, though neuer ſo contrarie vnto them, and to this *David* exhorts, Pſ. 4. 4. examine your owne heart vpon your bed, and bee ſtill; and of this ſpoke the Prophet, *Eſay* 30. 15. In quietneſſe & in confidence ſhall be your ſtrength, as if he had ſaid, your ſtrength muſt be exerciſed, not in ſtriuing againſt, but in the enduring of Gods hand or it hath relation to men, and then it is a quiet & calme diſpoſition of hart, as is neither prone to prouoke, nor eaſily prouoked to anger, by anie iniurie, & this is the meeknes we are to vnderſtand in this place, & not the other.

What meekneſſe is heere vnderſtood.

Doctr. 11. We are to put on calme and quiet ſpirits and wee muſt be ſo diſpoſed as that wee neither be prone to prouoke, nor ſoone prouoked to anger by any iniury.

Here then is required of vs, euen of as many as hold our ſelues, to be the Elect of God, that we put on calme & quiet ſpirits, that wee carry in vs ſuch a diſpoſition, as is neither prone to prouoke, nor ſoone prouoked to anger by any iniury, and that is meeknes. We read 1. Pet. 3. 4. that a meeke and quiet ſpirit are ioyned together, as indeed being one & the ſame thing, and we ſhall finde this dutie often vrged in Scripture, I referre you to the reading of Epheſ. 4. 2. Gal. 5. 23. it is reckoned there among the fruites of the ſpirit, and 2. *Tim.*2.25. the Apoſtle teacheth *Tymothy* to inſtruct with meekneſſe, them, that are contrarie minded, a worthy example of this wee haue in *Moſes*, *Numb.* 12.3. who being much wronged by *Aaron* and *Miriam*, yet was meeke, and not ſtirred vp to anger; yea, he is there pronounced by the mouth of the Lord to bee a very meeke man, aboue all the men that were vpon the earth. Other examples and teſtimonies might be added, but theſe are ſufficient to cleare it that this is our dutie, namely, that wee carrie in our boſomes, meeke and quiet ſpirits, and ſuch a diſpoſition of heart, as is neither prone to prouoke, nor ſoone ſtirred vp to anger.

Vſe. Reproofe of ſuch as are of hot, haſty ſpirits, ſoone ſtirred vp to anger.

Heere then come ſuch to be taxed, and iuſtly to bee reprooued, that are of hot, haſtie, and turbulent ſpirits, ſoon ſtirred vp to anger on euery trifling occaſion.

Now too many ſuch vntaught and vntamed hearts be amongſt vs. Are there not many that ſhew themſelues of vnquiet and turbulent ſpirits, on the leaſt occaſion that may be? Yea, are there not ſome that if they haue but a conceit of a wrong offered, or done to them, if they but imagine ſuch a thing, are ſo farre carried in their paſſion, and perturbation, that they ſhew themſelues boiſtrous, and threaten to doe great matters?

Obiect.

Happily thou wilt ſay, why? Doe not wrong me, nor any way diſgrace me, and I am as quiet as any in the world, you may liue quietly enough by me I warrant you, as long as you liue, but if you doe me iniurie, if you croſſe me of my will, then you muſt beare with me, I am ſomewhat paſſionate, and I cannont endure that.

Anſw.

Is it ſo, that thou canſt not endure to bee wronged, nor to haue thy will a little croſſed? Where is then that Chriſtian meekeneſſe that ought to bee in thee? Surely, of thine owne mouth may we iudge of thee, thou art as meeke as a Beare, or a Lyon, or as the Deuill himſelfe, hee is quiet when hee hath his will, but if that bee croſſed, then hee rageth; and ſo is it with thee, as wee we may gather by thine owne confeſſion. Oh deceiue not thy ſelfe, true Chriſtian meekeneſſe that ought to bee in euery childe of God, is a quietneſſe and calmeneſſe of Spirit, when iniuries and wrongs are offered or done to him, and that is the thing thou muſt labour for, thou muſt put on ſuch a diſpoſition of heart, as is neither prone to prouoke, nor ſoone prouoked to anger by iniuries and wronges, and that being once obtained thou art of a meek and quiet ſpirit.

4. motiues ſtirring vs vp to meekeneſſe

Now then, to ſtirre vs vp to the putting on of this excellent vertue, conſider we,

1 First, the excellency of it, it is a vertue of great account, and a thing much ſet by in the ſight of God. 1. *Pet.* 3.4.

2 Secondly, it is a teſtimony that we are taught of Chriſt and haue his Spirit in vs, *Matth.* 11. 29. Learne of mee (ſaith our Sauiour Chriſt) that I am meeke and lowly in heart, and yee ſhall finde reſt vnto your ſoules.

3 Thirdly, conſider (amongſt others) that one excellent effect of this vertue recorded, *Prouerb.* 15. 1. that it is of force, being expreſſed by ſoft and meeke words, not only to keepe wrath from breaking out, but alſo to cauſe wrath, yea firie wrath, being broken out, to returne and goe back againe. A worthy example heereof wee haue in *Gedeon*, *Iudg.* 8. 2. who with a milde and meeke anſwer appeaſed the hot and ſharpe words of the proud *Ephramites* againſt him, ſo as they had not a word to reply, the text ſaith, *verſ.* 3. Their ſpirits abated towards him.

4 Conſider further, that comfortable promiſe that is made to ſuch as are meeke, *Matth.* 5. 5. That they ſhall inherit the earth. Bleſſed are the meeke, for they ſhall inherite the earth: they ſhall haue poſſeſſion of outward good things, ſo farre forth as it may ſtand with Gods glorie, and their good. Yea ſo farre forth alſo, they ſhall bee hid in the day of the Lords wrath. *Zephan.* 2. 3. They ſhall bee protected from danger, when the Lord doth execute

his iudgements in the world.

If then we could be cloathed with ſuch a garment, as is much ſet by in Gods ſight, if wee would teſtifie it to our ſelues, and others, that wee haue receiued the Spirit of Chriſt, (and he that hath not his Spirit is none of his) if we would preuaile againſt that, which in force is able to withſtand, euen the wrath and rage of ſinfull man, and if we would haue aſſurance that we haue right and title to the comfortable promiſe of God, touching the fruition of the good things of this life, and protection from euill in the day of the Lords wrath, ſo farre as may bee for his glorie and our good: and in one word, if wee would bee truely glorious in this world, and haue aſſurance of euerlaſting glory in the life to come. Then let vs learne of the King of glory, Chriſt Ieſus, to be meeke and milde in ſpirit, and let vs put on ſuch a diſpoſition of heart, as is neither prone to prouoke, nor ſoone prouoked to anger.

Come we to the laſt vertue heere vrged by the Apoſtle, (*Long ſuffering.*)

What long ſuffering is.

Concerning this vertue, know we, that long ſuffering differs not from meekeneſſe in kind, but onely in degree, for it is nothing elſe but a further degree of meekeneſſe, and that we miſtake it not; we muſt vnderſtand, that this vertue alſo hath a double relation, there is a long ſuffering in reſpect of God, and that is a continued quiet ſubmiſſion of our wils to Gods will, vnder a long continued affliction, when the hand of God is long continued vpon vs, and we continue to ſubiect our ſelues to it in pacience and ſilence, that is long ſuffering in reſpect of God, and that is cald long patience, *Iames* 5.7. And of that the Apoſtle ſpeakes *Cap* 1.11. Strengthened with all might through his glorious power, vnto all patience, and long ſuffering, with ioyfulneſſe.

It hath a double relation.

There is alſo a long ſuffering in reſpect of men, and that is the long ſuffering heere meant.

And it is a continued calmeneſſe and quietnes of minde

What long ſuffering is heere meant.

after many iniuries and wrongs offered, or done by men, when a man being much, and often prouoked by iniurious words, or deeds, doth notwithſtanding quietly paſſe them ouer, and put them vp, and is ſtill quiet and calme, not prouoked to anger, then is he long ſuffering.

Doct. 12. We are to bee of meeke and quiet ſpirits though we be often prouoked to anger, and after many iniuries offered & done vnto vs.

Heere then we ſee, that we are to put on a further degree of meekeneſſe, we are to be of meeke and quiet ſpirits though wee bee prouoked to anger, after many offences and iniuries offered, and done to vs, it is our parts to bee of meeke mindes, and not to be ſtirred vp to anger, I will not ſtand long to prooue this, being (as wee ſaid) but a further degree of meekeneſſe, read onely, *Gal.* 5 22. this vertue is there reckoned vp among the fruits of the ſpirit, whereby we are knowne to be the children of God, 1 *Cor.* 13.4. It is reckoned as one, yea as the firſt of thoſe excellent properties of loue, that loue is long ſuffering, and in many other places that might be cited, we finde this vertue commended to vs, and indeede, it is a vertue rare, and ſcarſe to be found in this age of the world.

Vſe. Reproofe of them that are far from long ſuffering.

Where is that man that doth quietly, and in ſilence paſſe by many iniuries and wrongs? Nay, we are ſo farre from long ſuffering, that we will now ſuffer nothing at all. Yea, ſome ſticke not to ſay, they will carrie no coales: and others hold it a diſgrace to them, to pocket, and put vp an iniurie, and ſay, ſhall I ſuffer my ſelfe to be made a foole, and ſo indeed to auoid the name of fooles they will doe the workes of fooles; for anger reſteth in the boſome of fooles *Eccleſ.* 7. 11. and many other reaſonings of the fleſh there bee againſt this worthy grace of long ſuffering.

2. motiues to ſtirre vs vp to long ſuffering

Now in a word to ſtirre vs vp to the putting on of this excellent vertue, conſider we,

1 Firſt, that long ſuffering is one of the properties of God himſelfe, he is ſlow to anger, and aboundant in goodneſſe and truth, *Pſa.* 103.8. the Lord is full of compaſſion and mercy, ſlow to anger, and of great kindneſſe.

2 Againe, conſider the excellency of this vertue, many waies ſet foorth vnto vs in the booke of God. As *Prouerbs* 14. 29. He that is ſlow to wrath is of great wiſdome, and *Prou.* 15. 18. It appeaſeth ſtrife. *Prouerbs* 16. 32. He that is ſlow vnto anger, is better then the mighty man, and hee that ruleth his owne minde, is better then hee that winneth a Citie; no Conquerour ſo mightie as hee that ſubdues his owne paſſions. *Prou.* 19. 11. The diſcretion of a man deferreth his anger, and his glory is to paſſe by an offence.

Howſoeuer then the world eſteemes long ſuffering a note of folly, and want of wiſdome, yet let vs reſt in the teſtimony of the holy Ghoſt, that it is true diſcretion and wiſdome to put vp iniuries and to paſſe by offences. Let vs endeauour to adorne our ſelues with this goodlie ornament of long ſuffering, which indeed declares true wiſdome, is a note of true valour and ſtrength: and (which is chiefely to bee remembred of vs) it makes vs like to God himſelfe, and ſo brings comfort to our owne ſoules. Let vs thinke on theſe things, and bee heereby ſtirred vppe to the putting on of this excellent vertue.

Now heere a ſcruple is to be remoued, in that the Apoſtle ſaith, *Put on long ſuffering*, and he ſpeakes indefinitely, not limiting his ſpeech (as you ſee) to a long ſuffering of ſome kind of iniuries.

A doubt. Heereupon a doubt may riſe. Some may ſay, why? Some kinde of iniuries are ſuch, as if wee ſuffer them but a little time, wee hazard the loſſe of our liues, and the vtter ouerthrow of our ſtate, and therefore we doubt whether we are to be long ſuffering in reſpect of them, or no.

Anſwer. For remouall of this doubt, we muſt learne a difference of offences and wrongs.

Difference of offences and wrongs.

Some are light offences, ſuch words and deeds as onely offend vs without any loſſe or hurt to vs, and theſe wee are to treade vnder our feete, and to paſſe by as though they were neuer ſpoke nor done, and of thoſe is that place to bee vnderſtood, *Prou.* 19. 11. It is a mans honour to paſſe by an offence.

The ſecond ſort of offences there be that are more then offenſiue (namely) ſuch as bring ſome ſmall hurt to our goods, life, or good names, and theſe we may take notice of by the example of Chriſt, *Iohn* 8. 40. but withall wee muſt doe as he there did, put them vp, and be long ſuffering in reſpect of them.

A third ſort of iniuries there be that goe yet further, (namely) ſuch as bring danger to our liues or eſtates, either in our goods or bodies, and theſe wee may take notice of, and we may ſeeke a lawfull remedy againſt them, ſooner or latter, according to the knowne danger of them, yet ſo, as in our ſeeking a lawfull remedy againſt them, wee ſtill carrie in vs meeke and quiet ſpirits, for euen in ſeeking a remedie againſt great iniuries, ſuch as endanger our liues or ſtates, we are to be long ſuffering (that is) of quiet ſpirits; we muſt take heed that we nouriſh not in vs a luſt of reuenge, when wee ſeeke the righting of ſome great wrong, by lawfull and appointed meanes. The Apoſtle hath taught vs, *Rom.* 12. 19. that wee muſt not auenge our ſelues, vengeance is the Lords right, and wee may not incroach on it, either by thought, word, or deed.

VER. 13. *Forbearing one another, and forgiuing one another, if any haue a quarrell to another: euen as Chriſt forgaue you, euen ſo doe yee.*

In this Verſe our Apoſtle comes to ſhew wherein the two laſt named vertues, (namely) meekeneſſe, and long-ſuffering, are to be declared, & he ſets down diſtinctly two things wherein they are to be expreſſed and manifeſted.

First, in forbearing one another. and 1

Secondly, in forgiuing one another. 2

And the ſecond of theſe he doth further amplifie.

First, by the matter of forgiueneſſe, what wee ought to forgiue one another, and that is matter of quarrell, generally propounded, *If any man haue a quarrell to another.* 1

Secondly, by an argument, enforcing ſuch forgiueneſſe, taken from the example of Chriſt; wherein is alſo expreſſed the manner of forgiueneſſe, that it ought to bee as Chriſt forgaue vs, *Euen as Chriſt forgaue you, euen ſo doe yee.* 2

Theſe be the heads and generall things contained in this verſe, come wee to ſpeake of them as they lie in order, and firſt, of *Forbearing one another.*

Touching this we muſt know, that to forbeare is (according to the nature of the word here vſed) with patience to ſuffer and tollerate ſuch things in our brethren, as are troubleſome and greeuous vnto vs; for the proper obiect of tolerance or forbearance, is the vnpleaſing diſpoſition or behauiour of our brethren, their diſpoſition and manners that are offenſiue and greeuous to vs. And ſo the meaning of the Apoſtle, when hee ſaith, *Forbearing one another*, is, as if he had ſaid, tollerating, or ſuffering with paſuch things in one another as are offenſiue to you, ſupporting one another in loue, for ſo the word is rendred, *Epheſ.* 4.2. Supporting or bearing one with another in ſuch things as are found in your brethren troubleſome, and greeuous vnto you. *Interpretation.*

Heere then we may eaſily ſee, what is the duty laid before vs, (namely) this, that wee are to manifeſt and expreſſe our meekeneſſe and long ſuffering in a patient ſufferance, and tolleration of ſuch things in our brethren as are troubleſome and grieuous vnto vs, in a quiet bearing with their vnpleaſing diſpoſition, and manners; and that we be not deceiued in this duty, know wee more particularly, **What forbearing one another is.**

larly, that our meekeneſſe ought to be expreſſed in tollerating and bearing the infirmities and frailties of our brethren, appearing in their outward actions, as their haſtineſſe, ſlowneſſe, raſhneſſe, frowardneſſe, or their paſſions and perturbations, appearing likewiſe in their actions onlie, ſo farre forth as they are diſpleaſing vnto vs, or doe therein wrong vs.

What things we are not to tolerate in others.

We are not indeed to tollerate and ſuffer the open offences and ſinnes of men, but we are to admoniſh and reproue them for the ſame, keeping our ſelues within the compaſſe of our callings, yea if ſo be Gods glorie bee cald in queſtion, or the ſaluation of men be like to be hindred, we are then for a time to lay aſide meekeneſſe, and to put on ſeuerity. We read that *Moſes* the meekeſt man on the earth, when hee ſaw the people of God worſhiping the golden calfe, was ſo incenſed with anger, that hee brake the two Tables in peeces beneath the mountaine, *Exod.* 32. 19. hee tooke his ſword, and together with the ſonnes of *Leui* ſlew three thouſand of the people the ſame day, as wee finde *verſe* 28. Yea, Chriſt himſelfe though hee would not breake a bruſed reede, yet when hee had to deale with the great corruption of the Scribes and Phariſies, he denounced woe vpon woe, *Mat.* 23. 13. So then the dutie is thus to be conceiued.

Doctr. 1. We are to manifeſt our meekeneſſe in our quiet bearing with the infirmities of our brethren, and with their paſſions and perturbatiōs, ſo farre foorth as they are diſpleaſing to vs.

Wee are to manifeſt our meekeneſſe, and our quiet ſuffering and bearing, with the infirmities of our brethren, as their haſtineſſe, ſlowneſſe, or other paſſions and perturbations, appearing in their actions, ſo farre foorth, as they are diſpleaſing to vs: and this is it that wee are exhorted to, *Epheſ.* 4. 2. That wee ſupport and beare vp one another in loue, in regard of infirmities. And *Gal.* 6. 2. ſaith the Apoſtle, beare one anothers burden, meaning ſuch things in our brethren as are like burdens, euen troubleſome and greeuous vnto vs.

Vſe.

Now before wee come to preſſe this dutie, wee may heereby eaſily ſee, that ſuch perſons are farre from Chriſtian meekeneſſe, who will not forbeare their brethren in the leaſt thing that may be.

Such as will not forbeare their brethren in the leaſt thing, are farre from Chriſtian meekeneſſe.

Yea, ſome there bee, whoſe mouthes (publiſhing their owne ſhame) ſticke not to ſay, I cannot forbeare, I muſt needs ſpeake my minde, yea, ſome are growen ſo ſhameles as to ſay, I will not forbeare him, ſay what you can, and he ſhall haue as good as he brings, I can be as hot and as haſty as he for his life.

Surely, they that thus ſpeake, are farre from Chriſtian meekeneſſe and long ſuffering, and as yet can haue no aſſurance that they are in the number of the Elect of God, and that they are beloued of God in Chriſt.

Now then to ſtirre vs vp to the practiſe of the duty laid before vs.

Motiues to ſtirre vs vp to this duty of forbearance, are three.

1 Conſider wee firſt the neceſſity of this duety of forbearance, how needefull a thing it is, to beare with the infirmities of our brethren, and with their diſpleaſing paſſions, ſo farre foorth as they are diſpleaſing to vs; it is ſo neceſſarie, and of ſo great vſe and conſequence, as without it wee cannot lead a quiet and comfortable life, in anie ſociety, if one be as hot, as haſty, or as froward as another, there can bee no comfortable fellowſhippe in anie ſocietie, neither indeede where that is. can any ſociety bee firme and durable.

And againe:

2 Conſider the benefit that comes by bearing with the frailties of our brethren. We thereby many times turne aaway much hurt from our ſelues and others, for as *Salomon* ſaith, *Prou.* 18. 16. *a fooles lippes come with ſtrife*, it is not ſo much the occaſion giuen, as lippes that make ſtrife, it is not ſo much the haſtineſſe of the one, as the hot reply of another, that worketh a quarrellous contention, which by forbearance may bee auoyded, yea, wee bearing with our brethren, ſometimes for the preſent, may afterward (the paſſion once ouerpaſt) haue any reaſonable contentment at their hands, yea ſometimes by forbearing thy brother for

a time, thou maiſt ſhortly after haue him voluntarilie, and of his owne accord acknowledge his faults to thee.

And conſider further that the poore oft-times forbeare the rich, the ſubiects the magiſtrate, the baſe the Noble, eyther for feare of hurt or hope of ſome good, and ought not wee much more for conſcience ſake frame our ſelues to forbeare our brethren.

For concluſion then of this point, if wee deſire to liue a quiet and comfortable life in any ſociety, if wee would turne away much hurt from our ſelues and others: if wee would ſhew that good conſcience is as powerfull in vs, as the feare of hurt, or the hope of good is in others, to make vs doe that wee ought, then let vs in the feare of God bee ſtirred vp to manifeſt our meekeneſſe and long ſuffering in tollerating and bearing with the infirmities of our brethren, and their paſſions appearing in their actions ſo far forth as they are diſpleaſing to vs.

Before wee come to the ſecond thing heere mentioned, obſerue that the Apoſtle makes Chriſtian forbearance a mutuall and reciprocall duety, hee ſaith, forbearing one another mutually, or by courſe, giuing vs to vnderſtand

Doct. 2. Euery one hath neede ſometimes to bee forborne.

That euery one hath ſometimes need to bee forborne, euen the beſt haue need often times to bee ſupported and borne withall.

Reaſon.

For indeede the beſt haue not onely their infirmities in performance of holy dueties, (and therefore wee finde that men of rare graces and great ſtrength haue vſed the helpe of others to ſtrengthen them as *Moſes* vſed the helpe of *Hur*, a man farre inferiour to himſelfe. Exodus 17 12.

But they haue in them ſuch things as are troubleſome, greeuous, and offenſiue to their brethren, they are eyther too ſelfe-conceited, abounding in their owne ſence, or ſomwhat haſty, or the like, and therefore haue need ſometimes to be borne withall, in which caſe a mutuall forbearing one of another is very neceſſary.

Doeſt thou then ſee thy brother at this time too ſelf-conceited, a little haſty, or the like, beare with that his infirmity now, and hee may happily beare with thee in the like caſe another time, and beare thou with his dulneſſe, and hee will beare with thy frowardneſſe, beare thou with his haſtineſſe, and hee will beare with thy ſelfe-conceitedneſſe, &c.

Vſe.
Beare with the infirmity of thy brother now, and he may happily beare with thee in like caſe another time.

I paſſe on to the ſecond thing, wherein meekeneſſe and long ſuffering, are to bee expreſſed (namely) in forgiuing one another.

Note.

And concerning this firſt, know wee, that forgiueneſſe is more then forbearance, for a man may forbeare to reuenge an iniurie becauſe hee wants power to doe it, or it is not expedient for him as yet, hee wanting opportunity or the like, and wee know God himſelfe ſuffers the wicked reprobate, for a time to goe vnder his long ſufferance, but hee forgiues them not their ſinnes, ſo that forgiueneſſe is more then forbearance, & that we may rightly conceiue it as it is here expreſſed, according to the proper ſignification of the word heere vſed by the Apoſtle, know wee further that the forgiuing one another is a free remiſſion, (for ſo the word ſignifies) a free remiſſion of reuenge (that is) of requiting euill for euill, and of returning puniſhment in way of requitall, for iniuries done to vs, either by thought, word or deede, when wee neither carry in vs any hatred or purpoſe of reuenge for wrongs receiued, nor returne puniſhment in way of requitall for them, then wee forgiue.

What it is to forgiue one another.

Doct. 3.
We are to expreſſe our meekneſſe, in remitting all reuenge for iniuries done vnto vs, in not requiting euill for euill, nor returning puniſhment in way of requitall.

Heere then we ſee the duty required of vs is this.

That wee expreſſe and make knowen our meekeneſſe and long ſuffering, in remmitting all reuenge for iniuries done, in not requiting euill for euill, nor returning puniſhment for them in way of requitall, either by thought, worde or deede, for howſoeuer wee may (as before was ſhewed) ſeeke and vſe lawfull remedie againſt ſuch iniuries as are dangerous to our liues, or eſtate, yet in the vſe of it, we may not carry in vs a deſire of reuenge, for that were to make the Magiſtrate an inſtrument of our malice, but wee muſt manifeſt our meekeneſſe and long ſuffering, in putting away all hatred, and remitting all reuenge, either by thought word or deede, and that is true and right forgiueneſſe one of another:

True and right forgiueneſſe one of another.

And this duety the Lord doth often require at our hands, yea, our Sauiour Chriſt requires it ſhould be done, if need be, oftentimes, not ſeauen times, but ſeauenty times ſeauenty times.

Mat. 18. 22.

And it is that, alſo we do make continuall profeſſion of, and not only before men, but euen before the Lord himſelfe forgiue vs our debts, as wee alſo forgiue our debters, we find this a cleere poynt, and often vrged in the Scripture.

Mat. 6. 12. Luk. 11. 4.

Vſe. We are to practiſe this duty.

And the vſe is the preſſing of the practiſe of this duty, & indeede the dutie of forgiueneſſe is very needfull to bee vrged in this age, it is a thing wee are hardly drawen vnto, there bee many oppoſitions and reaſonings of the fleſh againſt it, as forſooth the matter is ſo greeuous and ſo foule, wee could forgiue any wrong, and our friends ſhould entreat vs for any other thing but this: neuer remembring how great offences God forgiues vs, and if wee ſay, we haue deſerued better at their hands, that wrong vs, ſo doth God of vs, if we meant them no harme, no more doth God to vs, if we ſay, they are farre our inferiours, what are we (duſt and aſhes) compared to the Lord? if we ſay we haue often forgiuen them with warning, to doe ſo no more, how much oftner hath the Lord forgiuen vs?

Carnall reaſonings againſt it.

Anſwer vnto them.

Some againe, being by order of friendes, or otherwiſe mooued to forgiue, happily they will forgiue the fault, but not forgette the matter, nor affect the perſon offending them, but carry ſtil a purpoſe of reuenge, therefore

A carnall diſtinction.

therefore we haue need often and earneſtly to be ſtirred vp to the practiſe of this duety, of forgiuing one another. And to that purpoſe, conſider with mee theſe ſame two things.

Two motiues to ſtirre vs vp to forgiue one another.

1 Firſt, we haue heere layd before vs the example of Chriſt, if we had onely the example of the holy Prophets or Apoſtles and other holy ſeruants of God, ought wee not to bee moued by the example of ſo many worthy perſons to forgiue one another? how much more hauing the example of the ſonne of God to draw vs to it.

Againe, conſider that forgiueneſſe one of another is an vndoubted and infallible argument to perſwade our conſciences, that we likewiſe haue our ſinnes remitted and forgiuen, and without that wee not onely haue no ſuch aſſurance, but on the contrary haue iuſt cauſe to feare, that the Lord will purſue vs to the vtmoſt for our ſinnes, according to that fearefull parable Matth. 18. 24. to the end of the chapter.

Now then lay theſe two things together.

Conſider, that Chriſt Ieſus hee ſuffered and bare the infinite wrath of his father, euen all that was due to all, and euery one of Gods choſen, it coſt him the ſhedding of his deareſt bloud to procure remiſſion of our ſinnes.

Now we for our parts may forgiue one another, without either coſt or paine, yea, we cannot doe it but with vnſpeakable comfort, euen thereby aſſuring our owne hearts of the pardon and forgiueneſſe of our owne ſinnes; Oh then who is it that will not bee perſwaded to ſuch a duty, wherin Chriſt himſelfe hath gone before him? it is a duety full of ſweete comfort, thinke vppon it, and bee ſtirred vp (in the feare of God) by the example of Chriſt, and for thine owne comfort, to forgiue thy brother. put away all hatred, and purpoſe of reuenge for iniuries receiued. goe not about to requite euill for euill, by thought, worde, or deed.

Come we to the amplification of this duty, of forgiuing one another, and firſt (as we ſayd) it is further layd before vs, by the matter of forgiueneſſe in theſe words (*if any haue a quarrell to another*) the matter of forgiueneſſe, is matter of quarrell, the word (*quarrell*) is onely needefull heere to be explained, and touching that, know we that by (*Quarrell*) in this place, is meant any iuſt cauſe of complaint, when a man hath iuſt cauſe to complaine of ſome offence, of ſome iniurie or wrong offered or done to him by another, and ſo the meaning is briefely this, if any one haue iuſt cauſe to complaine of an iniury or wrong offered or done to him by another.

How we forgiue the treſpaſſes of our brethren.

Heere then obſerue wee, that that the Apoſtle doeth limit forgiueneſſe one of another to matter of quarrell, hee boundes our forgiueneſſe one of another, vppon iuſt cauſe of complaint, on matter of offence, and of iniury, offered or done to vs by our brethren, this is to bee marked of vs, it giues ſome light for the vnderſtanding of that, howe wee may bee ſayd to remitte and forgiue the treſpaſſes of our brethren, as wee are taught to pray, namely, not as they are properly ſinnes and tranſgreſſions of Gods Lawe, (for ſo the remiſſion of them belongs onely to the Lord, and no man is able to doe it) but wee forgiue the treſpaſſes of our brethren, as they giue to vs iuſt cauſe of complaint, as they are iniuries and wrongs, bringing detriment and hurt to vs, either in bodie, goods, or good name, ſo men may remit without impeachment, or derogation from Gods glorie, a man doeth remitte the treſpaſſes of his brethren, when hee doeth forgiue the iniury and harme riſing from them to himſelfe, together with all the conceiued anger and malice for the ſame.

Now in that the Apoſtle doth ſubioine to forgiuing one another, the matter of forgiueneſſe in theſe termes (*if anie man haue a quarrell to another*) if anie man haue iuſt cauſe of complaint againſt another, we eaſily ſee thus much offered to our conſideration.

That

Doct. 4. We are then to forgiue our brethren, whē we haue iuſt cauſe of offence and quarrell.

That wee are to forgiue our brethen, euen then when wee haue iuſt cauſe to complaine of them, in regard of ſome iniury or wrong offered, or done to vs by them, wee are then to forgiue, when we haue iuſt cauſe of offence and quarrell.

We finde the queſtion thus propounded by *Peter*, Mat. 18. 21. Maſter howe often ſhall my brother ſinne againſt mee, and I ſhall forgiue him, and Luk. 14. 5. ſaith our Sauiour, though thy brother ſinne againſt thee, though thy brother offend thee, and thou haue iuſt cauſe of complaint againſt him ſeauen times in a day, and ſeauen times in a day turne againe to thee, ſaying, it repenteth me, thou ſhalt forgiue him,

The reaſon and ground of this duty is very plain, namely this.

Reaſon.

Then is the fit time for the exerciſe and ſhewing foorth of any practicall grace or vertue, when there is matter offered, and iuſt occaſion giuen for the practiſe of it: for example, when there is a triall of a mans patience, by ſome thing prouoking and ſtirring him vp to impatiency, then is the fit time for the exerciſe of his patience, when there is meanes and prouocation to ryot and exceſſe, then is the fit time for a man to ſhew himſelfe ſober and temperate, and ſo is it in this particular.

Then is the fit time to ſhew foorth our meekneſſe, in forgiuing our brethren, when they offend and wrong vs, either in word or deed.

Vſe. Reproofe of ſuch as regard not this duty, but plead againſt it.

Therefore wee are to forgiue one another, euen then when wee haue iuſt cauſe to complaine on of another, this duty is little regarded in the world; may wee not often heare it out of the mouthes of ſome, yea, they hold it a good plea, and ſufficient defence for themſelues (ſay they) may wee not ſerue him as he hath ſerued vs, and deale with him as he hath dealt with vs? and being reprooued for their violence in ſpeech and behauiour, expreſſing their cankered and reuengefull mindes, why (ſay they) iudge you of it, they dare appeale to the iudgement of him that reprooues them, haue wee not iuſt cauſe? haue wee not reaſon for it, thus to bee mooued, and thus to ſpeake, and thus to deale? wee woulde gladly bee quiet, but wee haue iuſt cauſe giuen vs to be thus vnquiet.

See howe contrarie our corrupt reaſoning of the fleſh is, to the wiſedome of the holy Ghoſt.

Admit this, thou haſt iuſt cauſe to be offended, to complaine of thy brother, in regard of ſome iniurie done to thee, yet behold and conſider how the holy Ghoſt hath cut off that which thy crooked and corrupt reaſon is readie thereuppon to inferre, that becauſe thou haſt iuſt cauſe, therefore thou mayeſt ſhew thy ſelfe violent and reuengefull; and carrie in thee a diſtempered minde, no, no, ſaith the holy Ghoſt, if thou haue a quarrell to thy brother, thou art to forgiue him, and then is the fit time to forgiue thy brother, when thou haſt iuſt cauſe of offence giuen thee from him, thinke on it whoſoeuer thou art, that art ready to followe the crooked rule of thine own reaſon, and remember that though thine owne wiſedome tell thee that thou hauing iuſt cauſe of offence, thou mayeſt ſhewe thy ſelfe violent and reuengefull, yet the worde of God, by which one day thou ſhalt bee iudged, hath taught thee otherwiſe.

And againe:

Note. If thou alwaies deale with thy brother, as thou haſt iuſt cauſe, ſurely, thou mayeſt looke the Lord will not remit any thing of the rigour of his iuſtice towards thee, and then thy caſe is moſt miſerable, thou art then but a childe of perdition.

Remember it, and bee ſtirred vppe euen then to forgiue thy brother, when thou haſt iuſt cauſe to complaine of him, for ſome iniurie by him offered vnto thee.

Come wee now to the argument enforcing this dutie of forgiuing one another from the example of Chriſt in theſe wordes (*Euen as Chriſt forgaue you, euen ſo doe yee.*

Interpretation.

Theſe wordes for the meaning of them neede not long to bee ſtood on, onely wee are to examine how Chriſt forgiueth vs; and touching that, know wee that Chriſt may be conſidered two waies. Either as a Mediator God and man in one perſon, and ſo hee ſatisfied for our ſinnes, and procured remiſſion of the ſinnes of all Gods choſen, and hee it is by whom, and thorow whom, or for whoſe ſake, as the Apoſtle ſpeakes, *Epheſians* 4. 12. They haue forgiueneſſe of ſinnes. Or as God the Sonne, the ſecond perſon in the Trinitie, of the ſame eſſence with the Father, and ſo doth hee properly forgiue ſinnes, according to that aſſertion of the Phariſies, not denied by Chriſt, *Marke* 2. 7. None can forgiue ſinnes but God onely. So the meaning of the Apoſtle in ſaying, as Chriſt forgaue you, is, as if hee had ſaid, as God in Chriſt for gaue you, which agrees with that, 2 *Corinthians* 5. 19. God was in Chriſt and reconciled the world to him ſelfe, not imputing their ſins vnto them.

Now firſt, heere wee ſee the argument laide before vs, is from the example of Chriſt, that wee are to forgiue one another, as Chriſt hath forgiuen vs. I might hence take occaſion to ſpeake of our imitation of Chriſt in generall, but that is not ſo proper to this place: onely know wee thus much.

Chriſt his actions are of 3. ſorts.

That the actions of Chriſt are of three ſorts.

1 In two ſorts of actions we are not to imitate Chriſt.

Firſt, ſuch as are proper to his Godhead, as to worke myracles, to forgiue ſinnes, and the like, and theſe are to bee acknowledged of vs, to confirme our faith touching his Godhead, but not to be imitated.

2 The ſecond ſort of the actions of Chriſt, are his works of mediation, as to ſatisfie for ſinne, to make interceſſion for vs, and the like, and theſe likewiſe we are to acknowledge, and beleeue to our comfort, but not to take vpon vs to imitate.

3 A third ſort of his actions be thoſe, which Chriſt did as man vnder the Law, euen workes commanded in the Law of God, and in theſe indeed, we are to imitate Chriſt, in obedience to the morall Law onely, are wee to follow Chriſt, and to treade in his ſteps.

Wherein wee are to imitate Chriſt.

A Popiſh fancie touching imitation of Chriſt.

And therefore it is but a a fancie and dreame of the Papiſts, that we are to imitate Chriſt in his 40. daies faſt, it is but a vaniſhing ſpeculation of their owne braines. I leaue them, and come to ſpeake of that which is more proper to theſe words, and for concluding of the point; we are to conſider theſe wordes; *Euen as Chriſt forgaue you, euen ſo doe yee*, together with that, *Epheſ.* 4. 32. *Forgiuing one another, euen as God for Chriſts ſake forgaue you*: or this text as before we expounded it, *As God in Chriſt forgaue you.*

Hence we may eaſily gather,

Doct. 5. Remiſſion of ſinnes once granted, remaines for euer.

That remiſſion of ſinnes once granted, remaines for euer, it is vnchangeable.

For why? God forgiues ſinnes, and he forgiues in, and through Chriſt, euen for Chriſt his ſake, remiſſion of ſins comes from Gods free grace and loue, and it comes in, and through the ſonne of his loue, *Cap.* 1. 13. and his loue in Chriſt neuer changeth, and therefore remiſſion of ſinnes is moſt certaine and vnchangeable.

Vſe. Comfort to ſuch as are aſſured of the pardon of their ſinnes.

And this is a ground of ſweet and excellent comfort to all ſuch as haue the aſſurance of the pardon of their ſinnes.

Haſt thou any aſſurance of the pardon of thy ſinnes? remember it then to thy comfort, that remiſſion of ſinnes comes from God, and it comes to thee thorow Chriſt, in whom he is well pleaſed, and that for euer; and therefore

fore the remiſſion of thy ſinnes remaines for euer.

Obiect.

Yea, may ſome ſay, remiſſion of ſinnes once granted, remaines for euer, and the aſſurance of it is full of ſweete comfort, but we cannot come to the knowledge and aſſurance of the remiſſion of our ſinnes. Indeed, the Papiſts doe ſo teach, and it is a reaſoning of the fleſh, often riſing in the mindes of ſome.

Anſw.

But for anſwer to it, I will goe no further then this very text, if we cannot come and be aſſured that our ſinnes are forgiuen, then the Apoſtles argument is not good, heere vrging vs to forgiueneſſe one of another. For marke it, he perſwades to forgiue one another as Chriſt hath forgiuen vs. Now how ſhall I forgiue my brother, as God in Chirſt hath forgiuen me, if I cannot be ſure of his mercy in the forgiueneſſe of mine own ſinnes? He that doubts, whether God in Chriſt hath forgiuen him, or no, how ſhall he apply himſelfe therein to bee like to Chriſt? And how ſhall he finde and feele himſelfe bound to forgiue his brethren, as Chriſt hath forgiuen him? And therefore without queſtion, the example of Chriſt ſet before vs for imitation, doth plainely teach that wee may be aſſured of it; that God in Chriſt hath forgiuen vs our ſinnes, and hauing ſuch aſſureance we are to remember to our comfort, that forgiueneſſe of ſinnes once granted, it remaines for euer, becauſe Gods loue in Chriſt to his choſen neuer changeth. Meditate heereupon to thy comfort, thou that haſt any aſſurance of the pardon of thy ſinnes.

Marke further, that the Apoſtle doth not onely vrge vs to forgiue one another by the example of Chriſt, but hee doth alſo preſſe vpon vs to forgiue, as Chriſt hath forgiuen vs, (*Euen as Chriſt forgaue you, euen ſo doe yee.*) Which word (*as*) doth not import *Equalitie*, but *Similitude*. We are to forgiue one another as God in Chriſt hath forgiuen vs. I might heere runne into a large field, but I will onely point at ſome things briefelie.

Hence we are taught.

Doct. 6. We muſt freelie forgiue one another.

That our forgiueneſſe one of another muſt bee free, we are not to forgiue vpon condition or conſideration vpon the ſuite of friends, vpon the importunitie of the party or the like, but freely and without any by-reſpect, as God hath forgiuen vs, yea we are to be like to God, eſpecially in this, in forgiuing the whole offence and iniurie.

That which God forgiues, hee forgiues wholly and neuer after imputes it, ſo are we to forgiue our brethren, not carrying a peece of an iniurie vnforgiuen, not reſeruing in our mindes part of a wrong till afterward,

Vſe. The fearefull ſtate of ſuch as doe not wholly forgiue their brethren diſcouered.

If we ſo doe our caſe is moſt fearefull, and when we vſe that petition, *Forgiue vs our debts, as we alſo forgiue our debtors,* we moſt fearefully pray againſt our ſelues; doſt thou open thy mouth, and call to the Lord to forgiue thee, as thou forgiueſt thy brother, and doſt thou reſerue a peece of thy malice againſt thy brother? Surely thou doſt beſeech the Lord to reſerue a part of his wrath againſt thee, and that is a fearefull thing, that thine owne mouth ſhould ſo call for vengeance to be powred downe vpon thy ſelfe, the leaſt part of his wrath is able to cruſh thee, & to preſſe thee downe to the bottome of hell. Thinke on it, and as thou deſireſt that the Lord ſhould wholly forgiue thee, ſo do thou fully and wholy forgiue thy brother: let not thine owne tongue bee ſo dreadfully vſed againſt thy ſelfe.

VER 14. *And aboue all things put on loue which is the bond of perfection.*

Our Apoſtle hauing exhorted to tender mercy, &c. *Verſe* 12. and ſhewed *verſe* 13. wherein meekeneſſe and long-ſuffering are to be expreſſed: in this 14. & 15. *verſes* following, hee goes on further to exhort the Coloſſians two other vertues by compariſon (namely to *Loue* in this verſe, and to *peace* the fruit of loue in the verſe following.

Heere therefore hee exhorts them to put on loue, and that not ſimply, but by a compariſon with the forenamed vertues, euen to put on loue, as a more excellent and precious vertue then any before named, or as the vppermoſt, and ſo the faireſt, richeſt, and moſt precious peece of the new cloathing, *And aboue all theſe things*, ſaith the Apoſtle, *put on loue*.

Then hee doth further ampliſie his exhortation by a deſcription of loue, ſetting it out by the excellent vſe of it, that it ſerues as a bond, that it is the bond of perfection; That is the generall matter of this verſe.

Interpretation.

Come wee to examine the words touching the true ſenſe and meaning of them (*Aboue all theſe things*) that is, aboue all theſe forenamed vertues, *Put on loue*. The Apoſtle doth heere ſtill continue his Metaphor, taken from the cloathing of the bodie, and hee compares loue to the vppermoſt garment, that it is to bee put on with, and aboue all the reſt of the cloathing, and his meaning is with all other vertues, *put on loue*, and that principally, as the vppermoſt garment, and chiefeſt part of that glorious veſture of the newe man, and by loue we are to vnderſtand, loue to our brethren, loue of one another, (*which is the bond of perfection*) the word heere tranſlated (*bond*) ſignifieth not ſuch a bond as doth tie one thing to another, but properly ſuch a bond as doth cowple, conioine, binde, and vnite many things together, and is to be rendred (couple, or coniunction) bond of perfection, that is, according to the true and naturall ſignification of that word (of integrity) or as I may ſay, of wholeneſſe: for it ſignifieth the wholeneſſe of any body, either naturall, morall, or ciuill, when any body is a compleat and whole body, conſiſting of all the parts of it, then it is a perfect body.

Now the integrity or wholeneſſe heere ſpoken of, is to bee vnderſtood with relation, both to the vertues beefore

fore ſpoken of, and to all other Chriſtian vertues and duties that paſſe from man to man, which altogether make as it were one perfect body, and with relation to the body of the Church, conſiſting of diuers members, that loue is the couple, coniunction, and knitting together of all Chriſtian vertues and duties of man to man, and making them as it were one perfect body, and conioining alſo the members of the Church one to another, and making them on whole and perfect body, cowpling together the members of the whole Church, yea conioining the members of euery particular Church, yea of euery ſociety in the Church, that is the meaning of the Apoſtle when he ſaith, *Loue is the bond of perfection.*

Thus then we are ro conceiue his meaning in the words of this verſe, as if he had ſaid.

> *And with theſe, and all other vertues and duties that paſſe from man to man, put on loue one to another, as the moſt excellent part of that glorious veſture of the new man, which loue doth vnite and knit together all Chriſtian vertues and duties that paſſe from man to man, making them as one perfect body, and cowpling together all the members of the whole Church, yea, the members of euery particular Church and ſocietie, and ſo perfecting the whole Church, making it a perfect body, and perfecting euery particular Church, yea, euery ſocietie in the Church.*

Now, firſt note with mee in a word, that the Apoſtle doth heere exhort to put on Loue as a part of the new man.

Hence it is cleare.

Doctr. 1. That true Chriſtian loue of our brethren is not in vs by nature, there is no inclination in vs by nature to loue our brethren aright, no certainely, true loue of our brethren is a renewed affection, whereby wee are mooued to wiſh, ſpeake, and doe well vnto them.

True Chriſtian loue of our brethren is not in vs by nature.

It is reckoned as one of the fruits of the Spirit, *Gal.5.22.* and 1.*Tim*.1.5. The Apoſtle ſaith, it comes out of a pure heart, and of a good conſcience, and of faith vnfained; and indeed the will and affections muſt bee changed before there be any place for true loue.

Vſe. 1.
It is a Popiſh error that the firſt act of loue is in vs by nature.

And this meets with that error of the Papiſts, who teach that the firſt act of loue is in vs by nature, and that wee haue in vs by nature an inclination to loue both God and men, and that onely the ſecond act, or exerciſe of loue is from grace. This is but their conceit, it cannot ſtand with the euidence and truth of the word of God in this text, and in many other places.

And againe this teacheth vs,

Vſe. 2.
Wee can neuer loue our brethren as we ought, till we be renewed by the Spirit of God.

That wee can neuer loue our brethren truly and aright as we ought till we be changed and renued by the Spirit of God.

A naturall man may loue others, in reſpect of the honour, profit, or pleaſure hee receiues from them, or the Lord by his ſpeciall prouidence may diſpoſe the heart of a naturall man to affect others, yea, to doe good to them as it is ſaid, *Daniel* 1.9. God brought *Daniel* into fauour and tender loue with the chiefe of the *Eunuches*, and *Nebuchadnetzar* ſhewed him great fauour and highly aduanced him, *Dan*.2.48. But a naturall man can neuer truely and aright affect others, and loue them in the Lord, and as they beare his image, that is onely the worke of the Spirit of God; and therfore if we would truly loue and affect our brethren, wee muſt labour to be renewed.

Note.

Obſerue in the next place, that the Apoſtle exhorts to put on loue, not ſimply, but by compariſon, with the vertues foregoing, as a more excellent grace, then any of thoſe forenamed, he ſaith (*Put on loue aboue all*) put on loue chiefely and principally, aboue all theſe.

Where firſt we ſee, that loue ſtands in compariſon with ſuch graces and vertues as haue relation to men, and haue their vſe in Chriſtian life and conuerſation amongſt men, that in reſpect of ſuch graces and vertues, loue is to bee put on aboue them all, as a more excellent grace.

Hence we are giuen to vnderſtand thus much.

Doctr. 2. Loue is more exellent then any of thoſe graces that haue relation to men.

That the excellency and preferment of loue aboue other graces, is in reſpect of ſuch graces as haue relation to men, and haue vſe in Chriſtian life and conuerſation among men; loue is not more excellent, neither is it heere nor any where elſe in Scripture, ſimply preferred aboue all graces whatſoeuer, (for in Gods ſight and acceptation, faith excels it, not in any dignity in it ſelfe, but in reſpect of the obiect of it) ſo I ſay, loue is not more excellent then any other grace whatſoeuer, but its the chiefe grace and vertue in Chriſtian life and conuerſation, and more excellent then any of thoſe graces that haue relation to men.

Vſe. How wee are to vnderſtand the high commendation of loue in the Scripture.

This I note, in a word, to teach vs how we are to vnderſtand it, when we finde loue ſo highly commended in the Scripture (namely) not as the forme and life of faith, as the Papiſts teach falſely and erroniouſly, but as the moſt excellent grace among thoſe that haue relation to men, and haue vſe in Chriſtian life and conuerſation.

Obiect.

Obiect: Its preferred before faith, as a more excellent grace. 1 *Cor.* 13. 13.

Anſw.

Anſ: Loue is there preferd before faith, not as a more excellent grace in it ſelfe, but in the vſe of it, and that only in reſpect of men.

Reaſon.

Becauſe it makes good workes done to men profitable to them, and referred to a right end in regard of men. And that is the meaning of the apoſtle.

In that the Apoſtle doth exhort, to put on loue aboue all theſe, and other graces that haue relation to men, wee may eaſily ſee thus much laid before vs.

Doctr. 3.

That loue one of another is a moſt precious fruit of faith, for faith worketh by loue, Gal.5.6.and loue is the moſt excellent grace that comes from faith.

Loue of our brethren is a moſt pretious fruit of faith.

And hence is it that the Apoſtle *Peter* 1.Pet.4.8. agrees with our Apoſtle, and doth ſecond him in his exhortation, and ſaith, aboue all things haue feruent loue among you, hee preferres loue before all other graces, and that iuſtly, for indeed without loue, what duties ſoeuer wee performe to our brethren are nothing worth as the Apoſtle ſhewes plainely and at large, 1.Cor.13. and the Lord himſelf doth ſo account of loue to our brethren,that if a man were ready to come to his immediate worſhip, he is content that duty to him ſhould rather be left vndone, then that the duty of loue (ſhould be neglected to our brethren) as our Sauiour teacheth plainely, Mat.5.23.24 if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee, leaue there thine offering before the altar, and go thy way, firſt bee reconciled to thy brother, and then come and offer thy gift. I might be large in ſetting forth the excellency of that worthy grace of loue one to another, but I chuſe rather to ſeale the conſideration of the excellency of it vppon our hearts, and to make vſe of it to our ſelues,in that loue to our brethren is ſo excellent a grace.

Vſe.
We muſt eſteeme loue to our brethrẽ as a moſt excellent fruit of faith, aboue all other vertues that haue relation to men.

Wee muſt learne to eſteeme it, and to prize it aboue all other vertues that haue relation to men,and to breath after it as the moſt excellent fruit of faith, we are fallen into that age of the world our Sauiour foretold,Mat.24.12. wherein the loue of many is growne cold, and no doubt this amongſt others is one ſpeciall reaſon of it, men haue not that hie eſteem of loue to their brethrẽ as they ought,they account it not as the moſt excellent ornament, and to bee put on aboue all other vertues that haue relation to men, moſt men doe eſteeme the loue of their bretheren but as a baſe thing, yea an argument of an abiect and baſe minde to put on loue with the properties and fruites of it mentioned, 1. Corinthians verſ. 13. as not to diſdaine and not to bee prouoked to anger, yea are there not ſome who make the leaſt account of it of any thing to beare true loue to their brethren? Happily they haue many other good qualities, they are ſober, wiſe, iudicious and able to giue good counſell, but as for true loue to their bretheren, they haue no dram of that, and they make no reckoning of it, yea they eſteeme it nothing to carry in their hearts the contrarie, euen hatred, malice, heart-burning againſt their brethren; too many ſuch there bee in the world, and therefore we haue need to be taught this leſſon, and often to heare of it, that wee are to eſteeme loue of our brethren as the moſt excellent vertue amongeſt thoſe that haue relation to men.

Motiues to ſtir vs vp highly to eſteeme of loue to our brethren.

And to ſettle this in our harts, let vs often thinke on that before ſpoken, that without loue all other vertues and duties performed to men are nothing worth.

2. And againe, conſider that our Sauiour makes it the very character, badge, & cogniſance by which we may be knowne to be his diſciples, Iohn 13.35. by this ſhall al men know that ye are my diſciples, if ye loue one another, by this you ſhall make it cleare to the world that you are my diſciples, let theſe things be often thought on, that the conſideration of them may work it into our hearts, euen highly to eſteem of loue, to account it as indeed it is that grace, amongſt thoſe that haue relation to men, that doth moſt grace and commend vs, and ſo to follow after loue, 1.Cor. 14.1. and to labour to put on loue aboue all other graces whatſoeuer.

Doct. 4. Euery grace, vertue & duty that paſſeth from man to man muſt come frō loue and muſt bee clothed in the habit of loue.

Marke further that the Apoſtle exhorts to put on loue aboue all thoſe vertues before named. Hence wee are taught;

That loue muſt bee as the cloathing of euery one of the graces before ſpoken of, yea of euery grace, vertue, and duety that paſſeth from man to man, euery grace, vertue and duety of man to man muſt come from loue, and muſt be apparelled in the habit of loue.

For

Reaſon.

Forwhy ? the vertues before named, and the like may bee in the Heathen, and were no doubt in many heathen men, they may be pittifull, kinde, modeſt, full of mercy, and many excellent vertues, and duties may proceed from ſome other roote, beſide loue, the Apoſtle hath made it cleere, 1. Cor. 13. a man may ſpeake as with the tongue of men and Angels, and not a word out of loue, hee may doe ſuch things as ſhall bee rewarded at the day of iudgement, and yet not of loue.

The vſe then of this poynt is this.

Vſe. Wee muſt looke that all our vertues that haue relation to men, be clothed in the habit of loue to our brethren.

We are to looke that all our vertues that haue reference to men, bee clothed in the habit of loue to our brethren. Art thou pittifull, kinde &c. look that thy pitty and kindneſſe bee cladde in the garment of loue, put on that aboue them all, and whatſoeuer good duty, thou doeſt in thy generall or particular calling, let it bee done in loue, and to helpe vs forward in this duty, conſider wee onely theſe two things.

Two motiues to that purpoſe.

Firſt, the graces heere named. and the like may in the vſe of them be profitable to others without loue, but neuer will they be comfortable to thine owne ſoule.

Againe, conſider that many good duties bring not that fruit to others that they might, being not done in loue, becauſe they want the bleſſing of God on them ; for example, a man iuſtly corrects his childe or ſeruant, not in loue, and for the good of the childe or ſeruant, but out of his diſtempered humour, reſpecting the ſatisfying of his owne irefull and furious minde, or hauing an eye onely to his owne profite, or the like, that duty is not bleſſed, to the child or ſeruant, but they ſtill remaine as careleſſe and retchleſſe as euer they were before, I might inſtance in many other parculars, but to ſhut vppe all in a word, doeſt thou deſire that thy pitty, thy kindneſſe, and thy humbleneſſe of minde, ſhould bee comfortable to thy ſelfe, and that duties done by thee ſhould bring foorth fruite and profite, then looke that they all come from loue, and bee cloathed in the habit of loue, & to end with the words of the Apoſtle, 1. Cor. 16. 14. Let all your things bee done in loue, that ſo they may bring comfort to our ſelues, and wee may finde the bleſſing of God on them.

Doctr. 5. True Chriſtian loue to men, is as a bond, knitting together the members of the Church and all Chriſtian graces, vertues and duties, that paſſe from man to man.

In the deſcription of loue to our brethren, in theſe words (*which is the bond of perfection*) we ſee an excellent vſe of loue to men layd before vs, that it ſerues as a bond, knitting together the members of the Church, yea, knitting together all Chriſtian graces, vertues and duties, that paſſe from man to man, making them as it were one perfect bodie, loue is the bond of that neare coniunction of the members of the Church one to another, and it is the bond of fellowſhip and communion that is betweene them, it makes one member partaker of the graces and gifts of another, and that which is wanting in one member, is ſupplied by the vſe of that grace and gift that is found in another thorow loue, and ſo loue ſerues as a bond, knitting together the members of the Church, and knitting together all graces and gifts found in them, as into one bodie, for howſoeuer the gifts and graces found in the members of the Church, are all for the good of one another, and euery member hath right and title to them, and may challenge an intereſt in them all, there is not a grace or gift in any one member of the Church, but another that wants it, hath right to it, in the vſe of it, as the Apoſtle teacheth plainely, 1. Corinth. 3. 21. 22. All things are yours, whether it be *Paul*, or *Apollos*, or *Cephas*, or the world, or life, or death: whether they be things preſent, or things to come, euen all are yours, as if he had ſayd, what gift or grace ſoeuer is beſtowed on *Paul*, or *Apollos*, or *Cephas*, you may challenge it as your owne in the vſe of it, howſoeuer I ſay this is true, that whatſoeuer gift or grace is in one member of the Church, another member that wants it, hath right to it, in the vſe of it.

Note.

Yet without loue, the gifts and graces that bee in the members of the Church, are not vſed for the good one of another, the Apoſtle ſayth, 1.Cor.8.1, knowledge without loue puffeth vp, and it is true of other gifts of the like kind, arts, wiſedome, &c. that without loue they are not vſed for the good of others, but it is loue that edifieth, it is loue that makes them profitable, and rightly applied, for the building vppe of the body of Chriſt, and ſo loue both knits together the members of the Church, and makes the graces and gifts that are in the ſeuerall members profitable.

Yea, loue doth ſo conioyne the graces and gifts of the ſeuerall members in the vſe of them, as if they were all in one man, and ſo makes as it were of ſeuerall graces and gifts a perfect bodie, Act.4.32. it is there ſaid that the multitude of beleeuers, were of one hart, which no doubt was through loue, they were ſo neerely conioyned by loue one to another, as if there had beene but one heart and one ſoule in them all.

And ſo without queſtion, the gifts and graces that were in them ſeuerally, were by loue ſo knit together in the vſe of them, as if they had beene all in one heart, and in one ſoule, and ſo by loue made as it were one perfect body: which is an excellent vſe of true Chriſtian loue to men.

To draw this to ſome profitable vſe.

Vſe 1. A popiſh imputation commonly caſt vpon our Church remooued.

Firſt know wee that there is an imputation commonly caſt on our Church by the Papiſts, that wee ſtrippe true loue to our brethren, & the duties of loue, of all good vſe in the Church of God, yea, that wee hold them vnprofitable and vnneceſſary for Chriſtians.

And why ſo?

Forſooth, becauſe wee aſcribe not to them the merit of our iuſtification in Gods ſight, ſee the wilfull blindneſſe of ſuch as are deuoted to their owne pleaſing conceit, they doate ſo much on the merit of loue and good workes, as they cannot (or at leaſt will not) ſee anie other vſe of them, but that which muſt needes ſhoulder out Gods grace and the merits of Chriſt, wee willingly acknowledge that profitable and neceſſarie vſe of loue of others heere ſpecified by the Apoſtle, that it ſerues as a bond of integritie or perfectneſſe, euen to knit together the members of the Church, and to make the gifts and graces that are in the members of the Church, as one perfect body, and in their vſe as profitable as if they were all in one heart, and in one ſoule.

How highly we eſteeme of Chriſtian loue and the duties of it.

Yea, we eſteeme of Chriſtian loue, and the duties of it, as the beaten high way to eternall life, as teſtimonies of obedience and thankefulneſſe to God for his mercy, as illuſtrations of Gods glory, as meanes of much good to our brethren, as proper markes of true Chriſtian profeſſion, as neceſſary antecedents of the promiſed reward of eternall glory, as infallible euidences and proofes, of remiſſion of ſinnes, and fruits euer following a liuely, ſound, and ſauing faith.

Who then ſees not, that moſt excellent and precious is the vſe of loue, with as many amongſt vs, as know and embrace the truth, and truely ſauour the things of the ſpirit of God, and therefore it is but a cauilling ſlander of our aduerſaries, to ſay we depriue loue, and the fruits of it, of all good vſe in the Church of God, and make no reckoning of them.

Vſe.2

It is for want of loue that men are diſtracted and drawne aſunder one from another.

For the vſe of this poynt to our ſelues, is it ſo, that loue to our brethren is as a bond, knitting together the members of the Church, and making the gifts and graces that are in them, as one perfect body?

It is then a plaine euidence, that it is for want of loue, when men are diſtracted, and ſome are carried one way, and ſome another, yea, it is want of loue, which makes vs amongſt our ſelues ſo looſe and ſo vncoupled one to another, that wee are as a body out of ioynt in many things, it is the want of loue, that makes vs ſtart aſunder one from another on euery trifling occaſion.

Wee are to acknowledge that, our want, and to bewaile it, and to ſtirre vs vppe to entertaine true loue, one to another, and where it is to encreaſe it.

Conſider I beſeech you, this excellent vſe of it, that it ſerue to ioyne vs together as one man, true loue will make vs ſpeak and think one thing, yea, it will make vs help one another, care one for another, comfort, councell, and encourage one another in good things, and to vſe all the good gifts beſtowed on vs, for the common good one of another, as if they were all in one man.

The excellent vſe of loue to our brethren is to bee conſidered.

And let vs know that any ſociety without loue, is but as a tottering wall of ſtones, cobbled vppe together, without morter or binding, and ſo eaſily ſhaken, and ſoone ruinate and throwen downe.

Note.

And againe, remember that true loue to our brethren, is not onely taught by precept, but it is inwardly implanted in the hearts of all true beleeuers by the Spirit, as the Apoſtle ſaith, 1. Theſſ. 4. 9. touching brotherly loue, yee neede not that I ſhould write vnto you, as if hee had ſayd, as naturall brethren (not degenerating and growing out of kinde) are taught by nature to loue one another, ſo you, to whom God harh giuen his ſpirit, are taught of God to loue one another.

Let vs then beſides the excellent vſe of loue one to another, remember this, that as many as are true beleeuers haue learned of the ſpirit of God to loue one another, and if wee haue not learned this leſſon, ſurely wee are not yet taught of the ſpirit of God, wee haue not yet receiued the ſpirit, and hauing not receiued his Spirit, wee are none of his.

Obſerue with me in the next place, that the Apoſtle cals loue *(the bond of perfection)* hee ſaith not put on loue, which is perfect, but which is the bond of perfection, hence wee may eaſily ſee.

Doct. 6. True Chriſtian loue is not perfect in it ſelfe, but it is the bond of perfection.

That loue that is in true beleeuers, and ought to be put on by them, is not perfect in it ſelfe, but the bond of it, true Chriſtian loue in the members of Chriſt is not a perfection of loue but it is the bond of perfection in the ſence before ſhewed.

Uſe. Confutation of the conceit of the Familiſts.

This I note in a word, againſt the lying Sect of the family of loue, (indeed the groſſe abuſers of loue) who beare themſelues much on this text of the Apoſtle, and conclude that becauſe the Apoſtle ſaith heere, loue is the bond of perfection, therefore there is a perfection of loue in the regenerate in the time of this life.

A meere deuice of their owne braine, this text will not warrant ſuch a concluſion, it is farre from the meaning of the holy Ghoſt.

Obiect.

Oh but ſay they, will you denie a perfection of loue, and holineſſe in the regenerate in the time of this life.

Why, the Scripture is pregnant and plaine for it, do we not read, 1. Ioh. 4. 17. heerein is that loue perfect in vs, that we ſhould haue boldneſſe in the day of iudgement. And againe verſe 18. there is no feare in loue, but perfect loue caſteth out feare, for feare hath painfulneſſe, and he that feareth is not perfect in loue, Phil. 3. 15. Let vs therefore as many as be perfect, be thus minded.

Anſw. 1.

I anſwer them.

Firſt, it cannot be denied, but that there is a perfection of holineſſe in the regenerate, in the time of this life, but both they and we muſt vnderſtand what kind of perfection it is (namely) a perfection of parts, and not of degrees, or more plainely, there is in them that are truely regenerate, in the time of this life, meaſure of ſanctity and holineſſe in all the faculties of their ſoules, and in all the parts and members of their bodies, yea, there bee in them the beginnings of all vertues, and the ſeeds of all graces, by which they endeauonr to obey God in all his commandements, and ſo

Note.

there is in them ſuch an holineſſe, as hath in it all the parts of perfect holineſſe, ſuch as is ſeated in euery power of their ſoules, and in euerie part of their bodies, and that is a perfection of parts, but they haue not in them a perfect meaſure and degree of any part of holineſſe, nor an holineſſe in any power of the ſoule, or part of the bodie, perfect in the meaſure of it, and ſo no perfection in degrees, for as the Apoſtle ſaith, 1 *Cor*. 13.9. The moſt regenerate know but in part, and therefore their loue, and other graces that are in them, are proportionable, they are but in part, not perfect in the time of this life.

Anſw.2. But for anſwer to that place, 1 *Iohn* 4.17. on which the Familiſts beare themſelues exceedingly.

Firſt, they can neuer euince and prooue it, that in that place by loue is meant that loue that is in vs, that loue wee beare either to God or man: but rather by loue is there meant Gods loue to vs that are true beleeuers, which is ſaid to be perfect in vs, in regard of the effect of it, in regard of the vſe and comfort of it, ſhed abroad in our hearts, for *Iohn* ſaith, *verſe* 16. Wee haue knowne, and beleeued the loue that God hath in vs, (or towards vs) and then he goes on ſtill, (no doubt) ſpeaking of the ſame loue, and ſaith, Heerein is that loue perfect in vs; but admit that *Iohn* there ſpeakes of that loue that is in vs, either towards God or men, and hee calles it perfect loue, What then? Will it thereupon follow, that there is an abſolute perfection of loue in the regenerate, in the time of this life, and ſuch loue as hath no defect in it? No, no, their light braines deceiue them, if they ſo imagine. For by perfect loue vnderſtanding it of that loue that is in vs, he meaneth ſuch loue as is true, ſound, and vnfained, oppoſed to that which is hollow and hypocriticall, and thus wee finde the word (*perfect*) expounded *Iſai*. 38. 3. Where *Hezekiah* ſaith, Lord remember me now, how I haue walked beefore thee in truth, and with a perfect heart, where we may eaſily ſee that by perfection of heart, hee vnderſtandeth truth and ſincerity of heart, and ſo in this place by perfect loue is meant ſound, true, and vnfained loue, and ſuch loue caſteth out feare, euen all ſlauiſh feare.

The Familiſts therefore cannot faſten it on this or any other place of Scripture, that there is in the regenerate, in the time of this life, an abſolute perfection of loue, wee are to renounce it as a phantaſticall conceit of ſuch as are deluded by the Spirit of error.

There is yet another ſect (I meane the Papiſts) who abuſe this deſcription of loue, and gather from it a falſe concluſion. They gather that becauſe the Apoſtle ſaith, (*Loue is the bond of perfection.*)

It is a falſe concluſion gathered frō hence by the Papiſts, that we are made perfect by loue, and iuſtified by loue in Gods ſight.

> That we are made perfect by loue, and iuſtified by loue in the ſight of God.

But this cannot ſtand with the true meaning of this deſcription. Wee ſhewed beefore it is thus to bee conceiued.

> That loue ſerues as a bond to knit together all Chriſtian vertues and duties that paſſe from man to man, as it were into one perfect body, its a bond of perfection in reſpect of thoſe vertues and duties that haue relation to men, and therefore it cannot bee rightly hence gathered, that loue is of vſe to make perfect in the ſight of God.

That concluſion is built on a ſandy foundation, and a miſconſtruction of the Text; but grant this vnto them which they are neuer able to prooue, that true beleeuers haue a perfect meaſure of loue, yet can it not iuſtifie them in the ſight of God; for iuſtification in Gods ſight ſtands, partly, in the remiſſion of ſinnes, and partly, in righteouſneſſe imputed, or as the Papiſts ſay, inherent righteouſneſſe.

Now perfect loue in degree cannot procure remiſſion of any one ſinne, that is no part of Gods promiſe annexed to his couenant of workes, he ſaith not, doe this and thou ſhalt liue, and if thou doe it not, but breake my Law, by perfect loue thou ſhalt ſatisfie for that breach. No, no, the condition of perfect obedience in the morall Law propounded, once broken, there can be no compenſation, or ſatisfaction, but by puniſhment, either in the perſon offending, or of ſome other in his ſteed; without queſtion the actiue obedience of Chriſt was moſt exact and perfect, yet was not that perfect, legall, and meritorious obedience of his ſufficient to procure remiſſion of ſinnes, but hee muſt ouer and beſides that, ſuffer death, euen the curſed death of the Croſſe, and beare in his body and ſoule, the extremitie of Gods wrath, beefore hee could ſatisfie Gods iuſtice for the ſinnes of his choſen; and therefore it is ſaid, hee bare our ſinnes in his bodie on the tree, 1. *Pet.* 2.24. Wee may then ſafely ſtand on this againſt our aduerſaries, that it is not loue (admit it to bee moſt perfect) that can iuſtifie vs in the ſight of God: becauſe it cannot procure remiſſion of the leaſt ſinne.

VER. 15. *And let the peace of God rule in your hearts, to the which yee are called in one body, and be yee amiable.*

In this verſe our Apoſtle comes to exhort the Coloſſians to an other vertue, namely to peace the fruit of loue, and to this alſo he exhorts, not ſimply, but by compariſon, that they ſhould haue peace in them, and that it ſhould be as a ruler, and beare principall ſway in them, and this exhortation he doth further amplifie,

First, by the author, or kind of peace, that it ought to be the peace of God. And

Secondly, by the proper ſeat where it ought to rule, namely, in their hearts.

And his exhortation being thus propounded, hee doth further ſtrengthen it, and vrge it on the *Coloſſians* by waight of argument, taken from the condition of their calling, that they were called to this peace, expreſſed more clearelie in thoſe words, (*in one body*) wherein alſo is implied an argument, to perſwade them to it, that they were called vnto it as members of one body. Laſt of all for the better entertainement and continuance of this peace, he requires of them that they ſhould be amiable: and ſo the ſumme and ſubſtance of this verſe is,

1 An exhortation to peace, and that, a peace of God, and that it ought to beare rule in their hearts.

2 Backed and ſtrengthned by an argument taken from their calling, that they were called vnto it as members of one body.

3 And then further amplified, by requiring another duty ſeruing for the continuance of that peace, that for the better entertainement and continuance of it, they ſhould be amiable, or gratefull one to another.

Come we to ſpeake of the exhortation in theſe wordes. *And let the peace of God rule in your hearts.*

Interpretation.

By the *peace of God*, the Apoſtle meanes not that peace that God himſelfe hath, and in which hee liueth, but that which he communicateth to vs; and that is twofold: the firſt is that peace we haue with God, ariſing from faith, touching our reconciliation with God, in, and thorow Chriſt, whereof the Apoſtle ſpeakes, *Rom.* 5. 1. Being iuſtified by faith wee haue peace towards God thorow our Lord Ieſus Chriſt. And *Philip*.4.7. The peace of God which paſſeth all vnderſtanding, ſhall preſerue your hearts and mindes in *Chriſt Ieſus*, but this peace is not heere meant: the other peace, is that which wee haue, or ought to haue with men, namely, that concord and good agreement, comming from loue, which we ought to haue one with another; and of this the Apoſtle ſpeakes in this place, as may eaſily appeare, both by the context, and by the ſcope and drift of the Apoſtle in this place.

Now this peace is called the peace of God, becauſe God is the author of it, both commanding it in his word, and working it in vs by his holy Spirit.

(*Rule in your heart*) The word heere tranſlated (*Rule*) properly ſignifieth to rule after the manner of a Iudge, or an vmpire, it is taken from the cuſtome of the heathen, who in their publike games of wreſtling, or the like, had ſome who ſate as Iudges, and did rule and order the runners, or wreſtlers, and gaue to them that did beſt ſome rewards; and the Apoſtles meaning is, let the peace of God preuaile ouer all your euill affections, which ſtirre you vp to diſcord and diſſention, and let it beare ſway, and haue chiefe command of them all, and keepe them vnder.

Thus then we are to conceiue the meaning of this exhortation, as if the Apoſtle had ſaid.

> *And let that concord and good agreement comming from loue, which you ought to haue one to another, commanded by God in his word, and wrought in you by his holy Spirit, haue the chiefe ſway, and preuaile ouer all your euill affections, by which you are ſtird vp to diſcord and diſſention, let it be as a commander ouer them all, and keepe them all in ſubiection.*

Now heere, firſt we are to marke, that the Apoſtle cals the peace to which he exhorts, being that peace that is, or ought to be amongſt men, the peace of God, or Gods peace, (ſaith he) Let the peace of God, euen that peace that hath God the author, commander, and worker of it, rule in your hearts.

Hence it is cleare.

That true Chriſtian peace, and good agreement amongſt men is, as well as true Chriſtian loue, a worke of Gods ſpirit; and indeed the Apoſtle reckons it vp amongſt the fruites of the Spirit, *Gal.* 5. 22. And therefore men re not truely peaceable by nature, neither is their any rue peace, ſaue among ſuch as are truely ſanctified.

ue Chriſtiã
eace is a fruit
of Gods ſpirit.

Let it ſuffiice onely to haue named that in a word, the point more cleare hence offered is this.

Doct. 1. The peace & agreement we hold one with another muſt be Gods peace, euen ſuch a peace as is approued of by God in his word.

The peace and agreement one with another, which we are to entertaine and embrace, muſt bee Gods peace, euen ſuch a peace as hath God the author of it, ſuch a peace as is commanded and approued of, by God in his word; and that we erre not in conceiuing this point, thinking that, a peace commanded and approued of God, which is not.

Note. ☞

“ Know we further more particularly, that the peace
“ and agreement we are to hold and embrace with men, it
“ muſt be ioined with truth of religion, and with holineſſe,
“ it muſt bee a peace thus qualified, euen a peace going
“ hand in hand with truth and holineſſe.

And hence it is, that the Apoſtle, *Rom.* 12. 18. doth exhort to peace, not abſolutely, but with condition of poſſibility. If it be poſſible (ſaith he) haue peace with all men. Where hee meanes not, a poſſibility of fact, as if hee had ſaid, if it be poſſible, if it may bee done and brought to paſſe, if you may by any way, or meanes, haue peace with all, (for their is poſſibility of peace, vnlawfull) but hee meanes a poſſibility in reſpect of right and lawfulneſſe of fact; his meaning is, if it be poſſible, and ſo as you may lawfully, regarding good conſcience, if you may haue it ſo, as may ſtand with holding true faith, and religion towards God, and ſo as you may ſtill continue in the true feare of God, and holineſſe, then haue peace with all, *Heb.* 12. 14. ſaith the holy Ghoſt, follow peace with all men, and holineſſe, without the which no man ſhall ſee the Lord.

Reaſon.

Where we ſee a manifeſt limitation of peace, wee muſt haue peace with all men, but in holineſſe, and in the Lord; and the reaſon of this is plaine, namely this; peace with men is not ſimply good, and euer good without exception, but then only, when it goes hand in hand with truth and holineſſe, then indeed it is Gods peace.

Vſe. 1.

Firſt therefore, is it ſo that the peace wee are to holde with men, muſt be ioined with truth of religion and holineſſe: we haue then good and ſufficient warrant for our refuſall of a pacification with the Papiſts in reſpect of religion, wee haue good reaſon for it, not to make peace with them, nor to conſent with them in regard of religion, becauſe peace with them in that reſpect, would not be Gods peace, the peace that is of God, muſt bee peace in truth and holineſſe, and wee muſt remember that Chriſt, he is the way, the life, and the truth; and therefore to haue contention with ſuch as hold not the truth in him, is no breach of peace. *Iſa.* 59.4. We read that the Lord cals for contention, yea hee was angry that none would make diſſention, in taking part with the truth. No man (ſaith he) contendeth for the truth. It is the opinion of ſome, that there might be a pacification betweene vs and the Papiſts in reſpect of religion, if there were on both ſides but a little yeelding: its true indeede, by yeelding their is ſome likelihood, and a generall poſſibility, but no lawfull poſſibilitie of peace betweene vs, becauſe (as they grant) there muſt be a yeelding on both ſides, but that we may not admit on our part, becauſe the religion wee holde and profeſſe, is the doctrine of the Prophets and Apoſtles, grounded on the truth of the word of God, from which we may not ſwerue on haires breadth.

We haue ſufficient warrant for our refuſall of a pacification with the Papiſts in reſpect of religion.

Againe, it is ſo, that the peace we holde with men muſt goe hand in hand with holineſſe? Then take wee knowledge of it, that our peace and agreement with men muſt not be as commonly it is in the world, a peace and agreement with them, in prophaneſſe and ſinne, a drunken peace, commonly called, good fellowſhip. No, no, that is not a peace of God, but the Deuils peace, and wee are to be enemies, and at vtter defiance with ſuch peace, wee haue *Dauids* example for it, *Pſal.* 49. 16. ſaith *Dauid* there; Who will riſe vp with me againſt the wicked, or who will take my part againſt the workers of iniquitie. Where we ſee he vtters a voice of diſſention, if euer there were any, yea

Vſe. 2.
Our peace with men and our agreemēt with them muſt not bee in prophaneſſe and ſin.

yea that which one calls the foame of diſſention, *David* is ſo farre from ioyning hands with the wicked in their ſin, as that he proclaimes a partaking againſt them, and his example muſt we follow, it muſt be farre from vs to ioyne hands with the wicked and prophane men in their ſinne, yea in reſpect of their wickedneſſe and prophaneneſſe, I dare be bold to affirme, we are to bee contentious with an holy contention, not with bitternes & brawling, as *Ieremie* cries out, Ier. 15.10. Woe is me, my mother, that thou haſt borne me a contentious man, and a man that ſtriueth with the whole earth, which was in reſpect of the wickednes of that time. Let then the world charge ſuch, as in zeale to Gods glory, and in a Chriſtian care to diſcharge the office of true friends doe reprooue others, happilie their neighbours for their groſſe ſinnes, and tell them of their ſwearing, curſing, and ſuch like; let, I ſay, the world taxe them to be troubleſome men, and buſie bodies, and ſuch as no man can liue in peace by, yet let them ſtill goe on in that duty, and know its not onely lawfull, but their dutie, to contend with prophane perſons, and in reſpect of their wickedneſſe, to be contentious with them: the peace wee are to hold with men, muſt be Gods peace, euen ſuch as is ioined with holineſſe and good conſcience.

Obſerue we in the next place, the Apoſtle ſaith not, let the peace of God be in you, but let it rule in you: the duty hence offered is ſoone gathered, namely this.

> The peace of God, an holy, and religious peace, muſt not onely haue place, but a principall place in vs, it muſt be a predominant and ruling peace.

Now the word (*Rule*) as we know) is a word of relation, it hath reſpect to things ruled, and the things, an holy peace muſt rule and order, are our euill luſts and affections, that ſtirre vs vp to diſcord, and diſſention, as pride, enuie, couetouſneſſe, and the like, and ſo the dutie is thus to be conceiued.

Doct. 2. We muſt carry in vs ſuch a peace, as is able to ouerrule all our euill luſts and affections, ſtirring vs vp to diſcord.

We muſt carry in vs ſuch a peace as is able to keep down all our euill luſts and affections that ſtir vs vp to diſcord & diſſention, wee muſt haue in vs a peace ſo ſtrong and ſo powerfull, as neither pride, enuy, couetouſneſſe, nor any other euill luſt or affection, ſhall be able to preuaile, or to breake out with any contention.

Reaſon.

And the reaſon & ground of this is giuen, Iam. 4. 1. the Apoſtle there ſhewes by the contrary, that where peace doth not rule, there our euill luſts and affections, breake out into iarres and diſſentions, whence (ſaith he) are wars and contentions among you? are they not hence? euen of your luſt, that fight in your members from your luſts, preuailing in your hearts, and vſing your members as weapons of diſcord and diſſention? thereby implying that where peace is wanting, or doth not rule in mens harts there follow iarres, diſcords and diſſentions. Teaching vs this duty.

That peace ought ſo to rule and command our euill luſts, and affections, as they ſhall not be able to fight in our members, nor to breake out into iars and contentions.

Vſe. 1. Reproofe of ſuch as are defectiue in this duty.

Now if this duty be duly conſidered we ſhall finde that many are much defectiue in it. Doe not the common brawles, and needeleſſe contentions that are amongeſt men, plainely ſhew it, that peace is not predominant in them? when men are at difference and contention one with another, are they not hardly drawen to peace or any agreement? as the common ſaying is, a Beare might as eaſily bee drawen to the ſtake, as many men to vnion and good agreement, when they are vrged vnto it, doth not then their pride, their enuie, or ſome other euill luſt or affection worke within them, and ſo farre preuaile, as they will not bee perſwaded to it? And what is this, but a plaine demonſtration, that holy and religious peace bears no rule in them, but they are ouerruled by their owne euill luſt and affections, and they fight in their members.

Vſe. 2. We muſt labour to finde ſuch a peace in vs, as is able to keepe vnder all our euill luſts and affections, how we may attain vnto it.

Well let vs take notice of that which is amiſſe in vs, and learne to refraine it, and neuer reſt till we find ſuch a peace wrought in vs, as is able to keepe vnder all our euill luſts and affections, and to that end carrie in thee a loue and deſire of peace, for they that haue no deſire to it, can neuer haue it to rule in them.

And againe, ſearch thine owne heart, and finde out that luſt that is the chiefe cauſe of contention in thee, labour to diſpoſſeſſe thine heart of that, and to ſtirre thee vp to this, remember onely this one thing.

If peace and good agreement with men, rule not in thee, certainely thou haſt no true peace with God, and if thou haue a ſettled peace of heart towards God, of neceſſity thou muſt be at vnity and peace with men, this will euer follow on the former.

If then thou deſire aſſurance of thy peace with God, labour thou to get ſuch a peace with men, as hath the command ouer all thy euill luſts and affections.

The proper ſeat of true peace is the heart.

The Apoſtle ſaith, let the peace of God rule in your hearts:

Hence note we further,

That the proper ſeat of holy peace is the hart, it is a ſmal thing to haue peace in our mouthes and tongues, when we haue warre in our hearts, for ſo may hypocrites, as the Prophet complained, Ierem. 9. 8. yea, a man may be kept from diſcord and contention, outwardly by reſtraining grace, but if peace rule in the heart, that is a worke of Gods Spirit.

Come we to the argument the Apoſtle doth here ſubioin to his exhortation, for the enforcing of it on the Coloſſians, together with the amplification of it in theſe words (*to the which ye are called in one body*) the argument as wee may eaſily ſee, is from the condition of the Coloſſians, that they were called to peace as the members of one body, and therefore ought to entertaine it, and to haue it ruling in their hearts.

The amplification is as we ſhewed, by requiring of them another duty ſeruing for the better entertainment and continuance of peace, namely, that to that end they ſhould be *Amiable* or gratefull *(to the which)* that is to ſay, to which peace of God before ſpoken of *(yee are called)* that is to ſay, ye are bound by your calling, as you are Chriſtians, and called to the profeſſion of the Goſpell, for when a man is ſayd to be called to anie dutie, thereby is not only ſignified that it is lawfull for him to doe that dutie, but that by his calling hee is bound to the performance and practiſe of it (*in one body*) that is, as the members of one body, being gathered and knit together, by the ſpirit of God, as members of one bodie vnder one head, Chriſt Ieſus (*and be ye amiable*) that is, according to the true and proper ſignification of the word, be ye gratefull or thankfull, which is not to bee vnderſtood (as ſome would haue it) with relation to God, as if the meaning were, bee yee thankefull to God, for of that the Apoſtle ſpeakes afterward verſe 17. and heere he entreats of duties that paſſe from man to man, & are to be performed of man to man: it is therfore to be vnderſtood with relation to men, be ye gratefull or thankfull one to another, as well in conferring as in requiring of benefits, thus then conceiue wee theſe words, as if the Apoſtle had ſayd.

Interpretation.

> *Let the peace of God rule in your hearts, for why, it is a duty you are bound to, as you are called to bee true profeſſours of the Goſpell, gathered and knit together by the ſpirit of God, as members into one body, vnder one head Chriſt Ieſus, and that you may better entertaine and continue this peace among you, be ye gratefull one to another, aſwell in conferring, as in requiring of benefits.*

Firſt, we are heere to marke that the Apoſtle doth vrge peace on the Coloſſians, & perſwade them to it, by an argument taken from their Chriſtian calling, that they were called to it, in that they were Chriſtians, and profeſſors of the Goſpell, and therefore ought to haue it ruling in their hearts: whence we may eaſily ſee.

That the remembrance, and conſideration of our Chriſtian calling and profeſſion, ought to ſway and preuaile with vs, to mooue vs to holy duties. This generally might be ſtood on, but wee haue often had occaſion to ſpeake of it, and therefore we will keepe to the particular heere vrged by the Apoſtle, hence then we are taught thus much.

Doct. 3. Chriſtians & profeſſours of the Goſpell, are bound to peace and good agreement one with another, by their calling an profeſſion.

Reaſon.

Iſa.11.6.

That Chriſtians & profeſſors of the Goſpell, are bound to peace and good agreement one with another, by their calling & profeſſion, our calling & profeſſion of the Goſpel & Chriſtianity, doth or ſhould bind vs to the peace of God, an holy & religious peace, is a duty to which we are called, a duty that belongs to vs, in reſpect of our Chriſtian calling & profeſſion. For why. True beleeuing Chriſtians & profeſſors of the goſpell, are called to be childrē of God, & hee is the God of peace, the author of holy peace, not of diſcord, they are called the profeſſors of the Goſpell, and that is a word of glad tydings & peace, yea, it makes lambs of lyons, the Prophet, ſpeaking of the fruits of the goſpel, in the kingdom of Chriſt ſaith, *The wolfe ſhall dwell with the lamb, & the leopard ſhall ly with the kid, & the calfe, & the lyon, & the fat beaſt together, & a little childe ſhall bind them,* meaning that in the kingdom of Chriſt, the goſpell ſhould make the moſt mighty, fearce & cruell, euen as lyons and wolues, & ſuch like, put off their woluiſh & lionlike nature becom mild, gentle & peaceable, yea, true Chriſtians are called by to haue intereſt and title in the couenant of grace which is alſo a couenant of peace, they are called to haue peace with God, and peace with their owne conſcience, & therfore without queſtiō holy & religious peace with men is a duty to which they are bound, & belonging to them in reſpect of their Chriſtian calling, and this being cleere, let vs think on it, to this purpoſe; is it ſo, that an holy & religious peace, with men is a duty that belongs to vs in reſpect of Chriſtian calling? certainely, then it muſt needs follow that

Vſe.1.
Such as are at iarre and diſcord with others, offend againſt Chriſtian calling.

" that ſuch as are at iarre, diſcord, and diſſention with o-
" thers, offend againſt Chriſtian calling, and not only neg-
" lect the duty of that calling, but goe directly againſt it,
" and contrary to it, and ſo doing, their caſe and condition
" is moſt fearefull; ſuch as do any thing either without the
" compaſſe of their particular and perſonall calling, or a-
" gainſt it ſinne, greeuouſly, and bring themſelues in danger
" of all Gods iudgements, for men haue aſſurance of Gods
" protection, onely ſo long as they keep themſelues within
" the wayes of their callings, Pſal.91.11. if they goe out of
" them, they bereaue themſelues of Gods protection, and
" lay themſelues open to all his plagues and iudgements;
" yea, the text is plain, Mat.24. that the Lord at the day of
" iudgement will deale ſeuerely with ſuch as ſhall be found
" at his comming, either neglecting the duties of their cal-
" lings, or doing contrary, verſe 51. it is ſayd, hee will then cut off the euill ſeruant, & giue him his portion with hypocrites, there ſhall be weeping and gnaſhing of teeth. If this be the caſe of ſuch, as either neglect the duties of their perſonall callings, or doe the contrary, how fearefull then is the caſe of ſuch as not onely neglect, but doe the contrary to the duty of their generall calling of Chriſtianity and profeſſion of the Goſpell, which is more excellent then all particular callings? ſurely, wee muſt of force confeſſe their caſe to be moſt fearefull, art thou called to peace with men? is peace a duty that belongs to thee, in reſpect of thy Chriſtian calling? doeſt thou not onely neglect that duty, but practiſe the contrary? art thou found at iarre, at diſcord and diſſention with others? ſurely, then thou lieſt naked and opē to all the fearfull ſtrokes of Gods puniſhing hand in this life, and if the Lord ſhould take thee away (as thou haſt no aſſurance of thy life, one minute of an houre) if the Lord ſhould take thee away in thy brawling and contention, then woe to thee, it had beene better for thee thou hadſt neuer been borne, without the extraordinary & vnſpeakable mercy of God, thy body then fals to the ground, but thy ſoule

goes downe into hell.

Oh that ſuch as be at diſſention and diſcord with others, had hearts to conſider this, would they then goe on in their brawles and contentions? would they then carry themſelues like lyons or beares, and happily pleaſe themſelues, in their beaſtlike nature & behauior? I am perſwaded if hell haue not taken full poſſeſſion of them, they would not, this day, before to morrow, they would ſeek to be reconciled, & to haue peace with all men, therfore conſider it ſeriouſly,

That peace with men is a duty of thy calling, as thou art a Chriſtian. And if thou be found in that which is contrary to it, in diſcord and diſſention, thy caſe is moſt fearefull, & lets vs all conſider, how vnworthy and vnbeſeeming our high and excellent calling it is to giue our ſelues to contention and debate; let them that are not called to peace contend and make debate, as for vs the condition of our calling will not beare it, either we muſt renounce contention, or elſe diſclaime the calling of Chriſtians.

Marke wee further, the Apoſtle ſaith, not onely let the peace of God rule in your hearts, to which you are called, but hee addes further in one bodie, more clearely expreſſing it, how they were called to peace (namely) as the members of one body, the point hence offered is this.

Doct. 4. Chriſtians are to haue & to hold peace and good agreement one with another, as members of one and the ſame body.

That Chriſtians are to haue and to hold peace, concord and good agreement one with another, as members of one and the ſame bodie, for indeed they are one bodie in Chriſt, and euerie one, one anothers members, Rom. 12 5.

Reaſon.

We find this duty propounded in theſe termes, in many places of Scripture, Eph.4.3. the Apoſtle hauing exhorted to keep the vnitie of the Spirit in the bond of peace, he ads this as one ſpeciall reaſon and ground of it, verſe 4. there is one body and one ſpirit, euen as ye are called in one hope of your vocation, no doubt this duety is well knowen to moſt men in ſpeculation, the Scripture is ſo plaine and plentifull in the manifeſtation and proofe of it: and therefore for the vſe of it.

Let it ſerue as a ground of further exhortation to peace & good agreement one with another, many reaſons might be brought to mooue vs heereunto, as our coniunction in one nature, country, place, habitation, law, liberty, and religion, all which are of great waight, to mooue vs to haue peace & good agreement, but aboue all, this is of greateſt waight, & moſt effectuall, that we are members of one body, for the very light and order of nature, teacheth the members of the ſame body, to be at peace one with another, what member of the body falleth out or diſagreeth with another, no man yet euer hated his owne fleſh, Eph. 5. 29, we cannot giue inſtance or example of any, well in his wits, that did euer hate or hurt his owne body, or that any one member of a mans body, was at iarre and diſcord with another: if then the conſideration of this, that we are members of one and the ſame body, moue vs not to liue in peace and good agreement, it will conuince vs of ſinne againſt the light of nature, yea more, euen of ſin againſt the light of grace, in that the holy Ghoſt hath reuealed it to vs, that we are knit together by one ſpirit, one faith, and one hope of ſaluation, let then the conſideration of our neere vnion into one body, vnder one head, *Chriſt Ieſus*, mooue vs to peace and good agreement, if it do not, ſurely it argues we are none of the members of that body. Now here a queſtion comes to be anſwered, in that the Apoſtle ſaith, we are called to peace in one body, as members of one body vnder one head, Chriſt Ieſus, it may be demaunded whether wee may haue peace with ſuch as are enemies to the Church, and ſo (as farre as we can conceiue) as yet not members with vs of the ſame body, nor vnder the ſame head Chriſt Ieſus, but are vnder Antichriſt: this queſtion was in part anſwered before, but for more full anſwer to it, know we, that there is a twofold peace, a peace in reſpect of ciuill affaires, or a peace in reſpect of religion, the firſt of theſe we may haue with the enimies of the Church, yea, in reſpect of ciuill buſines, we may make a league or couenant of peace with them, as *Abraham* did

Vſe.
The conſideration of this, that we are members of one body, ought to bee moſt effectuall to moue vs to good agreement one with another

Queſt.

Anſw.

did with *Abimelech*, Gen.21.32.*Iſaac* with *Abimelech*, Gen. 29.31. but in reſpect of religiō, we may not make peace with the enemies of the Church, for that were to ioine light and darknes, truth & falſhood, which can neuer ſtand together.

Come we to the laſt thing here required of the *Coloſſians* (*and be ye amiable*) I wil not handle this as a duty ſtādīg by it ſelfe, but as here it ſtands in relation to peace, being here required by the Apoſtle, as a means of better entertainment & continuance of peace, & ſo the point hence offred, is this.

Doct. 5.
An effectuall meanes either to procure peace, where it is not, or to continue it where it is, is gratifying one another by mutuall benefit.

That an effectuall meanes, either to procure and purchaſe peace and concord, where it it is not, or to continue it where it is, is gratifying, and pleaſuring one another by mutuall benefits, by conferring and requiting of benefits.

This will beſt appeare by particulars, as it is a notable meanes either to procure or to continue peace by ſending gifts & preſents one to another, they commonly preuaile wherſoeuer, or which way ſoeuer they go. A ſingular example we haue in the gifts and preſents that *Iacob* ſent to *Eſau*, he ſaith, he ſent thē, that he might find fauor in his ſight for the procuring of peace, & agreement between them, as gifts of pacification, & the Lord gaue a bleſſing to that end, ſo likewiſe lending one another mony, houſhold ſtuffe, and things needfull, accompanying each other in our iournies, as the Elders of *Epheſus* did *Paul* to the ſhip, Act.20.30. inuiting one another to our tables and ſuch like, are notable meanes, both to procure & to continue peace and good agrement, we read *Iude* Epiſt. verſe 12. that Chriſtians in the Apoſtles daies, had their loue feaſts, which were for the teſtifying and continuance of their loue and vnity.

Vſe.
Our mony & other outward good things are not onely to be put to neceſſary vſes, but alſo to be vſed for procurement and continuance of peace and good agreement with one another.

The vſe of this, teacheth vs not only the lawfulnes of theſe things, that we may lawfully ſend preſents one to another, but it teacheth an excellent vſe that is to be made of our mony, & other ſuch things, that they are giuen vs, not only for our neceſſity, & to prouide vs food, or to ſhew our liberality but alſo to win & keep the good affection of our brethren, & for procuring continuance of peace & concord with thē

&

and let vs look that among other vſes, we make this one principal vſe of our riches, & outward good things, & abilities; worldly goods cõmonly part friends, as they did *Iacob* & *Laban*, *Ge*. 31. thorow our corruptiõ they are means of ſtrife and diſagreement, and the very matter of the greateſt cõtention; but they that ſo vſe them (as one ſaith well) the time will come when they ſhall wiſh, they had neuer gone further then the ſhouell, or ſpade. We muſt ſo vſe them, as they may bee meanes of peace and concord, and then, no doubt, we ſhall find the bleſſing of God vpon them, and comfort in the vſe of them, when wee ſtand in moſt need of comfort.

VER 16. *Let the word of Chriſt dwell in you plenteouſly in all wiſdome, teaching and admoniſhing your owne ſelues, in Pſalmes, and Hymnes of ſpirituall ſongs, ſinging with a grace in your hearts to the Lord.*

The Apoſtle from *verſe*, 5. of this Chapter to this 16. *verſe* hath exhorted the *Coloſſians*, both to the mortifying, and putting away of ſuch vices and ſinnes, as are forbidden in the ſecond Table of the Commandements; and to the putting on, and taking to themſelues ſuch vertues as are there required: and hauing ended that his exhortation; In this 16. verſe, and in this 17. verſ. following, he exhorts them to the duties of the firſt Table, as to diligent ſtudy of the word of God, to inuocation, and calling on God in the name of Chriſt, and to thankeſgiuing.

This verſe for the dependance of it, hath reference and reſpect to matter foregoing, on this manner.

The Apoſtle hauing exhorted the *Coloſſians* plentifully to ſanctification, aſwell in putting off the old man with his workes, as in putting on the newe man with his parts.

To the end they might do theſe things, in this verſ. he exhorts them to a familiar acquaintance of the word of God.

That, to that end they ſhould haue the word of God as a domeſticke, as a dweller with them, and familiar vnto them.

In this verſe conſidered by it ſelfe, we haue theſe things laid before vs.

1 Firſt, the Apoſtle doth exhort the *Coloſſians*, that the *word of Chriſt* ſhould be a dweller among them.

2 And that he doth further amplifie both by the meaſure of the word, that ought to dwell with them, indefinitely propounded, that it ought to be a plentifull meaſure.

3 And alſo by the manner of the dwelling of it, that it dwell with them in all wiſdome, *Let the the word of Chriſt dwell in you plentifully in all wiſdome.*

4 After this, the Apoſtle doth preſſe vpon the *Coloſſians* the vſe of the word of Chriſt dwelling among them, that they ought to make a double vſe of it, euen thereby to teach, and to admoniſh, both themſelues and others: *teaching and admoniſhing your owne ſelues.*

5 And he expreſſeth ſome particulars wherein they ſhould teach and admoniſh themſelues, and others, (namely) *in Pſalmes, and Hymnes, and Spirituall ſongs.*

6 Wherein is alſo implied, how farre foorth the word of Chriſt ſhould bee familiar to them, (namely) ſo farre foorth as it ſhould ſerue for the matter of their mirth, that when they had occaſion to reioice, they ſhould be able to ſing out of the word of God, *Pſalmes, and hymnes, and ſpirituall ſongs*, and hauing made mention *of Pſalmes, and hymnes, and ſpirituall ſongs*, the matter of their mirth.

7 Hee ſetteth downe further the manner how they ſhould vſe them, as that for the generall, they ſhould ſing them, and in ſpeciall, with grace in their hearts, and to the Lord, *Singing with a grace in your hearts to the Lord.*

So then the ſumme of this verſe is,

The argumẽt of the verſe.

An exhortation to the Coloſſians, to haue a plentifull meaſure of the word of Chriſt, familiar to them, and ſo as they ſhould bee able wiſely to *vſe it for the inſtruction and admonition of themſelues and others; yea, to make vſe of it in their mirth ſhewing foorth their mirth in ſinging after an holy manner, in Pſalmes, and Hymnes, and Spirituall ſongs, ſinging with a grace in their hearts to the Lord.*

Come we to the words of this verſe, and firſt of theſe words (*Let the words of Chriſt dwell in you plenteouſly in all wiſdome.*) The word of Chriſt doth in ſpeciall ſignifie the Goſpel, the doctrine of grace and reconciliation with God in, and thorow Chriſt.

Interpretation.

But heere it is to be taken in a larger ſenſe and ſignification, euen for the whole written word of God, that being giuen by inſpiration of God, 2 *Tim*. 3. 16. and profitable to the vſes heere limited, and ſpecified, to teach and to admoniſh. Now the whole Scripture is called the word of Chriſt, both becauſe he is the author of it, for hee it was that ſpake by *Moſes*, and the Prophets, it was the Lord Chriſt that ſent *Iſaiah* the Prophet, as may plainly appeare by conference of *Iſaiah*, 6. 9. 10. and *Ioh*. 12. 40. 41. and ſo he ſent other Prophets ſucceſſiuely time after time: and becauſe he is the matter and ende of the whole Scripture, *Iohn* 5. 46. *Moſes* wrot of him, as *Gen*. 3. 15. and in the ceremony of the *Paſchall Lambe*, in the *type of the Tabernacle*, the *Arke*, all *Sacrifices*, the *braſen Serpent*; yea, the whole Scripture propounds Chriſt to vs the onely mediator and Sauiour, and to him is the whole Scripture referred as the end of it, *Rom*. 10. 4. *He is the end of the Law, &c.* And againe, *Gal*. 3. 24. *The Law was our Scholemaſter* to bring vs to Chriſt, and doth leade vs to Chriſt; and for theſe reaſons is it that the whole Scripture is called the word of Chriſt, (*dwell*) the word heere tranſlated (*dwell*) properly ſignifies to inhabite, or dwell as a domeſticke, as one of the ſame houſe,; it is a Metaphor taken from ſuch as dwell vnder one and the ſame roofe with vs, who are beſt knowne to vs, and moſt familiar with vs, and the Apoſtles meaning is, that the word of God ſhould bee as well knowne and familiar to vs, as he or ſhee that dwels with vs in one and the ſame houſe, (*in you*) that is, amongſt you; let it dwell amongſt you, and bee familiar to you, (*plenteouſly*) that is, in aboundance and great meaſure, (*in all wiſdome*) that is, in true and ſound wiſdome; it is vſuall in Scripture to put the note of vniuerſalitie (*all*) to ſignifie excellency, perfection, truth, and ſoundneſſe. And the wiſdome heere ſpoken of, is not the wiſdome of the word it ſelfe, but the wiſdome that ought to bee in them, to whom the word is familiar; and the Apoſtles meaning is, that they ſhould be wiſe in the vnderſtanding and vſe of the word, being familiar to them, that they ſhould wiſely vnderſtand it, and wiſely vſe it.

Thus then wee are to conceiue theſe wordes, as if the Apoſtle had ſaid.

Meaning of the text.

> *Let a plentifull meaſure of the written word of God be as familiar, and well knowne to you, as a dweller with you in one and the ſame houſe, ſo as in true wiſdome you both vnderſtand it, and vſe it.*

Obſeru.

Verſ. 5.

Verſ. 12. 13. 14. 15

Wee are heere to marke firſt of all, that the Apoſtle hauing exhorted the *Coloſſians*, to the mortification, and to the putting away of ſundrie vices, as fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe which is Idolatry, and to the putting on and practiſe of many vertues, as tender mercy, kindneſſe humbleneſſe of minde, meekeneſſe, long ſuffering, forbearing one another, and forgiuing one another, and aboue all, loue, which is the bond of perfection and peace.

He now comes to exhort them to haue the word of God familiar to them, as a meanes to make them able to practiſe that, to which he hath hitherto exhorted.

And hence we may take this concluſion.

That the onely effectual meanes ſeruing for the mortification and putting away of ſinne, and for the putting on, and practiſe of vertue, is the word of God, no other thing is able to make vs truely to abſtaine from ſinne, and to practiſe vertue, but onely the word of God.

The onely effectual means ſeruing for the mortification of ſinne, and for the putting on and practiſe of vertue, is the word of God.

Morall precepts of *Philoſophers* and wiſe men, a good name, good company, good education, good examples, and ſuch like, though they be excellent things, and of excellent vſe, yet they are not able to doe this, to make vs truly to mortifie ſinne, and put on, and practiſe vertue, onlie the word of God is able to doe that. And hence it is, that our Sauiour praying for his Apoſtles, and all other that ſhould beleeue in him, thorow their teaching: hee ſaith, *Ioh.* 17. 17. Sanctifie them with the truth, thy word is truth. And *Ioh.* 15. 3. Yee are cleane (ſaith hee) thorow the word which I haue ſpoken vnto you. *Pſalm.* 119. 9. *Dauid* hauing propounded the queſtion, wherewithal ſhal a young man redreſſe his way, as if hee had ſaid, wherewith ſhall a man moſt vnbrideled, vntamed, and vnreformed, come to be bridled, tamed, and reformed: hee preſently anſwers himſelfe, euen by no other thing, but by the word of God, which is a plaine proofe of this point, that the word of God is the onely powerfull meanes that ſerues for the purging out, and putting away of ſinne, and for the putting on and practiſe of vertue.

The reaſons of this are plaine.

1 Firſt, onely the word of God pierceth into the hearts of men, from whence all actions good and bad proceede, *Heb.* 4. 12.

2 Secondly, nothing is able to make that which is ſpoken to vs effectuall, but the Spirit of God, and the Spirit of God worketh by the word, and therefore its the word of God, that is onely an effectuall meanes of the mortifi-

cation of ſinne, and of the putting on and practiſe of holineſſe.

Vſe. 1.
The Papiſts are no ſuch friends to good works as they would make men beleeue.

Hence it appeares plainely, wee may eaſily ſee it, that the Papiſts are no ſuch friends to good workes as they would make the world beleeue, they pretend that they are moſt zealous of good works, and ſuch friends to holineſſe of life, as none are like them, and they cry out againſt vs as enemies of good workes; but indeed, if we duely conſider the matter, we ſhall finde none greater enemies to good works, and true holines then they, inſomuch as they take order that there may bee no familiarity or acquaintance betwixt the people, and the word of God; for they ſtraitly forbid the people to read the word of God, or to haue it in their mother tongue: it is the word of God that is the onely effectuall meanes to worke true mortification and holineſſe, and will they barre the people from that, and yet pretend that they are the onely friends and fauourers of good workes? Is any ſo ſimple that ſees not their deceit? And who cannot eaſily diſcerne, that their practiſe is in flat oppoſition, and contrariety to their word? I leaue them, and for vſe of the point to our ſelues.

Vſe 1.
If a man would be ſure that he is truly mortified, and made trulie holy, hee muſt looke that the word of God hath wrought it in him.

Is it ſo, that the word of God is the onely effectuall meanes to worke true mortification and holineſſe of life? Then if thou deſire to haue ſinne truely mortified in thee, and to be renued, and to bee made truely holy (without which, thou ſhalt neuer ſee God to thy comfort) neuer reſt till thou bee ſure that the word of God hath wrought in thee a mortification of thy ſinne, and a meaſure of holineſſe; thou maiſt come to haue a ſhew of mortification, and holineſſe, by other meanes, but true mortification and holineſſe is onely wrought in thee by the word of God; and therefore neuer reſt till thou finde that the word of God hath beene powerfull in thee to that purpoſe.

Queſt.

Happily thou wilt ſay, how ſhall I know that the word of God, hath been thus powerfull in me to the mortification

tion of my ſinne, and to worke holineſſe in me? I abſtaine from ſinnes, yea, I can name particular ſinnes to which heretofore I haue yeelded, but now I abſtaine from them, am not I then mortified?

Anſw.

Anſwer: Thou ſhalt know it, eſpecially by two things:

Firſt, if thou cameſt to the ſight of thy ſinnes by the Law of God, *Rom.*3.20. By the the Law commeth the knowledge of ſinne. And

Secondly, by the affection both to the Lawe, and to thy ſinne, if thou loue the Law of God, euen becauſe it diſcouereth thy ſinne, and the more it diſcouereth thy ſinne, the more thou loueſt it, as *Dauid* did, *Pſalm*. 119. 143. And if thou hate thy ſinne principally, becauſe God hates and forbids it, and not in any ſiniſter reſpect.

Theſe are ſure notes that the word of God hath beene effectuall to worke in thee a mortification of thy ſinne, and neuer reſt till thou finde theſe things in thy ſelfe.

The next thing wee haue to marke is, that the Apoſtle calles the written word of God, the word of Chriſt) *Let the word of Chriſt dwell in you plenteouſly, &c.*

Doctr. 2. Chriſt ſpeakes to vs in the written word of God, and in euery doctrine there expreſſed, or there gathered by neceſſarie conſequent.

Hence it is plaine that Chriſt ſpeakes to vs in the written word; yea, Chriſt ſpeakes to vs in any doctrine, either plainely expreſſed in the written word of God, or thence gathered by neceſſary and good conſequent, that doctrin ſo expreſſed, or ſo gathered, is the word of Chriſt; our Sauiour ſaith, *Luke* 10.16. to the 70. Diſciples, hee that heareth you heareth me, and he that deſpiſeth you, deſpiſeth me. The meaning is not; Whoſoeuer heareth man called to teach, heares me ſimply, whatſoeuer he teacheth, but ſo long as man teacheth Gods word.

And that appeares planely, *Iohn* 14.26. Where Chriſt promiſeth, that his Spirit ſhold ſuggeſt, and bring all things to the mindes of his Diſciples, and their followers; and he addes, which he had told and taught them, and not any new doctrine and reuelations. So long then as the Doctrine is either plainely expreſſed in the written word of God, or thence gathered by good and neceſſarie conſequent, it is the word of Chriſt, and ſo to be heard and receiued of vs as the word of Ieſus Chriſt.

Vſe. The vanity of ſuch as reſt vpon reuelations, beſides the written word of God, diſcouered.

This I note to ſhew the vanity of ſome phantaſticke ſpirits, who bragge much of illumination of the Spirit, and depend on their reuelations, beſide the written word of God, thou muſt know, whoſoeuer thou art, that thy reuelation beſides the written word of God, is not the teaching of Chriſt, nor ſuggeſted by his ſpirit, but by the ſpirit of error, euen of the Deuill, and the word and doctrine of Chriſt, is the doctrine, either expreſſed, or agreeable to the written word of God.

It is worth our marking, that the Apoſtle calles his preaching, the miniſtration of the Spirit, 2. *Cor.* 3. 8. to teach vs, that the word and Spirit euer goe together, the Spirit ſhineth in the word, and the word is powerfull by the Spirit, and wee muſt be taught of God, but it muſt bee by the word, and therefore deceiue not thy ſelfe by any new viſion or reuelation, beſides the written word of God.

Marke we further, the Apoſtle exhortes that the word of God ſhould be as one dwelling with vs vnder the ſame roofe, as familiar to vs, as a home-dweller.

Hence ariſeth this duty.

Doct. 3. We muſt bee as well acquainted with the word of God, as with an home-dweller.

That the word of God muſt not onely bee knowne to vs abroad, as one that we meete ſometimes in publike, but as one of our owne houſe; we muſt bee as well acquainted with the word of God, as with one that doth dwell, and conuerſe with vs euery day, and lodge with vs euery night, that as wee knowe one with whom wee are familiarly acquainted, not only by face, and can call him by his name, but we know him inwardly, and wee are acquainted with his nature and diſpoſition, and with the very purpoſe of his heart, ſo wee muſt bee acquainted with the word of God.

Not onely knowing the face and ſentence of the Scripture

ture, but the inward purpoſe and meaning of the holy Ghoſt in it, eſpecially in the plaine places of it, and ſuch as containe things needefull to bee knowen to ſaluation, *Pro.7.3.* *Salomon* exhorts vs to bind the inſtructions of wiſdome and her commandements, vpon our fingers, and write them vpon the table of our hearts, to haue them euen at our fingers ends, and verſe 4. ſay vnto wiſedome, thou art my ſiſter, and call vnderſtanding thy kinſwoman, bee as familiar with the wiſedome of God reuealed in his word, as with thine owne ſiſter, 2.Tim.3.15. *Paul* ſaith, *Timothy* knew the holy ſcriptures of a childe, and therefore doubtleſſe they were very familiar to him.

Vſe. 1. The Papiſts deale iniuriouſly with their people, in forbidding them to looke into the word of God.

And muſt the word of God be thus familiar to vs, euen as one of our owne houſe. How iniuriouſly then deale the Papiſts in not ſuffring their people to haue an inſight into it? they ſay, the people are not without ſpeciall licence to looke into the word of God, but they muſt receiue all things from their teachers on their bare wordes, not reaſoning or asking any queſtion more then the horſe asketh his rider why he turnes him this way or that way, but ſimplie obeying.

Now what is this, but directly to croſſe and contradict the ſpirit of God? but they obiect the reading of the Scripture by the common people, is many times hurtfull, they peruert it, and thence come errours and dangerous opinions? a poore ſilly ſhift.

Obiect.

Anſw.

Some thorow their owne corruption abuſe the reading of the Scripture, ſhall wee therefore take away the right vſe of it? the worde preached, by mans corruption, to ſome is an occaſion of deeper damnation, ſhall wee therefore condemne or take away the preaching of the word?

That is a deceitfull kinde of reaſoning.

Vſe. 2.
Reproofe of them to whō the word of God is a ſtranger.

Let vs further apply the duty to our ſelues, is it ſo, that the word of God muſt bee as familiar to vs, as one of our owne houſe? then thouſands in the world, come within compaſſe of iuſt reproofe, are there not thouſands to whom the word of God, is as a ſtranger? they know no more the voyce annd face of it, then of any they neuer ſaw before, they are ignorant not onely of the ſentences of Scripture, but euen of the examples of it, which of all things are moſt eaſie, yea, of the principal and fundamentall poynts taught in each booke, a fault that cannot ſufficiently bee taxed eſpecially in theſe dayes, and let ignorant perſons take knowledge of it, and learne to reforme it, and neuer reſt thou till thou bee familiarly acquainted with the word of God, and to that end bee diligent in hearing, reading and meditating in the word of God, and ioyne thereunto conference and prayer, content not thy ſelfe to meete with the word in publike, but bee acquainted with it at home, turne ouer the leaues of the booke of God in thine owne houſe, yea, take away ſome time from the workes of thy calling to beſtow in reading of the Scripture.

Obiect. I cannot read.

Anſw. Then get others that can, to reade to thee, and with greater diligence attend to it.

Motiues to ſtir vs to vp a diligent reading and attending to the word of God.

And to ſtirre thee vp to this duety, conſider onely theſe two things.

Firſt, there is no true comfort to bee found in any thing in time of trouble, but in the word of God, Pſalme the 119. and 50. *Dauid* ſayth. it was his comfort in trouble, if men in trouble bee not able to comfort themſelues out of the worde of God, either they wring their handes, teare their haire and deſpaire, or elſe they doe vſe ſome vnlawfull meanes, for indeede if men knowe not God in his worde, they knowe not his mercy, truth, loue, and goodneſſe, and what comfort can they then finde in their troubles?

Againe, conſider that prayer brings a feeling, and the ſacraments a confirming onely of that comfort thou haſt in the worde, if thou haue no comfort in the word prayer brings no feeling, nor the ſacraments a confirmation, of any thing but iudgement and damnation, yea, know it for a truth, the Apoſtle hath ſayd it, Rom. the 2. & 16. thou ſhalt one day be iudged by the word, and if the word of Chriſt acquite thee, Chriſt will acquite thee, and if his worde condemne thee, certainely thou ſhalt neuer be ſaued,

And therefore thinke on theſe things, if thou deſire to find comfort in thy trouble, if thou wouldeſt haue prayer bring feeling, and the ſacraments a confirming of comfort to thee, and if thou wouldeſt ſtand before the iudgement ſeat of Chriſt, at his comming, with comfort, then make the word of God thy friend and familiar.

True friends will draw neere to comfort vs in diſtreiſe, when ſtrangers will flie from vs, and if the worde bee a ſtranger to thee, and thou to it, what ſhall bee able to comfort thee? ſurely nothing, and therefore neuer reſt till thou bee familiarly acquainted with the word of God, poſt it not from thee to ſchollers and Diuines, no, no, if thou look for comfort in life, in death, in the day of iudgment: labour thou in plentifull meaſure to be acquainted with the word of God.

And touching the meaſure of the word that ought to be familiar to vs expreſſed in the word (*plenteouſly*) only note we thus much, our Apoſtle ſaith not, *let the word of Chriſt dwell* fully or wholly, neither yet let a ſuch a portion, ſuch a quantity or meaſure of the word dwell with you, and no more, but he ſpeakes indefinitely, and ſaith, *let the word of Chriſt dwel in you plenteouſly*, be familiarly acquainted with a plenteous meaſure of the word of Chriſt not expreſſing how much.

Heereby teaching vs.

"That howſoeuer wee cannot come to a familiar ac-

Doctr. 4. Though we cannot be familiarly acquainted with the whole word of God yet we muſt not content our ſelues with a ſtinted meaſure of knowledge in Gods booke.

Vſe. We muſt goe on from one meaſure of knowledge to another.

" quaintance with the whole word of God, that is not poſſible
" in the time of this life, neither are wee bound vpon
" hazard of ſaluation to vnderſtand the ſence of euery
" place of Scripture) yet are wee not to content our ſelues
" with a limited portion, or with a ſtinted meaſure of
" knowledge in Gods booke, and thinke that when wee
" haue gotten ſo much knowledge in the word, wee haue
" then enough and then ſet downe our reſt, no, we muſt
" labour by diligent reading, hearing, and other good
" meanes, to come to as much knowledge in Gods booke
" as poſſibly wee can, the more holy knowledge wee haue
" in that, the more ſhall we ſee and know Gods *loue to vs*,
" and the more ſhall our hearts be enflamed with true *loue*
" to God againe, and the better ſtored with other ſanctifying
" graces of the ſpirit, yea, the more and greater will
" be our comfort in any time of need.

The next thing that comes to bee conſidered, is the manner how wee are to bee familiarly acquainted with a plenteous meaſure of the worde of God, namely in *(all wiſdome)* (that is) ſo as in true wiſedome, we both vnderſtand it, and vſe it.

Doct. 5. Wee may come to a true and wiſe vnderſtanding of the word of God.

Where firſt note we.

That we may come to vnderſtand the word of God, euen truely and wiſely to vnderſtand it, elſe this exhortation of the Apoſtle had beene vaine.

Indeede the worde beeing a lanthorne to our feete, and a light vnto our pathes, Pſalme 119. 105. and ſpeaking to vs as to children, Hebr. 12. 5, that is eaſily plainly and familiarly, wee may doubtleſſe come to the vnderſtanding of it, yea, the ſimpleſt man or woman may come to bee inſtructed out of the word of God in all poynts of faith and manners needefull to bee knowen to his or her owne ſaluation Pſame 19. 7. the teſtimonies of the Lord is ſure, and giueth wiſdome vnto the ſimple, & Pſal. 119, 130 the entrance into thy words, ſheweth light, & giues vnderſtanding to the ſimple, for howſoeuer it cannot be denied,

but

" there are many things in Scripture hard to bee vnder-" ſtood, yet whatſoeuer is neceſſary to bee knowen is " plainely ſet foorth in the Scripture, and eaſie to bee vnderſtood of ſuch as with care and conſcience vſe the meanes.

Vſe. Confutation of the Papiſts, laying an hardneſſe and obſcurity on the Scripture.

The Papiſts lay an hardnes and obſcurity on the Scripture, and hold that the Scripture, in what language ſoeuer, is obſcure and hard to bee vnderſtood, not onely of the vnlearned, but of the learned alſo, and that they knowe not when they haue the right vnderſtanding of it, which indeede is a moſt iniurious, and an vnthankefull conceit towards God himſelfe, hath the Lord giuen vs his written word, wrapped vppe in ſuch cloudes of obſcurity, and ſuch doubtfull ſpeech, as it is not poſſible to know when we haue the true ſence of it? no, no, there is no ſuch matter and it is a moſt wicked thing ſo to imagine, it had beene farre better then, that no Scripture had beene written at all.

There is no doubt, but the Lord purpoſing to reueale his will to man by the Scripture, hath cauſed them to bee written in ſuch ſort, as man may without any iuſt cauſe of doubting vnderſtand them aright, at leaſt ſo much of them as is needfull to be knowen to ſaluation, that being the very end on Gods part, in writing of them as appears plainly, Ioh. 20. 31.

Theſe things are written that ye might beleeue, that Ieſus is the Chriſt the SON of GOD, and that in beleeuing yee might haue life.

Now the duty which theſe words (*in all wiſedome*) doe charge vpon vs, is this.

Doct. 6. Our familiar acquaintance with a plentifull meaſure of Gods word muſt be in true & ſound wiſedome.

We muſt looke that our familiar acquaintance with a plentifull meaſure of the word, be in true and ſound wiſedome, we muſt be wiſe both in the vnderſtanding and vſe of the word, if wee bee able to carrie in minde, and remember many ſentences or examples of Scripture, which we haue heard or read, & they are familiar vnto vs, we muſt looke that we wiſely vnderſtand them, and wiſely vſe them.

Queſt. And if you aske mee wherein ſtands that wiſe vnderſtanding, and wiſe vſe of the ſentences of Scripture, and the things we are able to remember out of the word?

Anſw. I anſwer, in two things.

Firſt in a right vnderſtanding of them.

And ſecondly, in a right vſe of them.

As a man is ſaid to bee wiſe and well ſeene in any art, when hee is able not onely to repeate the rules of that art, but hee doeth rightly vnderſtand them, and can make a right vſe of them, ſo wee are wiſe in the vnderſtanding, and wiſe in the vſe of the ſentences, examples, and rules of Scripture, that are familiar to vs, when wee rightly conceiue them, and rightly apply them; when wee vnderſtand them according to the true meaning of the Holy Ghoſt, and when we make a right and good vſe of them, and are bettered by them, and eſpecially in two reſpects.

Firſt, when we thereby enforme and build vp our ſelues in things moſt important, and of greateſt waight concerning vs, as wee are Chriſtians, as in faith, the feare of God, loue to God and men, and true comfort both in life and death, and to that end make choice, and ſpend moſt time in the ſtudie of ſuch places, and ſentences of Scripture, as ſerue moſt to that purpoſe.

And ſecondly, when we thereby enforme our ſelues in things and duties that moſt concerne vs and our particular callings.

The reaſon and ground of this duty is, becauſe howſoeuer the word bee in it ſelfe, the will and wiſdome of God reuealed, yet to vs it is not ſo, being by vs miſvnderſtood, or vſed amiſſe, that is onely the good and profitable word of God to vs, that is of vs rightly vnderſtood, and rightly vſed, eſpecially ſo vſed, as that thereby wee enforme our ſelues in things moſt important, and in duties that moſt concerne vs in particular, and therefore wee muſt be wiſe in vnderſtanding the word aright, and in vſing it aright, eſpecially to enforme vs both in things that concerne our eternall good, and to make vs wiſe to ſaluation. 2. Timoth. 3. 15. and to enforme vs in our particular and perſonall dueties, 2. Timoth. 2. wee finde that the Apoſtle hauing exhorted *Timothy* to bee conſtant in vndergoing the labours of his miniſtry, and in bearing the troubles and afflictions attending on it, verſe the ſeauenth, he ſayth, conſider what I ſay, and the Lord giue thee vnderſtanding in all things, as if hee had ſayd, *heare not theſe things without conſideration, vnderſtand mee aright, and the Lord giue thee, that thou mayeſt both rightly vnderſtand, and make aright vſe of the things I haue now ſpoken, that concerne thee for thine owne good, in thy place and calling,* 1. *Timoth.* 1. 1. 4. *Paul* biddes *Timothy* command ſome that they giue not heede to Genealogies, which ſayth hee are endleſſe, and breed rather queſtions then godly edifying, which is by faith.

Note

Teaching vs plainely, that when wee looke into the book of God, wee are to make a difference of things, and not to ſpende much time and ſtudie in things of leſſe importance, but rather to labour that we may wiſely vnderſtand, and make vſe of things that tend to our edification and comfort, and ſo to be wiſe in the right vnderſtanding and vſe of the word, being familiar to vs, as we may be bettered by it in things moſt waighty, and ſuch as concerne vs in particular.

Vſe 1.
Reproofe of ſundry ſorts of men.

Now this duty rightly conceiued, ſerues to checke and reproue ſundrie ſorts of men in the world, as namely, all ſuch as abuſe the words and ſayings of holy Scripture, to make themſelues and others merrie, ſuch as make ieſts of Scripture phraſe, ſuch as adulterate and make merchandize of the word of God, 2. Corinth 2, 17. thereby ſeeking their owne aduancement in the world, and their owne gaine, ſuch as turne it to Allegories, or ſuch as peruert and wreſt it for the maintenance of any errours, and of that ſort there be thouſands in the world: in reproofe of theſe I will not ſtand, but conſider we this duty, as it may with more profit concerne our ſelues; and if we duly conſider it, wee ſhall finde there bee two ſorts of men that are thereby iuſtly to be taxed.

Two ſorts of men iuſtly taxed.

Firſt, ſome there be that are acquainted with many places of Scripture, they can be plentifull in quotation, and in citing of them, but it is, either for their owne delight, in ſome curious queſtion, tending rather to ſtrife then to edification, or for the holding of ſome falſe conceit of their owne, as that there is an abſolute perfection of holineſſe in time of this life, that the Sabboth is ceremoniall, or ſuch like.

Againe, ſome there bee, and thoſe are more common, that are very expert in the duties of other men, and when they heare or read of them, they can ſay, there is a good leſſon for ſuch a one, but as for the things that concerne themſelues, either for the information of their iudgements or for the good ordering of their liues, they haue little or no care to be acquainted with them.

Is this to bee wiſe in the vnderſtanding and vſe of the word? no, no, if the worde were familiar to thee in true wiſedome, thou wouldeſt rather informe thy ſelfe in thoſe things that moſt concerne thy ſelfe, and thine owne place and calling, then in the duties of others, yea thou wouldſt eſteeme thoſe the beſt ſermons wherein thou art moſt effually taught ſuch things, and therefore remember this duty, thou muſt be wiſe in the vnderſtanding and vſe of the word, ſo as thou mayſt be bettered by it in things moſt important, and ſuch as moſt concerne thee in particular.

Vſe. 2.
We muſt remember this, that we are to be wiſe in the vnderſtanding and vſe of the word of God, to the bettering of vs.

Now heere happily ſome may ſay.

Queſt.

I deſire to bee wiſe in the vnderſtanding and vſe of the word, euen to bee bettered by it in things moſt waighty, and concerning my ſelfe in particular, but how ſhall I come to that true wiſedome?

I anſwer

3. meanes to come to a wiſe vnderſtanding & vſe of the word of God.

I anſwer thee, the meanes to come to it, are eſpecially theſe.

1 Firſt, thou muſt bring with thee to the reading or hearing of the word the feare of God, for to them that feare him will the Lord reueale his ſecret, and his couenant, to giue them vnderſtanding, *Pſalme* 25. 14. the feare of God is the beginning of wiſdome, *Prouerbs* 9. 10.

2 Secondly, thou muſt bring with thee an humble minde laying aſide all conceit of thine owne wit, bee it neuer ſo great; for if thou truſt to thine owne wit, thou wilt then ſeeke to thruſt a ſenſe and meaning on the Scripture, and not ſuffer thy minde and iudgement to bee informed by it, *Pſalm.* 119. 130. The enterance into thy words ſheweth light, and giueth vnderſtanding to the ſimple, that is, not to ſuch as haue no wit, nor diſcretion at all, but ſuch as are lowly in their owne eies, and abaſe the pride of their owne wit, to the wiſdome of Gods Spirit, and thou muſt euer make one place of Scripture agree with an other, for there is a ſweet conſent of Scripture with Scripture; therefore reade not one ſentence alone, but the whole context and compare the like places, with it.

Note.

3 The laſt and chiefe meanes, is praier to the Lord, that he would open the eies of thy minde, and giue thee the Spirit of wiſdome. *Dauid* a man according to Gods owne heart praied at leaſt 10. *Pſalm.* 119. for the teaching of God in the vnderſtanding of his Law, much more ought we to doe ſo.

And if thou bee carefull to vſe theſe meanes then no doubt, thou ſhalt be wiſe in the vnderſtanding and vſe of the word, and be bettered by it in things that concerne thy good in this life, and for euer in the life to come.

And to ſtirre thee vp to the practiſe of this duty, know thus much.

There is no comfort (as wee heard) in time of trouble

Note.

ble but in the word. Now the word of comfort, the ſentences of Scripture full of ſweet comfort, which thou art able to repeate, is no comfort to thee, vnleſſe thou be wiſe in the vnderſtanding and vſe of it, for as one ſaith well, the word of God fooliſhly vnderſtood, is not the word of God to him that ſo vnderſtands it, and therefore bring thou to the hearing, or reading of the word of God, true feare of God in thine heart, lay aſide all proud conceit of thine owne wit; bee carefull to make one place of Scripture agree with another, and haue recourſe to God by praier, that he would open thy vnderſtanding and wit, and then doubtleſſe thou ſhalt haue the word of God familiar to thee in true and ſound wiſdome, and then ſhalt thou wiſelie vnderſtand it, and make true vſe of it.

Come we to the vſe of the words, *dwelling with vs plenteouſly*, heere vrged by the Apoſtle in theſe words (*teaching and admoniſhing your owne ſelues.*)

Interpretation.

(*Teaching*) that is, inſtructing, or informing the minde in knowledge, (*admoniſhing*) that is, reproouing for that which is amiſſe in life and conuerſation, (*your owne ſelues*) the word may be expounded one another mutually, and ſo the meaning is briefely this,

> Informing one another mutually in knowledge, and reprouing one another for things amiſſe in life and conuerſation.

The point hence offered is this.

Doctr. 7. To teach and to admoniſh belongs not to Miniſters alone, but euen to all that profeſſe Chriſt.

It is not the Miniſters office alone to teach and admoniſh, though his eſpecially, and in peculiar ſort it belong to him; but its the duty of all that profeſſe Chriſt, they are to teach and admoniſh one another, as occaſion is offered.

Hebrewes 5.12. The author of that Epiſtle ſaith, for the time, they ought to haue beene teachers. 1 *Theſ.* 5.14. Admoniſh them that are vnruely. If we read, *Iohn* 1. from verſe 35. to 45. we ſhall finde many examples of this kind; *Iohn* taught *Andrew*, and another of his Diſciples: *Andrew*

drew inſtructed *Peter*; likewiſe *Ieſus*, *Philip*; and *Philip*, *Nathaniel*. And ſo it is cleare, that we ought to teach and admoniſh one another; yea, priuate perſons may ſometimes inſtruct teachers in ſome things in priuate: examples we haue, *Act.* 18.26. Poore *Aquila* and *Priſcilla* inſtructed eloquent *Apollos*: the text ſaith, Whom when *Aquila* and *Priſcilla* had heard they tooke him vnto them, and expounded vnto him the way of God more perfectly, we ſee then our dutie. Now this duty is little thought on, or practiſed.

Where is almoſt that man or woman that hath care to teach, or admoniſh their brethren, as occaſion is offered, the moſt haue no care to teach or admoniſh them, that be vnder their charge, much leſſe others: well this is our dutie, and learne we to make conſcience of it.

Vſe 1.
Reproofe of ſuch as care not to teach and admoniſh others vpon iuſt occaſion.

Againe, is this a duty of priuate perſons, to teach and admoniſh one an other? Certainly then, when this dutie is performed to thee by a priuate perſon, thou art to profit by it, ſay not thou as commonly prophane perſons vſe to ſay, when thou art iuſtly admoniſhed of ſome ſin by a priuate perſon, who made him a teacher? And what haue you to doe to controle me? Doe not ſo put a ſtumbling block in thine owne way; know that a priuate perſon admoniſhing, and reprouing thee for ſinne, iuſtly, and in the ſpirit of meekeneſſe, he is called to it, and it is God that in him reprooues thee, and it is thy duty to ſuffer thy ſelfe to bee admoniſhed by him, as from the mouth of God, and therefore doe not lightly regard his admonition, but labour to profit by it, as thou wilt one day anſwer the contempt of it, beefore him that ſhall iudge both the quicke and the deade. When God calles by any meanes, doe not thou ſtubbornely diſobey, and caſt away thine owne ſoule.

Vſe 2.
Wee are to profit by the teaching and admonition of priuate perſons.

Come we to the particulars heere expreſſed, wherein wee are to teach and admoniſh one another, (namely) by *Pſalmes, and Hymnes, and Spirituall ſongs*, together with the manner, how we are to vſe them, as that (for the generall) they are to be ſong, and for the ſpeciall manner, *with grace in our hearts to the Lord.*

Touching the difference of theſe three, *Pſalmes, and Hymnes, and Spirituall ſongs*, not to trouble you with varietie of opinions, this is the moſt receiued diſtinction of them.

Interpreta-tion.

That by *Pſalmes*, wee are to vnderſtand holy ſongs in generall of what argument ſoeuer written, whether peccatorie, and containing matter of petition to God for good things, or deprecatory, containing matter of petition, for turning away of euill things, or Conſolatory, containing matter of comfort, or whatſoeuer, which were wont to be ſung to God, and ſounded out aſwell with inſtruments, as with voice.

And by *Hymnes* are meant, ſpeciall ſongs of praiſe to God, thankeſgiuings to God for benefits receiued.

And by *Spirituall ſongs* are ſignified, certaine ſpeciall hymnes containing the praiſes of God for his noble acts, for his great and wonderfull workes, which were wont to be ſong onely with the voice; and ſuch were the ſongs of *Moſes, Exod.* 15. of *Deborah*, and *Barack, Iudg.* 5. and diuers ſuch there bee in the Booke of *Pſalmes*, which are therefore called ſongs, and not Pſalmes. The Apoſtle addes (*Spirituall*) thereby vnderſtanding ſuch ſongs, as proceede from the Spirit, and are framed by the Spirit, as (namely) ſuch as are, either already recorded in the word, or compoſed according to the word, containing ſpirituall and heauenly matter. (*Singing*) what that is we know, vttering them with a loud tuned, and artificial voice (*with a grace in your hearts*) (that is) with vnderſtanding and feeling hearts, 1 *Cor.* 14.15. ſaith the Apoſtle, *I will ſing with the ſpirit, but I will ſing with the vnderſtanding alſo*, with mindes vnderſtanding what is ſung, and with hearts full of heauenly ioy, ſtirred vp and affected according to the matter that is ſung (*to the Lord*) that is, to the praiſe and glory of God, therin yeelding obdience to God, and with acknowledgement of all praiſe, honour, and glory to be due to him.

Thus then conceiue we the Apoſtles meaning, as if hee had ſaid,

> *In holy ſongs to God of what argument ſoeuer, in ſongs of praiſe to God for benefits receiued, and in ſongs for his great and wonderfull works, thoſe ſongs being already either pẽned by the ſpirit of God, and found in the Book of God, or framed according to the word, containing ſpirituall & heauenly matter, ſinging and ſounding them foorth by the voice, both with vnderſtanding, what is ſung, and with hearts full of heauenly ioy, and affected according to the matter that is ſung to the praiſe and glory of God.*

Now firſt, wee are heere to marke that the Apoſtle, vnto teaching and admoniſhing one another, hee preſently ſubioines in *Pſalmes, and Hymnes, and Spirituall ſongs,* not limiting the dutie of teaching and admoniſhing onely to *Pſalmes, and hymnes, and ſpirituall ſongs,* but preſſing that duty vpon the *Coloſſians* when they had occaſion to bee meery, and did expreſſe their mirth by any good meanes, that euen then they ſhould teach and admoniſh one another.

Our leſſon hence is this.

Doct.8. The duty of edifying one another is not to be neglected in time of our mirth.

That the duty of teaching and admoniſhing one another, the dutie of edifying our brethren, is not to bee neglected in time of our mirth, when wee haue occaſion to reioice for the bleſſings of God, and to ſhew forth our ioy, by ſinging or playing on an inſtrument, or otherwiſe. to expreſſe it by lawfull meanes; wee are then euen in our mirth, and ioy, and meerie meetings to glorifie God, and edifie our brethren.

Reaſons.

1 For if that be a truth (as it muſt needes be) being ſpo-

ken by the truth it ſelfe *Mat.* 12. 36. that of euery idle word men muſt giue account, then doubtleſſe of their idle and vnprofitable ſinging, and meery-making, not tending to the profit of men, nor the honour of God.

And againe, it being the Lord that makes vs glad, and puts cheerefullneſſe into our hearts, *Act.* 14. 17. There is reaſon that he and his children ſhould haue the chiefe, and as it were, the firſt fruits of the ſame, and therefore wee are to be mindefull of this duty, euen in our mirth wee are to edifie and doe good to our brethren.

Vſe 1.
This dutie much neglected amongſt men.

A dutie little thought on, and little regarded; nay, moſt men thinke they are neuer meery, vnleſſe they either ſit in the aſſembly of the mockers, as the Prophet ſpeaks, and which he diſclaimed in himſelfe, *Ierem.* 15. 17. *I ſate not in the aſſembly of the mockers.* Vnleſſe it bee, either in ſcoffing, and mocking, and taunting of others; or elſe they breake out into prophane and vncleane ſpeaches, ſongs, and daunces, which hurt both themſelues and others, and if happily one of better temper, and more grace tell them, its good to bee meery and wiſe, or that ſuch mirth as they vſe is not fitting; What ſhall he heare from them but this, or the like ſpeech? He is a preciſe and melancholie foole, and what doth he in their company, they come together to make meery, and why ſhould they not bee meery, hee diſturbes them, and heereupon moſt men thinke, and ſticke not to ſay it, they cannot bee meerie in the company of a Miniſter, (if he be not a prophane perſon) or in the company of one fearing God.

Vſe. 2
Wee are to practiſe this dutie.

Now if theſe bee our thoughts, wee muſt learne to reforme them, and knowe it is our dutie, euen in our mirth to thinke on the edification of our brethren, and that duty is not to be omitted when we are moſt meery.

A motiue ſtirring vp vnto it.

And that we may bee ſtirred vp to the practiſe of it, remember we that one day we ſhall come to be accountable for our mirth, aſwell as for other things, and in this reſpect I may ſay to thee, whoſoeuer thou art, that in thy mirth doſt let thine heart looſe to any kind of mirth, and thy mirth tendes altogether to the diſhonour of God, and offence of his children, as *Salomon* doth to the young man, *Ecclesſ.* 11. 9. Goe too, reioice and bee meery, let thine heart cheere thee, follow the waies of thine owne heart, in thy meery-making, lay aſide the remembrance of God, and of all goodneſſe, but know thou that for all theſe things, a time will come, wherein thou ſhalt come to bee accountant and anſwerable for all theſe things, before the iudge of all the world; therefore thinke on it, and take heede how thou doeſt demeane thy ſelfe in time of thy mirth.

The next thing obſeruable in theſe words is, that the Apoſtle ſaith, not onely in *Pſalmes*, but he addes further, *in Hymnes, and Spirituall ſongs.*

Obſeru.

Where, note wee, that the Lord in great mercy, hath prouided, euen for the weariſomneſſe of our nature, if we had beene tyed to one of theſe ſorts of ſpirituall exerciſes, though it were that which we are moſt fit for, yet ſuch is our nature, wee ſhould haue growne dull and weary of it; the Lord therefore in mercie, hath giuen vs variety, that when wee are wearie of one, wee may take another in hand, but on that I will not further ſtand.

Hence we are plainely taught.

Doct. 9. We may lawfully ſhew forth our ioy in ſinging Pſalmes and hymnes, and ſpiritual ſongs and we may lawfully make choiſe of Pſalmes and ſpiritual ſongs ſo as they fit our preſent occaſions.

That we may lawfully ſhew foorth our ioy and mirth in *Pſalmes, and Hymnes, and ſpirituall ſongs*, its lawfull for vs (the Lord hauing giuen vs occaſion) to ſing *Pſalmes, and Hymnes, and Spirituall ſongs*, and the Lord hauing giuen vs variety of *Pſalmes, hymnes, and ſpirituall ſongs*, wee may lawfully make choiſe of Pſalmes and ſpirituall ſongs, and ſometimes ſing one, and ſometimes another; yea, its our dutie to make choiſe of ſuch Pſalmes as are moſt fitting our preſent occaſion, as we may and ought to come to God, as occaſion is offered, with petitions of diuers ſorts, with requeſts, interceſſions, deprecatiōs, complaints, &c. as the Apoſtle hath taught vs. 1. *Tim.* 2. 1. ſo we may and ought to come to him with Pſalmes and Spirituall ſongs of diuers arguments, fitting preſent occaſions.

Touching the lawfulneſſe of ſinging Pſalmes, I hope, we doubt not, we haue Chriſt his owne example to warrant it, *Mark.* 14. 26. And the example of *Paul* and *Silas*, *Act.* 16. 25. & we haue the Apoſtle *Iames* his precept, *Ia.* 5. 13. Is any meery, let him ſing *Pſalmes*. But for our choiſe that we are to ſing Pſalmes according to preſent occaſion, beſides the euidence of this text, reade *Pſalm.* 33. 3. *Dauid* there bids vs ſing to the Lord a new ſong; and againe, he repeates the ſame, *Pſalm.* 96. 1. and *Reuel.* 5. 9. The 24. Elders ſung a new ſong.

Queſt. Happily ſome may ſay, if wee muſt ſing new ſongs to God, how then are *Dauids* Pſalmes fit for vs to ſing.

Anſw. Anſw: Euen *Dauids Pſalmes* are new to vs, when wee make choiſe of ſuch as are according to our new and preſent occaſions, and when we ſing them with new affections; for then though the words be old, yet the ſong is new to vs, in the motions and affections of our hearts, and therefore we are to make choiſe of ſuch *Pſalmes* as fit our preſent occaſion, and to ſing them with new affections, I grant indeed, its lawfull at times, which wee ſet apart to that purpoſe, to ſing the Pſalmes of *Dauid* from the firſt to the laſt, one after another in order, but yet if the Lord offer new and preſent occaſion, wee are then to make choiſe of a *Pſalme* fitting the ſame.

Vſe. 1. A wrong which the Papiſts doe to the people diſcouered.

This diſcouers to vs a notorious wrong the Papiſts doe the people, for they reſtraine and limit the dutie of ſinging Pſalmes and ſpirituall ſongs only to certaine orders of men, and hold it a great offence and ſinne for the common ſort of people to ſing a Pſalme to the Lord; yea, they compell the people vnder them, to abiure the vſe of Pſalmes, which is a moſt wicked and iniurious thing.

Vſe 2. Let vs remember howſoeuer we may ſing the Pſalmes of *Dauid*, yet we are not to ſing them hand ouer head, neuer conſidering what are moſt fit to bee ſung, as moſt doe, eſpecially in priuate, thou muſt make choice of ſuch a Pſalme as is moſt proper and fit for the preſent occaſion, and ſing it with new affections, and to that end thou art to call to minde, and conſider the new benefits and bleſſings, the Lord hath vouchſafed to his Church, to the place where thou liueſt, or to thee in particular, & as the Lord doth renue his graces and mercies, either towards his Church, or thy ſelfe, doe thou renue thy praiſes to him againe, and that in ſinging ſuch Pſalmes as are fit for the magnifying of his name for theſe mercies, and though the Pſalme or ſong bee olde in regard of the words and matter of it, yet let it be as a new ſong to thee in regarde of the motions and affections of thine heart, yea, ſometimes when thou art moſt merry, and haſt occaſion of great ioy, in reſpect of ſome outward bleſſing, as happily the marriage of thy ſonne or daughter, or the like, then make thou choyce, not onely of a Pſalme wherein thou mayeſt praiſe God for that mercie, but at ſuch a time as that, it will bee good for thee to ſing alſo ſuch a Pſalme as may ſerue to temper and moderate thy ioy.

We are not to ſing Pſalmes without regard of preſent occaſions and without new affections.

Note.

Namely, ſuch a Pſalme as containes matter of griefe and ſorrow, thereby both to put thee in minde, what was or may bee in thee, and alſo, to ſeaſon thy ioy, with the remembrance of the ſorrow of Gods Saints. that is alſo fitting in reſpect of thy ſelfe, and thus thou art to bee wiſe in matter of choyce of the Pſalmes thou ſingeſt, for doubtleſſe, to ſing Pſalmes without wiſe diſcretion and choice, and without new affection, when wee haue new and preſent occaſions, is a profanation of them, and a taking of Gods name in vaine, and what belongs to them that ſo do? thou art able to remember the Lord will not hold him guiltleſſe that taketh his name in vaine, and if the Lord will not who ſhall then free thee from guiltineſſe and ſinne?

Marke wee further, the Apoſtle ſaith, *in Pſalmes and Hymnes and ſpirituall ſongs*, ſinging them with a grace in in your hearts vnto the Lord.

Doct. 10. The matter of our ſinging (if it be a ditty) muſt be either ſongs already found in the word of God, or ſuch as are compoſed according to the word.

Where we may plainely ſee that the matter of our ſinging (if wee ſing a ditty) muſt bee either ſuch ſongs as are already made, and found in the word of God, or ſuch as are compoſed according to the worde, it is lawfull for vs to ſing other ſongs beſides Pſalmes, but our ſongs muſt bee ſpirituall, that is, ſuch as are compoſed according to the word of God, and containe ſpirituall matter.

Hence it is, that the Apoſtle, before his exhortation, in effect the ſame with this Epheſ. 5. 19. he ſets theſe words verſe the 18. bee not drunken with wine, wherein is exceſſe, but bee fulfilled with the ſpirit, as if hee had ſayd, as drunkards when they are full of wine and ſtrong drinke then they vſe to belch and bellow out, according to the folly and rottenneſſe of their ſtinking hearts, carnall and filthy ſongs, and rimes, ſo looke that thou bee fulfilled with the Spirit, that from the motion of the Spirit, you may ſing ſongs ſutable to ſuch a moouer, containing matter ſpirituall and heauenly.

Reaſon.

Let the matter of your ſongs bee ſpirituall, and indeede there is reaſon for this; becauſe the end of our ſinging muſt bee to ſtirre vp ſpirituall ioy, that wee may with ſpirituall alacrity and cheerefulneſſe goe about good duties, therefore doubtleſſe the matter of our ſinging muſt bee either ſuch ſongs as are found in the word of God, or compoſed according to the word containing ſpirituall matter.

Vſe. All obſcene ribald, and filthy ſongs condemned.

This therefore meets with all obſcene, ribald and filthy ſongs and ſonnets, which are too common in the world, all amorous ballads of loue and lightneſſe, that containe matter of filthineſſe, aud ſauour of nothing but the fleſh, they are heere condemned, and if the vſe of them, then certainly, the buying and ſelling of them is vtterly vnlawfull, yea, they are more fit for Sodome and the ſtewes, then for a Chriſtian common-wealth, yet they are commonly

Note.

monly bought and ſold, and people run after them with greedineſſe, and what is their plea forſooth, they muſt needes haue ſomething to paſſe away the time, and to make them merry, alas poore ſoules, their mirth in ſuch things, is but as the mirth of poore priſoners, who happily are frolicke ouer night, and the next day are brought foorth to iudgement, are arraigned, condemned, and ſhortly after come to bee executed: if thou wilt needes be merry, let the matter of thy mirth bee ſpirituall, make thy ſelfe merry in ſinging Pſalmes, and Hymnes and ſpirituall ſongs, that mirth will bring ſound and laſting comfort, whereas in the middeſt of the other mirth, the heart is many times heauie, and the end of that mirth is heauineſſe, yea, the ſongs and laughter of fooles (and ſuch are all they that delight in filthy ribald ſongs) it is (as the Preacher ſaith, Eccleſ. 7. 8.) but as the noyſe of thornes vnder the pot: it makes a crackling and blaze for a ſhort time, and it is ſuddenly gone. oh then, let the matter of thy ſinging be ſuch as may ſtirre vp ſpirituall ioy in thee, and bring forth ſuch comfort as may laſt for euer.

Prou.14.13.

In that the Apoſtle ſaith in Pſalmes, and hymnes, and ſpirituall ſongs ſinging with a grace in your hearts vnto the Lord, further note we

Note.

That as the voice and tongue is one ſpeciall inſtrument and meanes to glorifie God, and ought ſo to be vſed at all times, ſo chiefly in ſinging of Pſalmes.

But I paſſe from that, and come to conſider the maner of our ſinging in theſe words (*with a grace in your hearts to the Lord*) where firſt we are taught.

Doct. 11. In ſinging of Pſalmes and ſpiritual ſongs our hearts muſt goe with our voyces.

That in ſinging Pſalms and hymnes and ſpirituall ſongs, our hearts muſt goe with our voices and tongues, our ſinging muſt not be only with the voice, or riſe only from the throat, but it muſt proceed from the depth of the heart, we muſt ſing Pſalmes and holy ſongs with vnderſtanding, and with an holy feeling in our hearts, our hearts muſt bee cheerefull in ſinging, euen poſſeſſed with heauenly ioy, and affected according to the matter that wee doe ſing.

And for further clearing of this, that the exhortation of *Dauid* Pſal. 33. ſerues directly, where hee ſayth, *ſing cheerefully with a loud voyce*, as if he had ſayd, ſing not only with a loud tuned voyce, but with inward affection and cheerefulneſſe of heart, and that alſo of the Apoſtle, Eph. 5.19. ſpeaking to your ſelues in Pſalmes, and hymnes, & ſpirituall ſongs, ſinging, and making melodie to the Lord, in your hearss, the word tranſlated (*making melody*) ſignifieth making muſicke as with a ſweet inſtrument, thereby plainely teaching vs that when we ſing Pſalms there muſt be as well muſicke in our hearts as in our mouthes, yea the chiefeſt melody muſt be in our hearts, our hearts muſt haue a gracious and ſweet feeling of that wee ſing, and it muſt affect our ſoules with ſpirituall pleaſure and delight.

Reaſon. 1. For why? moſt of the Pſalmes are meditations, and therefore our hearts ought to bee exerciſed in them accordingly, when we ſing them our hearts muſt be full of heauenly meditations meditating and thinking on the matter of them.

Reaſon. 2 *more generall.* But a more generall reaſon and ground of this duety is this, it is in ſinging of Pſalmes as it is in praying, for many times Pſalmes and prayer haue the ſame matter, and differ onely in manner of vttering. Now in vocall prayer there muſt bee a lifting vp of the heart, together with the voyce whence it was that *Hezekiah* bid *Iſaiah* lift vp his prayer to God. 2.King.19 4. And if the heart be not lifted vp, together with the voyce, and mooued according to the matter of the prayer, ſurely the prayer is but lippe labour, whereof the Lord complaines, Iſai. 29. 13. So it ought to be in ſinging of Pſalmes, the heart muſt bee ſtirred vp and affected according to the matter that is ſung, elſe is the ſinging but lippe labour and diſpleaſing to God, and this

Vſe. 1.
Singing in an vnknowen tongue, and that manner of ſinging of Pſalms, wherin the words and ſentences are broken and deuided, is not iuſtifiable.

condemnes that manner of ſinging, commonly vſed among the Papiſts (namely) their ſinging in a ſtrange and vnknowen tongue, for how can the heart bee affected with, and according to the matter that is not vnderſtood? it is not poſſible, yea, this condemnes that manner of ſinging Pſalmes, wherein the wordes and ſentences are broken and deuided, and one ſillable or word is runne vpon, with ſo many diuiſions, as the ſence is darkened, and the ſinging onely feedes the eare with a pleaſing tune, but it fils not the heart with any good affection that manner of ſinging, though it be of Pſalmes and ſpirituall ſongs, ſeruing onely for the tickling and delight of the eare, cannot be iuſtifiable by the word of God.

Againe, is it ſo, that in ſinging of Pſalmes, our hearts muſt goe with our voyces, & our harts muſt haue in them a gracious feeling of that wee ſing, and according to the matter bee ſtirred vp and affected, when we ſing Pſalmes, and muſt there be a melodie in our hearts, aſwell as in our mouthes.

Vſe. 2.
Our failing in in the manner of ſinging of Pſalmes, diſcouered.

Oh then take we notice of it, that for the moſt part our ſinging of Pſalmes, is not as it ought to bee, doe not wee many times, when wee are ſinging of Pſalmes, either in priuate or publique, thinke of nothing leſſe, then of the matter wee ſing; are not our hearts, euen then wandering after our eyes? yea, are they not many times ranging and rouing abroad, and farre remooued from it? and how bee our hearts affected in time of our ſinging, to inſtance in ſome particulars.

Doeſt thou when thou ſingeſt,

I lift mine heart to thee,
my God and guide moſt iuſt, Pſal. 25.

Doeſt thou then lift vp thine heart and ſoule to the Lord in heauen? or rather, are not thy thoughts depreſſed and kept downe by earthly cogitations, and thou haſt not ſo much as a thought of that glorious Maieſty? and when thou ſingeſt out of the 19. Pſalme.

That the hony and the hony-combe are not ſo ſweet as the Law of God, art thou ſo affected toward the word & commandements of God? I feare mee in the moſt of vs, there is no ſuch matter, we ſing and ſound it out that the word is moſt ſweet and precious, but in the meane time, our hearts haue no feeling of the ſweetneſſe of it, is this to ſing Pſalmes, with a grace in our hearts? no, no, ſuch manner of ſinging is rather graceleſſe.

Vſe. 3. Our hearts muſt be full of heauenly ioy, and affected according to the matter of our ſinging, when we ſing Pſalmes.

And we muſt learne to reforme it, and remember thou whenſoeuer thou ſingeſt a Pſalme, thine heart muſt goe with thy mouth, and thine heart muſt be full of heauenly ioy, and ſtirred vppe and affected according to the matter thou ſingeſt, and if it be not ſo, ſurely, then thy ſinging is but lip-labour, and highly diſpleaſing to God: that thou mayeſt therefore ſing with grace in thine heart; come to that holy exerciſe prepared, be able to ſay with *Dauid, Pſal.* 57. 7. my heart is prepared, O God, my heart is prepared, I will ſing and giue praiſe.

Queſt. And if thou aske me when thy heart is prepared.

Anſw. I anſwer, when the aſſurance of thy ſinne pardoned, the perſwaſion of Gods fauour towards thee, the hatred of ſin, the loue of the life to come, and the like, doe ſtirre thee vp to the ſinging of Pſalmes, and looke that thine heart bee thus turned and and prepared, that thy ſinging may come from the inward affection of thine heart, as the chiefeſt inſtrument of that heauenly muſicke, and know wee this, when men are not affected according to the matter that is ſung, nor haue their hearts full of heauenly ioy in ſinging of Pſalmes, it argues plainely their hearts are not right within them.

Motiues to ſtirre vs vp to this duty.

And againe, as verball praiers thorough the iuſt iudgement of God bring men to great blockiſhneſſe, ſo vocall ſinging, ſinging onely with the voice and not with the heart will in time bring an exceeding deadneſſe and dulneſſe on men, that they ſhall ſing onely vpon cuſtome and faſhion, without any feeling at all, and therefore labour thon to prepare thine heart, and to ſet thy heart in tune, when thou art to ſing Pſalmes, that ſo thou mayeſt ſing with a grace in thine heart, euen with ſurpaſſing heauenly delight, and that thine heart may bee mooued and affected, according to the matter which thou ſingeſt.

The next thing heere required by the Apoſtle in our ſinging Pſalmes is:

Doct. 12. Our ſinging of Pſalmes & ſpirituall ſongs muſt be onely to the praiſe and glory of God.

That it bee to the Lord, ſinging with a grace in your hearts to the Lord, ſo then our ſinging of Pſalmes and ſpirituall ſongs muſt bee onely to the praiſe and glory of God, euen with reuerence to his great and glorious Maieſtie, and with acknowledgement of all honour and praiſe to bee due to him alone, for why, ſinging of Pſalms is a ſpeciall part of Gods worſhip, and therefore may not be yeelded to any other but the Lord alone.

Reaſons

And againe, to haue Pſalmes ſung to him, is a ſpeciall part of the Lords glory, which hee will not communicate to any creature, man or Angel, no, not to the humanity of Chriſt, though that bee exalted farre aboue the Angels, howſoeuer indeede it is true, that wee may ſing Pſalmes to Chriſt, and call on him in prayer, yet our ſinging and praying to him, muſt bee as hee is Θεάνθρωπος, God and man in one perſon, his humanity is not to bee worſhipped with religious worſhippe, for it ſelfe, or by it ſelfe, becauſe by it ſelfe it is a creature, but as it is perſonally united to the God-head, and as it is part of that perſon which is, true God, ſo the humanity of Chriſt is to bee worſhipped with one and the ſame worſhippe, that the God-head is as appeares plainely, Hebrewes the firſt and the ſixth, it is there ſayd, that the Angelles muſt worſhippe the firſt begotten ſonne of God, brought into the world, that is, Chriſt God and man, (but that by the way.)

Note.

Hence it is cleare that no part of religious worſhippe is to be giuen to the humanity of Chriſt apart and ſeuered from his God-head, and therefore Pſalmes are not to bee ſing to his humanity alone, and if not to the humanity of Chriſt, then much leſſe to any other creature, and it prooues it ſtrongly that our ſinging of Pſalmes muſt bee directed to the Lorde and to his praiſe and glorie alone.

Vſe 1.
The Papiſts taxed for ſinging ſongs of praiſe to the Virgin Mary.

And heerein are our aduerſaries the Papiſts iuſtly to be taxed, as in praying ſo in ſinging they offend, little regarding to keepe within compaſſe of this duty, in their maſſe booke wee finde they haue ſongs of praiſe to the Virgin *Marie*, in which they blaſphemouſly call her their mediatrix, and ſay ſhe is placed in the throne with God the Father, and that ſhee raignes with God, yea they ſing to her that ſhee is the mother of grace, the fountaine of mercy, with a number of like praiſes that they ſing to her moſt wickedly, and moſt blaſphemouſly; for there is no meere creature either in heauen or in earth worthy to bee ioyned with God, and to haue any part of diuine worſhip; ſuch as is ſinging of Pſalmes, and ſpirituall ſongs, hee is God ouer all, and hee alone is to bee magnified and praiſed for euer.

Vſe 2.
Wee muſt remember to direct our ſinging of Pſalms to the praiſe of God.

And for the vſe of this to our ſelues, we muſt remember to whome the ſinging of Pſalmes muſt be directed (namely) to the Lord, ſay thou with *Moſes*, Exodus 15. I will ſing vnto the Lord, who is the fountaine of all the good things I enioy; when thou haſt occaſion to reioyce for ſome bleſſing of God vouchſafed vnto thee, and to ſhew forth thy ioy by ſinging of Pſalmes, then ſing not to thy ſelfe, that is, in thy ſinging haue not reſpect neither looke thou to thine owne wit or paynes, as if thine owne wit or paines had beene the onely cauſe of that bleſſing, nor yet to thy friends and meanes, to thy fortune, to thy bagge or baggage, nor to any other thing, let no creature robbe God of his right, ſing thou to the Lord, and direct thy ſinging to him alone, euen to the praiſe and glorie of his name alone, who alone is the author and giuer of euerie good gift.

One thing in generall may bee further gathered from theſe words, (*In Pſalmes, and Hymnes, and Spirituall ſongs, ſinging with a grace in your hearts to the Lord*) (namely this) it is cleare by this text.

That the exerciſe of ſinging is lawful if it be both for matter and manner, as the Apoſtle hath heere ſet downe, if the matter be a Pſalme, or a Hymne, or a Spirituall ſong, and if it bee with grace in our hearts to the praiſe of God, then no queſtion of it, ſinging is lawfull.

Doct. 13. Playing vpon an inſtrument of muſicke, & the harmony of many muſicall inſtruments together, is a lawfull thing if it be rightly vſed.

Hence by proportion we may gather, that playing vpon an inſtrument of muſicke is alſo lawfull; yea, the harmony of many muſicall inſtruments together, is a lawfull thing, if it be rightly vſed, and as it ought to bee, and that it is lawfull, the excellent vſe of it makes it manifeſt, its of vſe to ſtirre vp ſpirituall ioy and cheerefulneſſe in the heart. Wee reade 2 *King*. 3. 15. that when that great Prophet *Eliſha* ſaw his minde, thorow the zeale to Gods glorie troubled in reſpect of the King of Iſrael, he called for a minſtrel, and ſo by meanes of his playing his minde was refreſhed, and the heat and zeale of his affection was ſtirred vp to ſpeake the word of God. And hence it is, that we vſe to ſing a Pſalme before the Sermon, it is not a matter of complement to grace the action, but to ſtirre vp our hearts more cheerefully to ſpeake, and heare the word of God; and therefore, doubtleſſe, muſicke either in ſinging, or playing on inſtruments, being of ſuch excellent vſe, is a lawfull thing and may be vſed, if it be rightly vſed, and that wee are eſpecially to looke vnto, that wee vſe it aright.

Note.

Queſt.

Some may ſay, how is that, when doe wee rightly vſe it?

Anſw. The right vſe of Muſicke.

I anſwer, when we vſe it to a right end, with moderation and in due ſeaſon, when we vſe it to ſtirre vp ſpirituall ioy, & to make vs more fit to glorifie God, and to walke in our callings, and when we vſe it moderately, not making of a recreation an occupation, not playing to play, (that is) not ſuffering our hearts to bee ſtollen away, and ſnared in the pleaſure of our muſicke, and when we vſe it ſeaſonably, not vſing it when we ſhould be otherwiſe exerciſed, as in praier, in hearing the word, in meditating on that we haue heard.

Vſe. Reproofe of thoſe that abuſe muſicke.

And in theſe reſpects, if we duly examine our ſelues, we ſhall finde that moſt of vs are faulty, and iuſtly to bee reproued; it is (no doubt) with many of vs, as it was with the people in *Amos* his time, *Amos 6. 5.* They make *Dauid* their defence for muſicke abuſed; yea, doe not many vſe muſicke, not to ſtirre vp ſpirituall ioy, but to ſtirre vp their wanton luſts, tripping and dauncing after their muſick wantonly, and immodeſtly; yea, and that exceſſiuely, euen ſpending whole daies and nights, and that in Tauerns, and like places? Yea, doe not many thus vſe it on the Sabbath day? What is more common then at our weddings on the Sabbath day, to doe as the people did, *Exod.* 32.6. To eat and drinke, and to riſe vp and play, and then to attend to our muſicke, and to dally and daunce? Yea, ſome thinke they may lawfully doe it when the publike exerciſe is done, then they think they may follow their dauncing and gaming: but know thou whoſoeuer thou art, that ſo doing, thou keepeſt a day, not to the Lord, but to the Deuill, and thou doſt then more diſhonor God and hurt thy ſelfe, then in any day of the weeke beſides; remember it therfore, that thou maieſt lawully vſe muſick if thou rightly vſe it; if thou vſe it to a right end, to ſtir vp ſpiritual ioy with moderation and in due time and ſeaſon; & if thou faile in one or more of theſe circumſtances thou doſt abuſe it, and ſhalt one day anſwer for the abuſe of it; yea, without repentance the Lord will iudge thee, as that euill ſeruant, *Matth.* 24 49. who is there ſaid, to eate and drinke with the drunken, its lawfull to eat and drinke, but if men eat and drinke with the drunken (that is) exceſſiuelie abuſing their meate and drinke, they ſhall receiue an heauy doome, ſo if thou abuſe thy muſicke, which may be lawfully vſed, without repentance for that ſinne, thy portion ſhall be with hypocrites.

VER. 17. *And whatſoeuer ye ſhall doe in word or deed, do all in the name of the Lord Ieſus, giuing thankes to God, euen the Father by him.*

In this verſe the Apoſtle goes on to exhort the *Coloſſians* to other duties of the firſt Table of the commandements; as to inuocation, and calling vpon God, and to thankeſgiuing in this exhortation, he commends to them a generall rule, reaching to all things not ſpecified before, as if hee had ſaid, becauſe it were infinit to write to you of all things particularly, take this that I now ſet before you, as a generall rule of al your ſayings, & doings whatſoeuer: here then the Apoſtle doth vrge on the *Coloſſians*, this generall. That whatſoeuer they did, they ſhold do it in the name of Chriſt who is deſcribed by his title Lord, & by his name (*Ieſus*) & withall the Apoſtle doth ſpecifie and expreſſe more particularly what hee meanes by that generall, all whatſoeuer they ſhould do (namely) all words and all deedes whatſoeuer (ſaith he) ye ſhall doe in word or deed, doe all in the name of the Lord Ieſus, and he there ſtaies not, but he further requires of them, that their ſayings and doings ſhould be with thankes to God (*giuing thanks to God*) and that is inlarged, by ſhewing how God is to be conceiued of them in their giuing of thanks to him (namely) not only as the creator of al things, but as a father, and then by whom as their mediator they ſhould preſent and offer vp their thanks to God in the laſt words, *by him* (namely) by Chriſt, and ſo the ſumme and ſubſtance of this verſe is an exhortation.

To ſay and do all tings whatſoeuer in the name of Chriſt, with thankes to God the Father, thorow him the only mediator betweene God and vs.

The parts of this exhortation are theſe two.

Firſt, that whatſoeuer we ſhall doe in word or deed, we do it in the name of the Lord Ieſus.

Secondly, whatſoeuer is done of vs, wee giue thankes to God by Chriſt.

Come we to the firſt of theſe: *And whatſoeuer yee ſhall doe in word or deede, doe all in the name of the Lord Ieſus,* (that is) what buſineſſe ſoeuer yee ſhall enterpriſe, what matter ſoeuer yee ſhall enter vpon, and take in hand to performe. *Interpretation.* For the word (*doe* is heere extended by the Apoſtle, as we ſee, both to word and deed, and therefore wee are to conceiue his meaning largely, and generally; (*in word, or deede*) that is, either in ſpeech or action, (*doe all*) doe all thoſe buſineſſes and matters in the name of the *Lord Ieſus*.

Queſt. It may bee ſaid, ſometimes men take in hand wicked workes, are they to doe them in the name of the *Lord Ieſus?*

Anſwer. Anſw: The Apoſtles meaning is not that wee ſhould doe wicked workes in the name of the Lord Ieſus, but that wee ſhould onely doe ſuch things as may bee done in his name, and that the things wee take in hand, either in ſpeach or action, be lawfull and good, ſuch as may bee done, and then that wee doe them in the name of the *Lord Ieſus*.

(*In the name of the Lord Ieſus*) This forme of ſpeech hath many acceptions in Scripture, I will not ſtand to remember them. Heere it doth imply thus much, that what buſineſſe or matter ſoeuer wee enterpriſe, wee take it in hand, with inuocation, with calling on God in the name, and mediation of Chriſt, and that is cleare by the words following, that we are to giue thankes to God the Father by him, (that is) in his name and mediation as appeares plainely *Epheſ.* 5.20. Thus then conceiue wee the Apoſtles meaning in theſe words. (*And whatſoeuer yee ſhall doe in word or deed, doe all in the name of the Lord Ieſus.*) As if hee had ſaid,

The meaning of the text. *What matter or buſineſſe ſoeuer you enterpriſe, and take in hand, either in ſpeach, or action, let* *it bee ſuch as you enter vpon with praier, and when you enter vpon it and take it in hand, looke that your enterpriſing of it bee with inuocation and calling vpon God in the name of Chriſt.*

Obſeru.

Now firſt obſerue we that the Apoſtle, heere ſets before vs a generall rule according to which, whatſoeuer matter, or buſineſſe wee take in hand, either in ſpeech, or action, muſt bee framed, that whatſoeuet wee doe in wotd, or deede, wee muſt doe it in the name of Chriſt, euen with calling vpon God in his name.

Hence preſſeth this point.

Doct. 1. Euery worke and buſineſſe wee take in hand in ſpeech or actiō, muſt be ſuch as we may preſent before the Lord in praier

That all matters, buſineſſes, and workes wee take in hand, either in ſpeech, or action, they muſt bee ſuch as wee may preſent and ſet before the Lord in praier, they muſt bee ſuch as wee may craue the Lord his direction, his aſſiſtance, and his bleſſing in, and vpon them thorow Chriſt, and whatſoeuer worke or buſineſſe, wee may not commend to God in praier, that we may not ſay, or doe.

Reaſons.

1 For why? there is no matter, buſineſſe or worke we may take in hand, but that we haue either expreſſe warrant for, or at leaſt approbation for it in the word of God, and a promiſe of a bleſſing, either direct, or by good conſequent to bee gathered, belonging to it; and therefore there is no matter, or buſineſſe wee may enter vppon, but that wee may by faith, (reſting on the Commandement and promiſe of God) commend to God in praier.

2 And againe, euen in matters of buſineſſes of this world, we muſt carrie our ſelues, not onely iuſtly, but religiouſly, ſaying and doing all we ſay or doe, as in the preſence of almighty God, as the Lord ſaid to *Abraham*, *Gen.* 17. 1. I am God al-ſufficient, walke before mee, and bee thou vpright, and therefore, doubtleſſe, all matters, buſineſſes, and workes wee take in hand, either in ſpeech,

or action, muſt bee ſuch as wee may ſet before the eye of the Lord, and offer and preſent to him in praier, crauing his direction in them, and his bleſſing vpon them in the name of Chriſt; it were eaſie to make this further manifeſt.

Vſe.
When we go about any matter, or buſineſſe we are to conſider whether wee may comend it to God in praier, or no, & accordinglie to doe it, or leaue it vndone.

But for the vſe, let it bee laid vp in our hearts, and remembred, and whenſoeuer thou goeſt about any matter, or buſines, learn then thus to debate, & thus to think with thy ſelfe; is this thing that I goe now about ſuch as I may commend to the Lord in praier? May this that I am about, be ſaid, or may this be done in the name of the Lord Ieſus, euen with thy calling on God in his name? Surely then, I may take it in hand with cheerfulnes and comfort; but on the other ſide, is this I am now about to do, ſuch a thing, as I dare not ſet before the Lord in praier, nor call on him for a bleſſing in the name of Chriſt, or at leaſt, I doubt, whether I may ſo doe, or no? Surely then its good for me to forbeare, and to take heede how I aduenture on it.

Oh that men would thus think and reaſon with themſelues, when they are about to take in hand any thing, either in ſpeech or action, no doubt it would bee a notable meanes to keep them from doing many things they doe amiſſe, would men if this were thought on and remembred, would they then take vpon them by their ſpeech to giue falſe euidence and teſtimony, againſt an innocent, or to make a lie for the defence of a guilty perſon? Would they then enter on their buſineſſe, and take in hand workes of their callings on the Sabbath day? with many other things that might be reckoned vp: but theſe are to common amongſt men, aud therefore I inſtance in them, would men, I ſay, take in hand to doe theſe and many like things, if they did remember, they are to take in hand nothing, either in ſpeech or action, but that they may doe in the name of Chriſt, and may commend to the Lord in praier, in, and thorow him? Surely no, if they had any dramme of the feare of God, they would not, and therfore remember this as a rule of excellent vſe to guide thee in all things, thou takeſt in hand, either in ſpeech or action, that which thou maieſt take in hand, either to ſpeake, or doe; it muſt be ſuch as thou maieſt doe in the name of Chriſt, and commend to God in his name: and if the thing thou art about to ſpeake, or doe, bee ſuch, then goe on with boldneſſe, if it be not, take heede how thou doeſt it; and howſoeuer it may bring thee in worldly profit, yet becauſe thou canſt not commend thy worke to the Lord in praier, thou canſt not looke for a bleſſing on that profit, but rather, indeed, the curſe of God vpon it; yea, without thy repentance and Gods great mercy towards thee, thou ſhalt finde the curſe of God vpon that, and that beeing laid to the reſt of thy goods, euen vpon all that euer thou haſt, *Habac.* 2. 9. And therefore euer remember this, that all matters and workes thou takeſt in hand muſt bee ſuch, as thou maieſt commend to God in praier, and ſay, the Lord for his Chriſt ſake bleſſe them, and giue good ſucceſſe vnto them.

The next thing that offers it ſelfe to our conſideration, as a duty laid before vs in this generall rule, is this.

All our waies and works ought to bee enterd into with praier, when we enterpriſe, and take in hand any buſineſſe, either in ſpeech or action, wee muſt call on God in the name of Chriſt, for a bleſſing vpon it.

Doct. 2. All our waies and works are to be taken in hand with praier.

Looke on the example of *Abrahams* ſeruant, *Gen.* 24. 12. He praied that the Lord would ſend him good ſpeed, and haue mercy on his maſter *Abraham*. And *Ruth* 2. 4. *Boaz* praied for his reapers, for that ſalutation of his (*the Lord be with you*) was, no doubt, a lifting vp of his heart with his voice, that the Lord would ſtrengthen and bleſſe their labours. And *Act.* 20. 36. We find that *Paul* before hee tooke ſhipping, kneeled downe and praied. And by theſe examples and many more that might be brought to this purpoſe, wee are plainely taught.

That wee are to take in hand the labours and workes of our callings with praier, if oportunity ſerue not to make a ſet praier at the beginning af euery worke, yet at leaſt, euen in the worke we are to lift vp our hearts to the Lord, when wee are labouring and ſweering, and in the middeſt of our greateſt imploiment.

Reaſons. And the reaſons of this are manifeſt.

1 Firſt, without the bleſſing of God all our labours are vaine. *Pſalm.* 127. 1. 2. Except the Lord build the houſe, they labour in vaine that build it, and it is in vaine to riſe earely, and to lie downe late, and to eat the bread of ſorrow.

Therefore we are to call vpon God for a bleſſing vpon them.

2 Againe, by praier our labours are ſanctified, howſoeuer they may be lawful worke and warranted by the word, and ſo good in their kind, and in themſelues, yet to vs they are not ſanctified without praier.

That which the Apoſtle ſaith of the creatures, 1 *Tim.* 4. 5. is alſo true of the workes of our lawfull callings, they are ſanctified by the word and praier.

Vſe. 1. Reproofe of ſuch as care not to ſanctifie their labours by praier.

Firſt, therefore, this ſerues to checke and reproue ſuch as labour in their callings, and are very ſedulous and painfull in their worke, they toile, and moile but they haue no care to ſanctifie their labours, and to call on God for a bleſſing vpon them. Doe not many of vs riſe earely, and ſo ſoone as euer they are vp, they fall to their worke, and continue at it till they are wearie, and then lie downe, neuer calling on God before, nor giuing thankes after? Is this a labour in our callings pleaſing to God? No, no, if thou ſo thinke thou art deceiued, thou muſt know that labour and toile, though it be in a lawfull calling is not ſimply good, and a thing wherein God is pleaſed (for wicked men may doe it) but labour ſanctified is the labour that the Lord liketh, and will bleſſe; and withall remember that thou labouring and working, and yet hauing no care to call on God for a bleſſing on thy labours, thou laboureſt not in the name of the Lord Ieſus.

Thou wilt ſay, in whoſe name then?

Surely in thine own name, euen in confidence of thine owne ſtrength, and thou art one of thoſe *Iames* ſpeakes of chapter the 4. 15. that ſay, to day wee will doe ſuch or ſuch a thing, ſuch a peece of buſineſſe we will diſpatch this day, but neuer lift vp their hearts to the Lord, deſiring him to inable them to doe it, and ſo doing, it is a bolde preſumption in thee, and one time or other, cannot eſcape the puniſhing hand of God, and therefore take heed of it, and euer remember that thou muſt enter on thy labours with prayer, at leaſt euery morning call thou to God for a bleſſing on all thy labours that day, and in the heat of thy worke, when thou art moſt earneſt about it, ſtill now and then lift vp thine heart in prayer.

Againe, is it ſo, that when wee take in hand the ordinary workes of our callings, wee are to call vpon God in the name of Ieſus Chriſt for a bleſſing, then doubtleſſe much more ought wee ſo to doe, when wee enter on the holy duties of Gods worſhippe, as to heare the worde, to receiue the Sacraments, and the like: and heerein the moſt of vs are much faulty and iuſtly to bee blamed, doe not moſt men and women, either come from their beddes or from ſome ordinary buſineſſe to the Church, neuer caring to call vpon God for a bleſſing on that holy buſineſſe.

Vſe. 2. If we may not enter on the workes of ordinary callings, without prayer in them, much leſſe on the duties of Gods worſhip.

Well, let vs know that ſo doing, though the workes of hearing the worde, receiuing the Sacraments, bee holy in themſelues, yet they are not ſanctified vnto vs, and howſoeuer wee renounce the opinion of the Papiſts, touching *opus operatum*, yet indeede wee doe as they doe, wee reſt in the worke done, yea, wee comming to the Church without calling vpon God before wee come, we come not in the name of God, but in our own names, and can we then look for a bleſſing? Surely no, but rather for a curſe, and that our hearing of the word ſhould turne to our deeper condemnation, and therefore eſpecially remember when thou commeſt to do the work of the Lord in his immediate worſhip and ſeruice, that then thou call on God in the name of Chriſt for a bleſſing, that it aboue all other things may be ſanctified vnto thee.

Now the Apoſtle ſaith (*whatſoeuer ye doe*) and then addes (*in word or deed*) it is cleere.

That euen ſpeech is ſometimes a work, as the ſpeech of the Magiſtrate, or of the Miniſter.

And therefore no light matter as ſome eſteeme it, but vpon that I will not ſtand, neither will I enter to ſpeake of the poynt of mediation in whoſe name wee are to pray till we come to the laſt wordes of this verſe (*by him*) only one thing we are to mark that the Apoſtle ſayth not (by the name of Chriſt) though by his name many great workes may bee done, but in the name of the Lord Ieſus, no doubt hee thus ſpake vpon purpoſe to teach vs thus much.

Doct. 3. We muſt bee able to doe all our workes in the name of Chriſt with comfort, and ſo as they may be in his mediation accepted.

That wee muſt bee able to doe all our workes in the name of Chriſt with comfort, and ſo as they may bee in his mediation accepted, for indeed men may do great workes by the name of Chriſt, and yet finde no comfort in the doing of them, they may by his name propheſie, and caſt out diuels, and doe many great workes, Matth. the ſeauenth and twenty two, and yet finde no comfort, nay they may (notwithſtanding theſe great workes) goe to hell.

Therefore if wee woulde finde comfort in our labors wee muſt doe them in the mediation of Chriſt, and ſo as wee are ſure they are accepted in and thorow him.

Queſt. How is that may ſome ſay?

Anſw. When wee haue part in the merit of Chriſt by faith, then our labours and all the good things wee doe are accepted in him, and there is comfort in the doing of them: whereas otherwiſe, if wee haue no part in the merit of Chriſt, the beſt words wee doe or can doe, though it bee the winning of ſoules, haue no comfort in them, they may bring comfort and good to others, but neuer will they bring comfort to our owne ſoules, therefore labour thou to haue part in the merit of Chriſt, and neuer reſt till by faith thou doeſt apprehend his merit, and apply it to thy ſelfe, and then thy workes and good thinges thou doeſt will bee pleaſing to God, and in and thorow the mediation of Chriſt, thou ſhalt finde comfort in the doing of them.

Uſe. We muſt labour to haue part in the merit of Chriſt, that our workes may be accepted in and thorow him.

Come wee to the ſecond part of the Apoſtles exhortation heere vrged, namely this, that whatſoeuer is done of vs, either in word or deede, wee giue thankes to God by Chriſt (*giuing thanks to God euen the father by him*) giuing thankes to God, that is, with ioy and gladneſſe of heart, magnifying and praiſing God, with a true and ſerious acknowledgement of his goodneſſe and mercy, opening your mouthes to render thankes and praiſe to him (*euen the father*) in the originall it is (*and the father*) the coniunction (*and*) doth not heere note diuerſity of perſon, but is put to declare how God is to bee conceiued of vs in our giuing thankes vnto him, namely, as our father in Chriſt his ſonne, in whom hee hath loued vs, and made vs accepted in his ſight, *Epheſ.* 1. 6. and of his fathers loue towards vs in him, hath beſtowed on vs, that for which wee giue thankes, and many other benefits (*by him*) that is by Chriſt, as your mediatour and in his name, Epheſ. 5. 20. this then is the meaning of theſe words, as if the Apoſtle had ſayd more largely thus.

Interpretation.

The meaning of the text.

With ioy and gladneſſe of heart, and with a ſerious acknowledgement of the goodneſſe of God, opening your mouths to magnifie and to render thankes to him as to your good and gratious Father in Chriſt, offering vppe your praiſe and thankeſgiuing by Chriſt, as your Mediatour euen in his name, and thorow him alone.

Now firſt heere wee may plainely ſee this duty layd before vs.

Doctr. 4. As we are to beginne our works and buſineſſes with prayer, ſo wee muſt end them with thankeſgiuing.

That as wee are to enter on our workes and buſineſſes, and to begin what matter ſoeuer we take in hand, either in ſpeech or action with prayer, ſo wee are to end the ſame with thankeſ-giuing, it is not enough for vs to come to to God before our worke, crauing his direction and bleſſing in and vpon the ſame, but we muſt come to him after it is ended with thankeſgiuing, hauing then our hearts enlarged, and our mouthes filled with praiſe and thankeſgiuing to him.

And for this alſo wee haue example in the Scripture, Gen. 24. *Abrahams* ſeruant not onely prayed before his iourney verſe the twelfth, but verſe the twenty ſeuen, hee gaue thankes to the Lord, for that hee had giuen him good ſucceſſe in his iourney, and hee ſayd, bleſſed bee the Lord God of my Maſter *Abraham*, which hath not withdrawen his mercy, and his truth from my maſter, 2. Chron. 20. wee haue a notable example to this purpoſe we there finde that when a a great army came againſt *Iehoſhaphat* and his people, and they were to goe out and to meet them, and to fight againſt them, that good King & the people, not only humbled themſelues before they went out, and *Iehoſhaphat* made an excellent prayer, from verſe the ſixth, to the end of the twelfth, but alſo afterwards when the Lorde had giuen them a maruellous victorie ouer their enemies, then they bleſſed the Lord, and gaue thankes to him for the ſame, verſe 26. they aſſembled themſelues in the valley of *Berachah*, for there they bleſſed the Lord, ſaith the text, and verſe 28 they came againe to *Ieruſalem* with viols and with harpes, and with trumpet euen vnto the houſe of the Lord; and to theſe might be added other examples teaching vs the ſame thing, that wee are not onely to enter vpon our workes, and beginne them with prayer, but that wee muſt alſo end them with thankeſgiuing to God, with cheerefulnes of heart, opening our mouthes to magnifie the name of the Lorde, for the ſame the reaſons of this duetie are theſe.

Reaſon. 1.

Firſt, becauſe God is the principall agent in euerie good worke and buſineſſe done by vs, wee are but as tooles and inſtruments in his hand, and therefore of right, praiſe and thankes belongs to him for the doing of it.

Reaſon. 2.

And againe, becauſe thankeſgiuing muſt euer reach as farre as petition, what wee make petition and requeſt for at the hand of the Lorde; the ſame wee are to giue thankes for: ſo hath the Apoſtle taught vs, Philippians 4. verſe 6. In all things let your requeſts bee ſhewed vnto God in praier and ſupplication, with giuing of thankes, hee extends the one as farre as the other, and therefore as wee beginne our worke and buſineſſe with prayer, ſo wee muſt ende it with thankeſgiuing, alwaies praiſing God for his mercy and bleſſing, in and vpon the ſame.

Obiect.

Obiection. Happily ſome may ſay, but what if the Lorde croſſe vs in our lawfull workes begunne in the name of Chriſt, and taken in hand with prayer, and we haue not good ſucceſſe in our buſines, are wee then to bleſſe God and to giue him thanks?

Anſw.

I anſwer, we are euen then to giue thankes to the Lord, for howſoeuer the ſucceſſe anſwer not our deſire and expectation, and ſo in ſeeming, and in our conceit is not good, yet if we be in Chriſt, certainly it is good, and for the beſt to vs: The Lord ſees it would not be good for vs to proſper in that buſineſſe, and hee in his wiſe prouidence will ſo diſpoſe it as it ſhal be to our good according to that Romanes 8.28. All things worke together for the beſt vnto them that loue God, euen to them that are called of his purpoſe, and the Lord doth ſometimes croſſe vs in ſome good buſineſſe and with prayer taken in hand, to humble vs for ſomething wherein we haue failed and not done as we ought, as happily wee haue not prayed with feruency of ſpirit, as wee ought, but coldly or cuſtomarily, or the like, and therfore howſoeuer the ſucceſſe of our labours taken in hand with prayer bee not anſwerable to our deſire and expectation, yet notwithſtanding that, wee are to bleſſe God for it, and ſtill it remaines our duety, that what worke or buſineſſe ſoeuer wee take in hand, either in ſpeech or action with praier, wee are likewiſe at the end of the ſame, to open our mouthes in praiſe and thankeſgiuing to God, wee muſt not onely doe all our workes in the name of Chriſt, but wee muſt doe them alſo with giuing thankes to God in his name.

Vſe 1. Many faile in this duty eſpecially if the Lord croſſe them but a little in any buſineſſe they take in hand.

Now in this duty moſt of vs are farre ſhort and much wanting.

Eſpecially if the Lord croſſe vs neuer ſo little in any buſineſſe wee take in hand, if things wee take in hand, ſucceede not according to our deſire, what ſhall wee then heare from many of vs, giuing thankes to God? Nay rather, muttering and murmuring, yea, ſometimes curſing and banning, and wiſhing a plague or a miſchiefe to light on the thing or perſon by whoſe meanes wee are croſſed, this is too common amongeſt vs, now what is this but to bee diſpleaſed with the worke of Gods prouidence, and indeede to mumure againſt God himſelfe, thy duty is to beginne thy buſineſſe with prayer, and howſoeuer

ſoeuer it ſucceede, though contrarie to thy deſire, yet to bleſſe God, and with ioy and gladneſſe of heart to giue him thankes, and remember if thou belong to Chriſt, thou haſt reaſon ſo to doe, for then thou beeing croſſed, the Lord ſees it good, thou ſhouldeſt be ſo, and hee will diſpoſe it to thy good.

Obiect. Oh but this is hard to fleſh and bloud?

Anſwer. It is true:

But thou haſt more in thee then fleſh and bloud, euen the Spirit and grace, elſe is that croſſe a curſe vnto thee; but to go on in the application of this duty, if we duly examine our ſelues, and call our ſelues to a ſtrict account, I feare mee, the moſt of vs will bee wanting in this duety of thankfulneſſe, euen then when our labours ſucceed well, and we proſper in them according to our deſire, where is almoſt the man or the woman to be found that giues true thankes to God for the ſame? Happily wee doe it for forme or faſhion in ſome few wordes, as I praiſe God for my good ſucceſſe this day in my buſineſſe, but where is our thankeſgiuing to God with a ſerious meditation and due acknowledgement of his goodneſſe and mercy? where is that affection of *Dauid*, opening the mouth wide in magnifying the name of God, as *Dauid* did, 1. Chronicles the twenty nine? reade the place from the firſt verſe to the end of the thirteenth, verſe the eleuenth hee ſayth, Thine oh Lord is greatneſſe and power, and glorie, and victorie, and praiſe, for all that is in the heauen, and in the earth is thine, thine is the kingdome, Oh Lord, and thou excelleſt as head ouer all, &c. See, hee could not finde wordes ſufficient to ſet out the affection of his heart, where is this manner of thankeſgiuing to bee found?

Surely it is rare and hard, to be found amongſt men in theſe daies; well, to ſtirre vs vp to helpe forward in this duty, I might vrge the excellency of it, being a peculiar exerciſe of the Angels in heauen.

Vſe 2.
We are to practiſe the duty of thankeſgiuing to God, after our labours and workes.

But conſider wee onely theſe two things.

Motiues to ſtir vs vp vnto it.

Firſt, if wee haue not our mouthes opened aſwell in hearty thankeſgiuing to God after our labours (howſoeuer the ſucceſſe be) as before to call on him for a bleſſing vpon them.

Note.

*S*urely, it argues our hearts are not ſound within vs, for an hypocrite may deſire and pray for a good thing, and pray for it from the bottome of his heart, and yet haue no good and godly deſire, but a deſire of ſelfe-loue, but hee can neuer giue true and hearty thanks to God for any bleſſing receiued, he may fumble out out ſome wordes of thankeſgiuing, but he can neuer truely and heartily praiſe God.

And if wee then haue not our mouthes filled with hearty thankeſ-giuing vnto God, after that our labours are ended, it is an euident argument our hearts are but hollow, and there is no ſoundneſſe of grace in them.

And againe:

Conſider that thankes and praiſe is neuer truely giuen to God for any mercy or bleſſing, but thorowe Gods mercy it brings downe another mercy, and a further bleſſing.

Looke on the example of the leper, Luke the ſeauenteenth, hee returning and giuing thankes to Chriſt for his clenſing, had alſo his ſinnes forgiuen, as wee may gather by thoſe words verſe 19. *Goe thy way, thy faith hath made the whole.*

If then wee would make it cleere, to the comfort of our owne hearts, that our hearts are not hollow, but that there is ſoundneſſe of grace in them, and if wee would haue mercie after mercie, and one bleſſing after another, thorow Gods mercy deſcending downe vpon vs; let vs then bee ſtirred vp, not onely to come to God in prayer, when we take in hand our workes and buſineſſes, but alſo to come to him after with our hearts enlarged, and our mouthes opened, and full of true praiſe and thankeſgiuing to God.

The next thing that offers it ſelfe to our conſideration, is from theſe wordes (*euen the Father.*) Whence we are taught thus much.

Doctr. 3.
Our thankſgiuing to God muſt bee to him, as to our gracious father in Chriſt.

That our giuing thankes to God muſt be to him, as to our gracious father in Chriſt, when the Lord hath vouchſafed to vs any good thing, or bleſſing, we muſt be able to giue him thankes for it, as for a bleſſing, comming to vs from his fatherly loue in Chriſt, as a bleſſing comming to vs in, and thorow his Sonne Chriſt Ieſus, wee muſt bee able to vſe the Apoſtles forme of praiſe and thankeſgiuing, *Epheſians* 1. 3. Bleſſed bee God, euen the Father of our Lord Ieſus Chriſt, which hath bleſſed vs with all ſpirituall bleſſing : in heauenly things in Chriſt with Spirituall, yea with this or that temporall bleſſiing in Chriſt Ieſus.

Men commonly thinke it enough, if they can ſay, I thank the Lord, he hath giuen me ſuch and ſuch a good thing, though they be not able to ſay, ſuch and ſuch good things in Chriſt.

Now there is no comfort in ſuch thankeſgiuing, the very heathen might goe ſo farre.

Vſe.
We muſt labour to know and be aſſured that God is our father in Chriſt, that wee ſo giue him thankes for good things vouchſafed vnto vs. A motiue thereunto.

Wee muſt bee able to giue thankes to God for bleſſings vouchſafed to vs, as comming to vs from God our gracious Father in Chriſt, as tokens and pledges of his loue, in the Sonne of his loue Chriſt IESVS; and this wee ſhall neuer doe, till wee know that God is our Father in Chriſt, and wee haue his Spirit bearing witneſſe with our Spirits, that wee are his children; and therefore wee are neuer to reſt till wee come to that knowledge, and that aſſurance; to giue thankes to GOD the Father of our Lord IESVS Chriſt, for any bleſſing, or good thing vouchſafed to vs onely as a bleſſing and good thing in it ſelfe, and not to vs in Chriſt, is ſo farre from being comfortable, as indeed, it doth rather bring in diſcomfort; it giues thee to vnderſtand that, that good thing is giuen, to leaue thee without excuſe, and for further increaſe of thy condemnation, and therefore neuer reſt till thou be able to bleſſe God, and to giue him thankes for good things vouchſafed to thee from his good and gracious hand, in, and thorow Chriſt.

Doct. 6. Wee are to come to God in praier and thankeſgiuing onely in the name and mediation of Chriſt.

The laſt thing remaines, which this verſe doth offer to our conſideration, touching the point of mediation, in whoſe name we are to come to God in praier, and thankſgiuing, and that is cleare by this text, that in Chriſt his Sonne alone wee are to pray and giue thankes vnto God, wee muſt doe all things in the name of Chriſt, and giue thankes to God by him, I will further proue this by ſome reaſons.

Reaſons

1 Firſt, he alone muſt be our mediator and interceſſor betweene God and vs, who is able to take away ſinnes that hinders vs from comming to God, but Chriſt only is able to doe that, *Heb.* 7. 25. Hee is able perfectly to ſaue them that come vnto God by him, ſeeing he euer liueth to make interceſſion for them; and hence it is that redemption and mediation are ioined together, 1 *Tim.* 2. 5. 6. Therefore Chriſt onely is our Mediator, and in his name alone muſt we pray, and giue thankes to God.

2 Secondly, he in whoſe name wee muſt pray and giue thankes to God, muſt be able not onely to remooue ſinne, death, and all puniſhment from vs, but to procure righteouſneſſe, life and fauour the of God towards vs, for we are taught to come to God, as to a Father, and not a Iudge, and to ſay, our Father, but Chriſt onely doth this, *Gal.* 4. 5. therefore he alone muſt be our Mediator.

3 Thirdly, we are commanded in the word of God, to pray in the name of Chriſt, *Iohn* 16. 24 and no where in the name of any other. Therefore in his name alone muſt

we pray, and giue thankes to God.

4 Fourthly, hee muſt bee our Mediator in whoſe name wee haue promiſe to bee heard, but in Chriſt onely wee haue this promiſe. *Iohn* 14. 13. 14. If yee ſhall aske any thing in my name, I will doe it. 2 *Cor.* 1. 20. In him all the promiſes of God are yea, and Amen, (that is) are confirmed, and fulfilled; therefore in his name alone muſt we come to God in praier and thankeſgiuing.

Obiect. Happily ſome will obiect, that which wee finde, *Rom.* 8. 26. The Spirit it ſelfe helpeth our infirmities, for we know not what to pray as we ought, but the ſpirit it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed.

Anſw. I haue heeretofore anſwered this (but in a word to remember it) the Apoſtles meaning is, that the Spirit doth breath into our hearts ſuch motions, whereby wee call on God earneſtly with ſighes that cannot be expreſſed, for ſo it followeth; and therefore, notwithſtanding this, it remaines a truth, that in Chriſt his name alone wee are to pray, and giue thankes to God.

Vſe. Confutation of the mediation of Angels, & Saints held by the Papiſts.

And this we are to hold againſt our aduerſaries, the Papiſts, who ſet vp other Mediators betweene God and vs, as Angels and Saints; yea, they haue found out a newe diſtinction for this point, that forſooth, Chriſt is the Mediator of redemption, but the Saints of Interceſſion; wherein they robbe Chriſt of a great part of his honour belonging to his Prieſthood; for Chriſt hath not onely by his one ſufficient ſacrifice, of himſelfe conſecrated them that are ſanctified, *Heb.* 10. 14. but alſo ſits at the right hand of his Father, to make requeſt for them. *Rom.* 8. 34. Chriſt his Prieſthood is euerlaſting. *Heb.* 7. 24. Therefore his interceſſion is perpetuall.

Obiect. The Papiſts alledge ſome places of Scripture to proue their mediation of Angels and Saints, but they are either Propheticall viſions, or Hypotheticall ſentences, ſentences conditionall, as that, *Ier.* 15. 1. Though *Moſes* and *Samuel* ſtood before me, yet mine affection could not bee toward this people (that is) if *Moſes*, *Samuel*, and the like, I will not ſtand to remember them, onely that which they bring to proue that we may plead our owne worthyneſſe in praier, and deſire to be heard for our owne good works I wil briefly anſwer, to this purpoſe they alledge the example of *Dauid*, *Pſalm*. 86.2. Preſerue thou my ſoule for I am mercifull: Oh God, ſaue thy ſeruant that truſteth in thee. And of *Hezekiah* 2. *King*. 20.3. I beſeech thee O Lord, remember now, how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy ſight. Heereupon they conclude that we may pray to God in conſideration of our owne good workes.

Anſw. I anſwer them, *Dauid* and *Hezekiah* in the places cited, did not pleade the merit of their righteouſneſſe, but onelie teſtifie that they were the children of God regenerate, and ſuch men to whom God had promiſed to bee good and gracious, they did onely aſſure themſelues that Gods promiſe of helpe and deliuerance belonged to them in particular, becauſe they were of that number ſpoken of, *Pſalm*. 34.15. And thus farre we may vſe the benefit of good conſcience, and our owne integritie (namely) to confirme vs in the promiſes of God made to his children, *Note.* but wee muſt euer remember to come to God in praier, and thankeſgiuing, in the name and merit of Chriſt alone.

Now to the 18. Verſe.

VER. 17. *Wiues ſubmit your ſelues vnto your husbands, as it is comelie in the Lord.*

The Apoſtle hauing abſolued the firſt part of this Chapter containing an exhortation to all Chriſtians, generally as they are Chriſtians and profeſſors of the Goſpel, from the firſt verſe hitherto in this 18. verſe.

Hee enters on the ſecond part of it, and hee continues that to the 2. verſe of the 4. Chapter, and this part is a comprehenſion of certaine ſpeciall duties of Chriſtians they ſtand in relation one to another in ſome particular ſtate, or condition of life; it containes ſpeciall exhortations addreſſed to certaine ſorts of perſons, and particularly, and (namely) to all the ordinarie parts of a familie, both inferiours, and ſuperiours.

The ſecond part of this Chapter.

The Apoſtles order in this part of the Chapter.

And therein the Apoſtle holds this order.

1 Firſt, hee exhorts to the duties of thoſe that are more neerely and ſtraitly tyed one to another, as to the duties of husbands, and wiues, parents, and children.

2 And then to the duties of thoſe who are leſſe ſtraitly tied one to another, as maſters, and ſeruants: and thorowout he begins with the duty of inferiours, as wiues, children, ſeruants, and then comes to the duties of ſuperiors, husbands, parents, and maſters.

Heere therefore, firſt the Apoſtle begins with the duty of wiues, and ſaith, *Wiues ſubmit your ſelues vnto your husbands as it is comely in the Lord.*

And in this verſe we haue theſe things in generall laid before vs.

1 Firſt, an exhortatiõ to wiues, to ſubmit themſelus to their husbands and that generally, or indefinitely propounded.

2 Secondly, an argument to backe and ſtrengthen that exhortation, taken from the decorum, comelineſſe, and decencie of it, that it is a comely and decent thing for them ſo to doe. And then,

3 Thirdly, the manner of their ſubiection, or a limitation of that dutie of their ſubiection, that it muſt bee in the Lord, in the laſt words, *in the Lord*.

Interpretation. (*Submit your ſelues*) The word properly ſignifieth, be ordered, or placed in order vnder another, the meaning is according to your inferiour order and place, ſubiect your ſelues, it is the ſame word with that, *Rom.* 13. 1. (*To your husbands*) the words are to your owne husbands, as it is comely, or as it is meet, and as it beſeemes you (*in the Lord*) the meaning of that forme of ſpeech, is thus much, ſo farre foorth as it may ſtand with the true feare of God, and with your obedience to his will, ſo as you may ſtill hold piety, and good conſcience towards God, as wee may gather by the ſame phraſe, 1 *Cor.* 7. 39. Or thus, in things lawſull, and agreeable to the will of the Lord.

Thus then, conceiue wee the exhortation of the Apoſtle, as if he had ſaid,

The meaning of the text.

> *Wiues according to your inferiour order and place, ſubiect your ſelues to your owne Husbands ſuffer your ſelues to be ordered by them, as it is meet, and beſeemes you, ſo farre foorth as may ſtand with the true feare of God, and obedience to his will in things lawfull, and agreeable to the will of God.*

Obſeru. Come we now to the matter of the doctrine; and firſt obſerue we, that the Apoſtle hauing exhorted to generall duties that concerne all Chriſtians, as they are Chriſtians; he there ſtaies not, but comes now to exhort to ſpeciall duties, that concerne certaine ſorts of perſons particularly; hee comes to exhort to the duties that concerne Chriſtians in their perſonall eſtates, and conditions of life.

Hence we are taught thus much.

That it is not enough for a Chriſtian to carry himſelfe

ſelfe well, and as a Chriſtian in the generall duties of a Chriſtian, but hee muſt alſo behaue himſelfe Chriſtianly in the ſpeciall duties of his ſpeciall calling. Its not ſufficient for a Chriſtian to be of good conuerſation abroad, but his behauiour muſt be alſo good and ſuch as it ought to be at home.

A Chriſtian muſt not only carrie himſelfe well in the generall duties of Chriſtianity, but alſo in the ſpeciall duties of his ſpeciall calling.

And hence it is that the holy Ghoſt directs his exhortation to ſeuerall ſorts of perſons (eſpecially in the family) to carrie themſelues holily and iuſtly, not onely heere, but in other places of Scripture, as *Epheſ.* 5. & 6. 1 *Pet.* 2. and 3. *Tit.* 2.

And the reaſons of this are manifeſt,

Reaſons.

1 First, euery Chriſtian hauing two callings: one general to be a Chriſtian, and the other ſpeciall, as to bee an husband, a wife, a father, &c. and both theſe of God, it behooues him that he carry himſelfe well, both in the one, and in the other, if he will approue himſelfe to God.

2 And againe, euery Chriſtian beſides his generall ſtanding, in which hee is to withſtand the common enemy, and to ſet himſelfe againſt temptations to ſinne common to him with others, hee hath his peculiar place and ſtanding appointed him by the Lord, in which he is to bend his force, and to ſtriue againſt temptations to ſinne proper to that place, ſuch temptations as are laid againſt him in that his peculiar place and calling, and it is meet that he ſhew himſelfe faithfull in them both, that both in his generall and peculiar calling, he withſtand temptations to ſinne, and therefore a Chriſtian muſt not onely carrie himſelfe well in the generall duties of a Chriſtian, but he muſt alſo demeane himſelfe as a Chriſtian in the duties of his particular ſtate and condition of life.

Vſe 1. Reproofe of thoſe who carrie themſelues well in ſhew in their generall cal-

They therefore are iuſtly to bee blamed and reprooued who happily make a faire ſhew of good conuerſation in their generall calling, and yet carrie themſelues badly in their ſpeciall, they who would faine ſeeme to bee good Chriſtians abroad, and yet behaue themſelues wretched-ling, and yet faile in the duties of their ſpeciall calling.

lie at home, too many ſuch there be in the world. For example, look vpon a people aſſembled to heare the word of God, and you ſhall ſee, there is almoſt no man or woman amongſt them but they carrie themſelues reuerently, all, and euery one almoſt is a like reuerent and attentiue in hearing the word, and euery one almoſt, ſeemes to make conſcience of that generall dutie in the Church, but goe home with many of them to their houſes, and looke into their conuerſation at home, and there you ſhall eaſily ſee they make no conſcience of their ſpeciall duties, of duties that concerne them in their particular ſtate and condition of life, there you ſhall ſee either the wife refuſing to ſubiect her ſelfe to her husband, or the husband bitter to his wife, the children ſtubborne and diſobedient to their parents, or the parents too indulgent, or too rigorous towards their children; ſeruants refractarie and careleſſe in their duties, or maſters vniuſt and vnequall in their dealings toward their ſeruants; yea, in ſome houſes you ſhal ſee all parts out of order, both husband, wife, and all the reſt, neglecting the duties of their particular place and ſtanding.

And againe, are there not ſome who carry themſelues in Chriſtian duties, which they owe to men; well, and without exception towards moſt men abroad in publike, but towards them, to whom they ſtand in ſome ſpeciall relation, wretchedly, and wickedly? As the wife carries her ſelfe well, and in ſome tolerable ſort towards all, ſaue to her husband, and the husband demeanes himſelfe well, and giues ſome content to all ſaue his wife, and ſo in other relations.

Now conſider we this, is this to carrie our ſelues as Chriſtians ought to doe? No, no, this is but the forme of godlineſſe without the power of it, as the apoſtle calles it, *2 Tim. 3. 5.* this is but meere hypocriſie; is it like thou behaueſt thy ſelfe well (for conſcience ſake) towards them to whom thou oweſt but a generall duty, and not to thoſe to thoſe to whom beſides the generall thou art tied with a ſpeciall bond? no, no; it is but for thy credit, or thy profit, thou diſguiſeſt thy ſelfe abroad; for ſuch a one thou art indeede, as thou art at home, there is the principall proofe and triall of thee what thou art, and euer remember this; it is not enough for a Chriſtian to carry himſelfe in generall dueties as a Chriſtian, but hee muſt alſo carry himſelfe well in the ſpeciall dueties of his particular place and calling, and the practiſe of the one without the other is but hypocriſie, and it is worth our marking, that the holy Ghoſt doth heere ſingle out the dueties and conditions of men and women ſeuerally, and hee ſpeakes to wiues apart, and to husbands apart &c. thereby to leaue vs without all excuſe: if wee bee not conformable euen in our particular dueties in this or that ſtate or condition of life, for that which is ſpoken to al (ſuch is our corruption) wee commonly put it off, as if it were ſpoken to none, but this wee cannot ſo paſſe ouer; no, no, not ſo much as with any colourable excuſe, that may ſatiſfie our owne ſinfull corruption and ill iudging conſcience.

Obſerue further that the Apoſtle in ſetting downe the ſpeciall duties of ſeuerall ſorts of perſons, hee begins firſt with the inferiours, as firſt hee teacheth the duety of wiues and then of Husbands &c. and this order hee obſerues in other places, heereby teaching vs.

That when wee are to deale with perſons of ſeuerall eſtates and conditions and to informe them in their duties, wee are rather to beginne with the inferiours then with the ſuperiours, as when wee are to make peace betweene the inferiour and ſuperiour, as ſeruants and Maſters: wee are firſt to beginne with the inferiour, the ſeruant ſhewing him his fault, and letting him ſee his duetie, and then in the ſecond place with the ſuperiour for ſo much the fifth commaundement teacheth vs.

Doct. 2. When we are to inform perſons of ſeuerall conditiõs in their duties we are rather to begin with the inferiours then the ſuperiours.

The Lord doth there directly teach the inferiour his duty, and the ſuperiour by implication, but on that I will not further ſtand.

Come wee to the ſpeciall duety heere vrged, namely, the duty of wiues, that they bee ſubiect to their husbands, in handling this duety, I will obſerue this order keeping as neere as can bee, within compaſſe of the Apoſtles words.

The order obſerued in handling the duty of wiues which is the third doctrin.

Firſt, I will ſhew what this ſubiection is,

Secondly, wherein it doth conſiſt,

Thirdly, the generalitie of it, touching the perſons whom it concernes.

Fourthly, how farre foorth it is to bee yeelded, and then after ſome particular examination touching the practiſe of this duty, I will vſe ſome motiues to ſtirre vppe them whom it concernes to the performance of it.

What the wiues ſubiection is.

Firſt therefore know we, that this ſubiection is an humble, a ready and willing minde in the wife, yeelding to the gouernment of her husband, as to the ordinance of God; for indeede ſo hath the Lord ordained, that the wife ſhould bee ſubiect to her husband, Gen. 3. 16. thy deſire ſhall be to thine husband, and this ſubiection muſt be of an humble and ready minde, our preſent text makes it cleare, in that the Apoſtle ſayth, wiues ſubmit your ſelues which is as much as if hee had ſayd, bee not conſtrained, to it, but of a ready minde, of your owne accord, euen willingly ſubiect your ſelues to the gouernement of your husbands, acknowledging the ordinance of God, and reſting in it, and this alſo is taught, Epheſ. 5. 22. where the Apoſtle ſayth, wiues ſubmit your ſelues vnto your husbands, as vnto the Lord, that is, not as to man, and to the eye outward, or by conſtraint, but ſincerely, and from your hearts as to the Lord himſelfe, the husband being in Gods ſtead, and verſe 24. in that hee ſaith, wiues are to bee in ſubiection to their husbands as the

Church is to Chriſt, he plainely teacheth that their ſubiection muſt bee of a ready and willing minde for the Church, the true ſpouſe of Chriſt is ſubiect to Chriſt willingly, ſincerely, and from the heart. Now this humble, ready, and willing ſubiection of the wife to her husband, doth conſiſt in two things, namely, in reuerence, and in obedience, the wiues ſubiection to her husband, muſt bee in a reuerent awe of her husband, & in obedience to him, we find it ſo branched out in the word of God, Eph. 5. 33. ſaith the Apoſtle, let the wife ſee that ſhe feare her husband (that is) ſhe muſt carry in her minde a reuerent opinion of her husband, & in her heart a reuerent awe and feare to offend him, acknowledge him as her head, and ſo her feare towards her husband muſt not be a ſlauiſh feare but a feare of loue ſuch as is from the bodie to the head, and from the Church to Chriſt, euen of a louing affection fearing to offend her husband in any thing, and ſhewing foorth that, her inward louing feare, by outward meekneſſe and lowlineſſe in her ſpeech, countenance, and all her behauiour towards him.

The ſubiection of the wife to her husband is in two things, in reuerence and obedience.

And againe, her ſubiection to her husband muſt bee in obedience to him, doing what hee giues in charge to bee done, and forbearing to doe that hee forbiddes, wee find that both theſe were in *Sara* towards *Abraham*, her husband, 1. Pet. 3. 6. *Sara* obeyed *Abraham*, and called him *Sir*, the Apoſtle propounds her example to bee followed of all Chriſtian wiues, they are to carrie in their hearts a reuerent aw of their husbands, ſhewing it forth in al meekneſſe of ſpeech and geſture, and they are to yeeld obedience to them in word and deed.

Now the extent of the wiues ſubiection, the third thing that I propounded to ſpeake of, is implied in the firſt words of this verſe (*Wiues*) in that the Apoſtle ſpeakes generally and indefinitely, and ſaith, wiues ſubiect your ſelues to your husbands, hee giues vs to vnderſtand.

The duty of ſubiection in the wife to her husband reacheth to all wiues whatſoeuer they be.

That this duty of ſubiection is generall and common, and reacheth to all wiues, high or low, rich or poore, noble or baſe, and there is no exemption of any wife whatſoeuer ſhe be, from this duty of ſubiection to her husband, though the wife bee very wiſe, and more fit to gouerne, and the husband of meaner parts and weaker iudgement; if hee haue any vſe of reaſon at all, if hee bee not a man franticke or madde, one altogether bereft of the vſe of reaſon; if hee be ſo, then doubtleſſe the wife is not bound to ſubiect her ſelfe to his gouernement, but rather to take on her to bee his guide and his gouernour, for the power of gouernment beeing taken away, ſubiection depending on it, ceaſeth; but if hee haue the vſe of reaſon, bee it but in a ſmall meaſure, ſhee is not exempt from ſubiection, though ſhee bee neuer ſo wiſe, if ſhee bee a wife, ſhee muſt bee ſubiect, ſhee muſt yeeld reuerence and obedience to her husband, vnleſſe ſhee will ſhake off the yoke the Lord hath layd on her necke, and breake in ſunder the cords of Gods holy ordinance.

How farre foorth ſubiection is to bee yeelded by the wife to her husband.

Concerning the fourth thing, namely, how far foorth ſubiection is to be yeelded by the wife to her husband, eſpecially in that branch of it namely, obedience, it is laid before vs in the laſt words of this ver. (*in the Lord*) cōſidred together with the laſt words of Eph. 5.24. ſo let wiues be to their husbands in euery thing that generall is heere limited, & we are to vnderſtand that theſe words put togethus, that the wife is to bee ſubiect and obedient to her husband in euery thing in the Lord (that is) in euerie thing honeſt and lawfull, in euery thing commanded by the husband, not contrary or different from the word of God, the wife is to yeelde obedience, but if husbands command their wiues vnlawful things, therin they are not to bee ſubiect nor obedient to them; Luke the fourteenth and twenty ſix, hee that loueth father or mother, or wife, or children; and ſo of the husband, ſhe that loues her husband more then Chriſt, and in obeying her husband diſobeyes Chriſt, is not his diſciple, but if the husband com-his Wife any indifferent or lawfull thing ſhee is to yeeld obedience without gaineſaying, though it bee neuer ſo croſſe and contrary to her owne minde; as if her husband ſay to her, I will not haue thee thus or thus attired, but thus or thus (not commanding any new fangled or whoriſh attire, but ſuch as is comely) ſhee is to conforme her ſelfe to his mind, and if he bid further, goe to ſuch a place, whether ſhe may lawfully go, (being not to a play-houſe or the like) though ſhe haue no minde to goe, or if he bid her tarry at home when ſhe hath a minde to bee abroade, if ſhe cannot perſwade him to the contrary: in theſe things ſhe is to obey him, for indeede in theſe things the commaundements of the husband hath Gods ſtampe ſet on them, and if in theſe things and ſuch like things the wife diſobey, ſhee rebels againſt God himſelfe.

Vſe.
Particular examination of wiues touching their duty towards their husbãds, and their failings therein diſcouered.

Now if wiues do examine themſelues by this that hath beene ſaide, I feare mee moſt wiues will bee found farre ſhort, and much wanting in their duety towards their husbands, to come a little to the triall, doſt thou willingly, ſincerely, and from thy heart yeeld due reuerence to thy husband? Doſt thou carry in thine heart a louing awe and feare towards him as to thy head and gouernour, ſet ouer thee by the Lord, fearing to offend him in any thing eyther by ſpeech or geſture? I feare mee if moſt wiues anſwer theſe queſtions truely, their anſwer muſt be negatiue, and they muſt needs confeſſe they doe not. The vnreuerent behauiour of many wiues towards their husbands is too palpable, are there not ſome who care not to ſhew themſelues in the ſight of all that looke on them ſo farre from yeelding reuerence to their husbands, as they ſticke not to ſcoffe and ſcorne them, to tuſh and puffe at them, and to cut them vp ſhort in words? yea ſome there bee who care not to breake out into groſſe termes and bitter words againſt their husbands, yea, which is moſt fearefull ſometimes to curſe their husbands, whom they ſhould reuerence and feare.

Obiect.

My husband is a froward frampell man, and he alwaies begins with me.

Anſw.

Bee it ſo, that is his fault, yet that is no excuſe for thee, thou art to beare his frowardneſſe as thy croſſe with patience, and not thereby to be driuen from thine owne dutie.

Now for the ſecond branch of ſubiection (obedience) are there not many wiues as much wanting in that as in the former? ſurely yes, it is too euident. Some there be, who ſticke not to vtter it, that they will doe this or that, yea ſometimes they binde it with an oath, they will doe it, let their husbands ſay what they can to the contrary, or they will not doe that hee would haue them (being a thing lawfull) though hee would neuer ſo faine; to inſiſt in one particular, are there not ſome wiues, who if their husbands bid them leaue of this or that apparell, as too fine or coſtly in the matter, or too gariſh in the manner, will preſently anſwer him they will not? yea, ſome are ſo ſhameleſſe, as to anſwer in this manner, let him ſay or doe what hee can, I will haue it ſo, thus, and many wayes beſides, wiues diſcouer the rebellion of their hearts, in vnreuerent and vndutifull behauiour towards their husbands, yea, they are hardly drawen to this duety of ſubiection, it is an hard matter to perſwade them to it, becauſe the wife is yoke-fellow with her husband, and neerely knit to him, euen one fleſh with him, and therefore many wiues thinke it vnreaſonable, and too much laid on them, in that they are inioined to be ſubiect to their husbands.

Foure motiues to perſwade wiues to performe their duty to their huſbands.

Now then to perſwade with them to yeeld to this duty, let them conſider onely theſe things.

Firſt, ſuch wiues as refuſe to ſubiect themſelues to their husbands, inuert the order of nature, it is as if the bodie ſhould refuſe to be guided by the head.

Secondly, they breake the ordinance of God, yea, a moſt ancient ordinance of God, for euen in mans innocency, before the fall was, woman by Gods ordinance ſubiect to her huſband with pleaſure, and if thou bee not nowe ſubiect to thine huſband, thou breakeſt the cords of Gods ordinance, and pretend what thou wilt, that thou art ſubiect to other ſuperioura and gouernours, indeede and truth there is no ſuch thing in thee, but an intolerable pride, ſwelling againſt all ſuperiority as occaſion ſerues, for how canſt thou ſtoop vnder other yokes, and yet wilt not bow downe thy necke to this, of all other the moſt ancient and the moſt eaſie.

Thirdly, conſider the Apoſtles wordes in this place, that it is a comely thing for the wife to bee ſubiect to her huſband, and the want of this or the contrary to it, is an vncomely and vnſeemely thing, ſeeſt thou a woman not ſubiect to her huſband? ſhee is an vncomely and loathſome creature in the ſight of God, though her face be neuer ſo faire, her beauty is but as a ring of gold in a ſwines ſnout, Prou. 11.22.

Laſt of all, the want of ſubiection in the wife to her huſband, is as the want of teaching in a Miniſter, and the want of iuſtice in a Magiſtrate, it is a blot and blemiſh to all her other good qualities and vertues bee they neuer ſo excellent, admit ſhee bee deſcreete, chaſte, ſober, &c. yet if ſhee bee not ſubiect to her huſband, ſhee cauſeth the worde of God to bee ill ſpoken of, Tit. 2. 5. and that makes all her other good qualities nothing woorth, it brings a blot on them all, ſeeme ſhee neuer ſo religious, if ſhee bee not ſubiect to her huſband, ſhee hath but a ſhew of religion without the power of it.

Let all Chriſtian wiues thinke on theſe things, it is not ſo light a matter as many women thinke, to bee vnreuerent and vndutifull towardes their huſbands, thereby they preuert the order of nature, they violate the ordinance of God, they make themſelues odious in the ſight of God, they blemiſh all the good things that are in them, yea, thereby they make it plaine, that their religion is but ſhew without ſubſtance, it will neuer yeeld them ſound comfort, bee thou therefore thou wife (whoſoeuer thou art) ſtirred vp in the feare of God, to yeeld ſubiection to thy husband, lay aſide all reaſonings of the fleſh to the contrary, labor thou to ſubdue al thy rebellious thoughts, and neuer reſt till thou bee able with a willing minde, to ſhew thy ſelfe reuerent towards thine husband, and obedient to him in all lawfull things, and remember who it is that requires this duty, at thine hands, euen the Lord, who hath made thee of nothing, redeemed thee (if thou belong to him) with the bloud of his owne deare Sonne, and preſerued thee from thy birth, giuing thee foode, rayment, and all good things, and let theſe moue thee to become obedient to his voyce, and hee ſaying to thee, wife ſubmit thy ſelfe to thine husband, let thine heart anſwer him, I am content to doe thy will O Lord, yea, thy Law is within mine heart to doe it, and then doubtleſſe thou ſhalt he a woman much ſet by before God, 1. Pet. 3. 4. and many bleſſings ſhall come on thee, and ouertake thee.

VER. 19. *Husbands loue your wiues, and bee not bitter vnto them.*

In this verſe the Apoſtle ſets before vs the duty of husbands towards their wiues, namely this, that husbands ought to loue their wiues, which is ſet downe by way of exhortation, and that indefinitely, husbands whatſoeuer yee bee, loue your wiues, and this exhortation is further amplified by a diſſwaſion from the contrarie, that husbands ſhould not bee vnlouing or vnkinde to their wiues, which is expreſſed vnder a compariſon, the Apoſtle comparing the vnkindneſſe of the husband towardes his wife, to bitter things, he ſaith, be not bitter vnto them (*Husbands loue your wiues*) that is, carry in your hearts a kind and louing affection towards them, and ſhew it foorth both in word and deed, (*and be not bitter vnto them*) that is, be not to your wiues as bitter things are to the taſte, be not vnpleaſant and harſh in your behauiour towards them, vſe no hard and rigorous dealing to your wiues, either in word or deed, take heede your loue turne not into gall and bitterneſſe towards them.

Interpretation.

Now firſt, let it be heere obſerued of vs that our Apoſtle hauing taught wiues in the former verſe, to ſubmit themſelues to their husbands, and now comming in this verſe to ſpeake to husbands, hee ſpeakes not to them as it may ſeeme, hee ought to haue ſpoken; for hauing ſaid, *Wiues ſubmit your ſelues to your husbands*, it may ſeeme hee ſhould heere haue ſaide, as moſt anſwerable and correſpondent to his former ſpeech, Husbands rule ouer your wiues, and exerciſe your authoritie ouer them; for rule and ſubiection are correlatiues and correſpondent one to another, not ſubiection and loue; yet the Apoſtle thus ſpeakes not, but hee being guided by the Spirit of God ſpeakes thus; *Husbands loue your wiues, and bee not bitter vnto them.* Hee thought it more fitte to teach husbands their duty, then to put them in minde of their power, and to let them vnderſtand how to vſe their power ouer their wiues well, and as they ought, then to ſtirre them vp to the exerciſe of it, hee knowing husbands ready enough to vſe their power and authority ouer their wiues, thought it more meete to informe them how to vſe it aright, and in holy manner, then to ſtirre them vp to the vſe of it.

Heereby plainely teaching vs thus much.

Doct. 1. Husbands are eſpecially to bee carefull to vſe their power & authority ouer their wiues well and in a right manner.

That husbands are eſpecially to looke that they vſe their power and authoritie ouer their wiues well, and in a right manner, they are to bee moſt carefull for this, that the rule and gouernement of their wiues put into their handes, bee vſed as it ought to bee;

its lawfull indeed, for husbands to rule and gouerne their wiues put in ſubiection vnto them, but the practiſe of that rule and gouernement muſt bee ſeaſoned with loue and ſweetneſſe.

And hence it is that howſoeuer by implication, its cleare from many places of Scripture, that the husband hath power and authority giuen him ouer his wife, and he may vſe it; yet, we neuer finde it directly ſaid, husbands rule ouer your wiues, or husbands exerciſe authority ouer your wiues, but we finde it often ſaid, husbands loue your wiues, and giue honour to them as to the weaker veſſel; thereby teaching, and vrging the manner of husbands rule and gouernment, and therefore husbands are eſpecially to looke to that, and the reaſon of it is manifeſt, (namelie) this.

Reaſon It is the hardeſt thing that can bee, for a man to carry himſelfe wel, and as he ought, in any place of eminency, or in any degree of preferment and ſuperiority, ſuch is the corruption of our nature, that if a man bee aduanced and preferred aboue others, in any place or degree, his heart is commonly lift vp in him, and exalted aboue meaſure, and he cannot vſe his preferment, but with tyranny and domineering ouer ſuch as are vnder him: let a man bee preferd, and ſet in any place of gouernment, though but ouer his owne wife, his owne children, his owne ſeruants, yea but ouer bruit beaſts, as to be but a ſheepe keeper, and without the ſanctifyng grace of Gods Spirit, he will diſcouer the bitterneſſe of his heart, hee will exerciſe rigour and tyranny ouer them; and therefore husbands are eſpecially to looke to this, that their preferrement and ſuperiority ouer their wiues, be rightly vſed, they are to labour to haue their harts ſanctified by the ſpirit of Chriſt, that they may vſe the power and authority ouer their wiues, that is put into their hands, in holy manner as it ought to be vſed.

Vſe. And this ſerues to reproue ſuch husbands as vſe rigour and tyranny in the rule and gouernment of their wiues; happily ſome may take occaſion thorow their owne corruption, vpon that doctrine, touching the ſubiection of wiues, to play the tyrants ouer their wiues, and becauſe wiues are to ſubiect themſelues to their husbands, and are to yeeld them reuerence and obedience; heereupon they may happily thinke, that they may tyrannize ouer their wiues, and carry themſelues as Lions in their owne houſes: but let them know, whoſoeuer they bee, that thinke they may ſo doe, they diſcouer their owne weakeneſſe, and their want of right vnderſtanding and iudgement, and they ſauour the doctrine of the Apoſtle to death, and not to life. And now learne, whoſoeuer thou art, that howſoeuer thy wife is to ſubiect her ſelfe to thy rule and gouernement, yet thou maiſt not thereupon take occaſion to domineere and tyrannize ouer her; no, no, thou muſt eſpecially looke to this, that thy ſuperiority and dominion ouer thy wife be rightly vſed, laborur thou to haue thine heart ſanctified in thy preferrement aboue thy wife, that it may be vſed in holy manner, euen in loue, and that it may be void of all rigour and bitterneſſe, and if it bee not ſo vſed, aſſuredly, without repentance, that preferrement of thine ſhall one day ſtand in iudgement againſt thee, and ſhall arggauate and increaſe thy condemnation.

Reproſe of ſuch husbands as vſe rigour and tyranny in the gouernment of their wiues.

I come to the duty it ſelfe heere vrged by the Apoſtle, (namely) this, that husbands are to loue their wiues.

The order obſerued in handling the duty of husbands, which is the ſecond doct.

Touching this duty, I will ſhew.

1 Firſt, what this loue that ought to bee in the husband is.

2 Secondly, wherein it conſiſteth.

3 Thirdly, the extent of it touching the perſons.

4 And fourthly, the meaſure and condition of it.

And then after theſe things laid a little nearer to our ſelues, I will vſe ſome motiues to ſtirre vp to the practiſe of this dutie.

First, therefore know wee, that this loue is, a chaſte affection

What the loue of the husbād to his wife is.

affection in the heart of the husband, whereby hee is ſo vnited and knit to his wife, as hee doth reſt contented with her, and ſpeakes her good by all good meanes, without ſubiection, in, and for the Lord ; I ſay, a chaſte affection; to diſtinguiſh it from vnchaſt loue, and wanton luſt ; for the loue of the husband to his wife muſt be, as the loue of Chriſt to his Church, *Epheſ.* 5 25. And Chriſt his loue to his Church is moſt chaſte; that which is added, that this loue doth ſo vnite the husband to his wife, as hee doth reſt contented with her, and ſeekes her good by all good meanes ; wee ſhall ſhew that, in expreſſing wherein it conſiſteth, but that this muſt be without ſubiection its cleare, in that the husband is the wiues head, *Epheſ.* 5.23. and that it muſt bee in the Lord, and for the Lord, (that is) ſo as may ſtand with the feare of God in obedience to his particular Commandement, binding euerie man to loue his wife in ſpeciall manner, wee cannot doubt of that.

The loue of the husband to his wife ſtands in loue to her body and loue to her ſoule.

I come therefore to the ſecond thing, (namely) to ſhew wherein this loue conſiſteth : and forth at there be two eſſentiall parts of the wife, her body, and her ſoule, the husbands loue conſiſts in them both, aud for the husbands loue to the body of his wife, that conſiſts in two things, in contentation and preſeruation.

The husband muſt content himſelfe with the loue of his owne wife onely : we finde that particularly commanded, *Prou.* 5.18.19. *Let thy fountaine be bleſſed, and reioice with the wife of thy youth.* Verſe 19. *Let her bee as the louing Hinde, and pleaſant Roe, let her breaſts ſatisfie thee at all times, and delight in her loue continually.*

And ſecondly, the husband muſt preferre the bodie of his wife, by cheeriſhing, gouerning, and defending of her, and theſe three are ſo conioined, and linked one within another, as they are not to bee ſundered ; for to cheeriſh and not to gouerne, is fooliſh cockering ; to gouerne, and not to cheeriſh, is auſterity ; to cheeriſh, and gouerne, and not to defend, is to make the wife no better then a ſlaue, nay, worſe then a bruit beaſt, for men will cheeriſh, order, and they will alſo defend, and ſhelter their ſheepe, and oxen, from iniurie of weather, and ſhall then any of theſe things be denied to the wife? No, no, men are to nouriſh and cheriſh their wiues, as their owne fleſh, *Epheſ. 5.29.* They muſt (as they are able) prouide meate, drinke, apparell, and all things needfull for them, and prouiſion being made, they muſt ſo order and diſpoſe all things, as there be no exceſſe in any thing, and they muſt alſo ſhield them, as much as they can, from all iniurie and wrong, both at home, and abroad.

Now, for the husbands loue to the ſoule of his wife, that ſtands eſpecially in two things.

The firſt is, that which we are taught, 1 *Pet.3.7. That he dwell with his wife as a man of knowledge*: the husband being the wiues head ought to be more eminent, and to appeare aboue her in wiſdome, iudgement, and diſcretion, and the feare of God, and according to his height and meaſure in thoſe good things, to bend downe, and to apply himſelfe, either to implant the ſame, or to increaſe them, being already implanted in his wife. Husbands ſometimes complaine that their wiues are vnruly, and carrie not themſelues as they ought towards them, when indeed, the fault is from themſelues, becauſe they ſhould dwell with them, as men of wiſdome, and knowledge, and doe not; its as if the head which hath the guiding of the body, ſhould leade it thorow briers, and thornes, and cauſe it to bee ſcratched, and then complaine that the armes, or legges, did ake, or ſmart; for the husband is the wiues head, and ſhould wiſely lead her, and goe in and out before her.

The ſecond thing wherein ſtands the husbands loue to the ſoule of his wife is compriſed vnder a generall duty, *Philip. 2.2.* the husband is to carrie an equall minde towards his wife, and that is, eſpecially in bearing with her frailties,

frailties and infirmities, as with her haſtineſſe, or ſlowneſſe, her importunity, and ſuch like; The Apoſtle *Peter* in the place before cited, ſaith, Let the husband giue honour vnto the woman as vnto the weaker veſſell; let him intreat her with mildneſſe, and gentleneſſe, bearing with her naturall weakeneſſe and infimities, and if ſhee fall by occaſion into any fault (except Adulterie, which is the bane of wedlocke) let him labour by all kinde and gentle meanes, to reclaime her, conſidering himſelfe, as the Apoſtle ſaith, *Gal.* 6. 1. that he alſo may bee tempted, and fall into the like ſinne.

The dutie of loue in the husband to the wife reacheth to all husbands.

For the third thing, the extent of this duty touching the perſons whom it concernes, that is implied in the firſt words of this verſe (*Husbands.*) In that the Apoſtle ſaith indefinitely, *Husbands loue your wiues*, not bounding the duty on husbands of this or that order, or condition; he would haue vs vnderſtand that this duty is alſo generall, and reacheth to all husbands, hie and low, rich and poore, none excepted, though the husband bee a King, or the greateſt man in the earth, if hee bee an husband hee muſt carrie in his heart a chaſte affection toward his wife, hee muſt loue both her body and ſoule, content himſelfe with her loue onely, cheeriſh, gouerne, and defend her, dwell with her as a man of knowledge, and beare with her naturall frailties, and infirmities.

The husband muſt loue his wife as much as himſelfe, & with as hearty and true loue as he loues himſelfe.

Now for the meaſure of the husbands loue, the fourth thing I propounded to ſpeake of, that is taught by the Apoſtle, *Epheſ.* 5. 33. *Let euery one loue his wife, euen as himſelfe:* the husband muſt loue his wife as much as himſelfe, and with as hearty and true loue, as hee doth himſelfe, hee need not ſeeke farre for a patterne of the loue he is to beare to his wife, or a fit example for his imitation; let him but looke into his owne heart, and there hee ſhall find loue to himſelfe drawne out in liuely red letters, euen in his owne blood, and that is the patterne accorto which hee muſt proportion his loue to his wife; the husband muſt conſider what good, he in his heart wiſheth to his owne bodie and ſoule, and what harme hee laboureth to auoide, and the ſame good muſt hee heartilie wiſh to the ſoule and body of his wife, and the ſame harme muſt he labour to keepe from her; as it is abominable to haue two meaſures in one ſhop, one to buie, with a greater, and another, to ſell withall, and that a leſſe, *Prou.* 20.10. So is it for a man to haue two meaſures of loue in his breaſt, one a greater, by which hee loues himſelfe, and another a leſſe, by which he loues his wife, there muſt bee the ſame true meaſure and condition of loue, in the heart of the husband, both towards himſelfe, and towards his wife.

Vſe. Particular examination of husbands touching their dutie to their wiues, and their failings in that reſpect diſcouered.

Now to lay theſe things a little neerer to our ſelues, if husbands try and examine themſelues by theſe things deliuered, where is the man that can cleare himſelfe, and truely ſay, hee hath not failed in his dutie towards his wife? No doubt, euen they that make conſcience of their duty, and endeauour moſt of all to performe it, muſt needs confeſſe, that in ſome thing or other they haue failed, but not to ſpeake of them that faile of infirmity, and againſt their purpoſe; are there not ſome who haue, and daily doe faile groſſely, and pleaſe themſelues in their ſinfull failing and declining from their dutie towards their wiues? The number of ſuch is too great in the world. Are there not ſome who carry in their hearts not only a wanton and brutiſh luſt towards their wiues, which continues but for a time, and afterwards turnes as *Ammons* loue did, 2. *Sam.* 13.15. into extreame hatred. Are not ſome, who content not themſelues with the loue of their owne wiues, but follow after ſtrange fleſh, and delight to embrace the boſome of a ſtranger? Is it not too manifeſt that there bee ſome husbands ſo farre from cheeriſhing their wiues, and prouiding things needfull for them, as whatſoeuer they get, they ſpend in vaine, and vnthrifty company, in the Ale-houſe, or the like place, and let wife and children ſtarue at home.

And alas, how many husbands bee there, that dwell not with their wiues as men of knowledge, are not able to gouerne their wiues with any good diſcretion, but are fooliſh heads, and cannot goe wiſely in and out before them? How many, againe, be there, that cannot beare with the frailties of their wiues, but if the wife bee haſty, the husband is as hot; if ſhee be raſh, he is as heady, and intemperate? And many other waies doe husbands faile in their duties towards their wiues. Well, husbands muſt be humbled for their failings paſt, and learne now to make conſcience of their duty; carry in thine heart a chaſte affection towards thy wife, content thy ſelfe with her loue, cheeriſh, gouerne, and defend her, as much as thou art able, dwell with her as a man of knowledge, beare with her naturall fraileties, and infirmities, and let thy loue bee as much, and as hearty towards thy wife, as towards thy ſelfe.

3. Motiues to perſwade husbands to performe their duty to their wiues.

And to helpe thee forward in this duty, conſider,

1 Firſt, that thy wife is thine owne ſelfe, *Mat.19.5.* and in louing her, thou loueſt thy ſelfe, *Epheſ.2.25.*

2 And ſecondly, conſider that as the Lord would haue the neare vnion of Chriſt and his Church ſet before vs in the coniunction of man and wife in marriage; ſo hee would haue the loue of Chriſt to his Church, to bee repreſented in the loue of the husband to his wife; and therefore if the husband loue not his wife, it is, as much as in him is, to denie that Chriſt loues his Church, and the thought of that is blaſphemous.

3 And further, conſider that thy wife is committed to thee in truſt, by her parents and friends; yea, ſhee hath committed her ſelfe to thee, as a partner with thee, in weale and woe; yea, the Lord hath committed her to thee in truſt, for her good, and hath giuen thee power to gouerne her, and thou muſt one day, ſtand before him to giue an account how thou haſt carried thy ſelfe towards her.

If then thou beare any loue to thy ſelfe, if thou wouldeſt not (as much as in thee is) denie that Chriſt loues his Church, and ſo ſhew that Chriſt his loue hath not yet warmed thine heart, and if thou wouldeſt not be found vnfaithfull to the Lord, who hath committed thy wife to thee for her good, and is able and will (without repentance) puniſh thy breach of truſt in hell fire, then be thou ſtirred vp in the feare of God to loue thy wife as thy ſelfe, looke what good thou doeſt wiſh in thine heart to thy ſelfe, wiſh the ſame to thy wife, dwell with her as a man of knowledge; frame thy ſelfe to beare with her naturall infirmities, and knowe withall thus much, that loue in the husband and feare in the wife, are the ſinewes of a well ordered houſe, and they make a ſweet hamonie, if loue and feare harbour vnder one roofe and lodge in one bed, they make a bleſſed conſent, and good agreement, and if loue bee wanting in the husband, bitterneſſe is the wiues portion, as the Apoſtle heere ſaith, and if feare bee wanting in the wife, it were better for the husband to dwell in a corner of the houſe toppe, then with ſuch a woman in a wide houſe, Prou. 21. 19. therefore let both husband and wife make conſcience of their duties one to another.

There is one thing further to bee obſerued in this verſe.

Doct. 3. Vnkinde and hard dealing with the wife, either in word or deed, cannot ſtand with that loue that ought to be in the husband to his wife.

We may obſerue, that the Apoſtle makes loue in the husband to his wife, and vnkind, hard, & rigorous dealing with her, oppoſite and contrary one to another, yea, as contrarie as ſweet and bitter, he ſaith, husbands loue your wiues, and be not bitter vnto them.

Whence it is cleare, that vnkinde and hard dealing with the wife, either in word or deede, cannot ſtand with that loue the Holy Ghoſt heere requires of husbands, bitterneſſe and ſweeteneſſe can neuer meete together in one and the ſame ſubiect, no more can hard dealing and loue bee found in one aud the ſame husband, if the husband bee rigorus and bitter to his wife, hee is voyd of that loue and ſweetneſſe that ought to be in him, and therefore it cannot bee, that there is any dramme of true loue to the wife in that husband, who is violent and monſtrous in his dealing with her, who doth beate and bunch his wife, and with extreame violence miſ-vſe her, that manner of dealing cannot ſtand with loue to the wife, the husband that ſo deales with his wife is a monſter amongſt men, and fitter to liue in Bedlem then in a ciuill ſociety: for indeede it is the part of a madde man to ſtrike his owne fleſh, as hee doth who ſtrikes his owne wife.

Vſe. Reproofe of ſuch husbands as are violent in their dealing with their wiues, and doe beate and bunch them.

Obiect.

Oh but ſay ſome, what if the wife be extreamely out of order, and no other meanes will breake her ſtout ſtomacke and bring her into order?

I anſwer thee:

Anſw.

Haſt thou vſed all other good meanes, ſeruing to that purpoſe? haſt thou admoniſhed her, ſharpely reprooued her, as Iob did his wife, Iob 2. 10. yet ſo as thy admonition and reprofe hath been without bitternes and paſſion, and with a mercifull heart towards her, and ſo as ſhee might perceiue thou ſoughteſt her good, and not to eaſe thy ſelfe on her? haſt thou ſo done? commonly this obiection comes from men that neuer vſe any other good meanes, but onely in their violent paſſion of anger (which is a madneſſe for the time) or in their drunken fit ſtrike their wiues vpon the leaſt occaſion, yea, ſometimes without any occſion at all, but bee it ſo, thou haſt vſed all other meanes, yet thou mayſt iuſtly doubt, whether ſtriking of thy wife, be a lawfull & good meanes or no, thou findeſt no expreſſe warrant for it in the booke of God, as thou doeſt for ſmiting thy childe with the rodde, Prouerbs 23. 14. and in many other places, and for buffetting of thy ſeruant, 1. Peter 2. 20. but for ſtriking of thy wife thou haſt no ſuch expreſſe warrant in the word of God, but grant this, that a man may ſtrike his wife, as hee may

No warrant in Scripture for ſtriking of the wife.

cut and launce his owne fleſh in the time of ſome great extreamity, when no other meanes will ſerue, hee hath a ſore on his arme or legge, that of neceſſity muſt bee cut and launced, and a man in this caſe may cut or launce his owne fleſh, yet bee thou as hardly drawen to ſtrike thy wife, as a man in that eaſe would bee to cut or launce his owne fleſh, euen in the greateſt extremity will a man hardly bee drawen to cut or launce his owne fleſh, not one amongſt ten thouſand can finde in his heart to doe it himſelfe, and with his owne hand, hee will hardly ſuffer another to doe it, it will grinde and greeue him to ſuffer it to bee done by another, bee thou as hardly drawen to ſtrike thy wife, nay rather forbeare to doe it. becauſe thou canſt not finde that as a meanes ſanctified of God, to worke any good vpon thy wife; and let all husbands that are bitter to their wiues in this kinde, and in their paſſion do ſtrike them, know, that they beare no true loue to their wiues, they are monſters amongſt men, yea, they are odious in the ſight both of God and men.

VER. 20. *Children obey your Parents in all things for that is well-pleaſing to the Lord.*

The Apoſtle doth heere vrge vpon children, their ſpeciall duty towards their Parents, and that is obedience, he exhorts them to it, propounding his exhortation indefinitely, in theſe words, *(Children obey your Parents)* then he ſets downe how farre foorth they are to obey them, (namely) in all things, and hee doth further ſtrengthen and preſſe his exhortation by force of argument, taken the Lords good liking of childrens obedience to their Parents, that ſuch obedience is pleaſing, yea, exceeding acceptable, and highlie well pleaſing vnto the Lorde, theſe are the generall things contained in this ſame verſe.

Interpretation.

Come wee to the wordes of it, (*Children*) the word children in Scripture hath many acceptions, I will not ſtand to remember them, heere it ſignifies, ſuch as are children by naturall generation, begotten and borne of naturall Parents, and by (*Parents*) wee are heere to vnderſtand Parents by nature, Parents in reſpect of naturall procreation (*obey*) the originall worde heere vſed doth properly ſignifie to liſten or hearken to another, as the inferiour doth to the ſuperiour, the meaning is, to bend downe your eares, and encline your hearts, and yeelde vnto, & obey the ſayings and doings of your Parents, that concerne you, euen that which they ſay or doe to you (*in all things*) wee are to expound theſe words, by thoſe Eph. 6. 1. children obey your Parents in the Lord, and ſo the meaning is in all things honeſt, lawfull and agreeable to the word of God (for that is wel pleaſing to the Lord(that is) ſuch obedience is exceeding well pleaſing, and in high degree acceptable vnto the Lord, thus then conceiue wee the Apoſtles meaning in this verſe, as if hee had ſaid.

You that are children by naturall generation bend downe both inwardlie and outwardly to yeeld obedience to that which is ſaide or done to you by your naturall Parents, and yeelde to them intire obedience, obey them in all things honeſt and lawfull, for ſuch obedience is exceeding honeſt and pleaſing to the Lord.

Now

Doct. 1.
The ſpeciall duty of children to their Parents, is obedience.

Now firſt of all, the ſpeciall duty heere vrged vpon children comes to bee conſidered, and touching that duty, I will ſtill holde my former methode and order in handling of it.

First, I will ſhewe what this obedience heere required is.

The order obſerued in handling this duty.

Secondly, wherein it conſiſteth.

Thirdly, the extent touching the perſons that are to yeeld it.

Fourthlie, how farre foorth it is to bee yeelded by children to their Parents, and then after ſome application of things deliuered, I will bring ſome motiues to ſtirre vp children to the practiſe of it.

Childrens' obedience to their Parents deſcribed.

Firſt therefore knowe that this obedience is a voluntary and heartie yeelding (ſo farre foorth as children are able) to the voyce and willes of their Parents, a yeelding from the heart willingly (as they are able) to that which is ſaid by Parents to children, and by Parents, willed to bee done or ſuffered of their children. I ſay a voluntary and hearty yeelding, for that is the condition of all true ſound and ſincere obedience both to God and man, and ſo it ought to bee qualified, if it be forced, it is no true obedience, it is then but as the obedience of Deuils and reprobates, who, will they, nill they, are ſubiect to the will of God, yea both doe and ſuffer what the diuine prouidence hath appointed, and if it be a yeelding with grudging, murmuring, or the leaſt repining, it is no ſound obedience, and therefore childrens obedience to their parents muſt be a voluntary and hearty yeelding (as they are able) to that which is ſaid and willed by them to be done or ſuffered of their children.

Childrens obedience to their Parents, ſtands in two things.

Now this willing and hearty yeelding of children vnto the voice and will of their parents, ſtandeth in two things.

Firſt in a cheerful yeelding to that which parents teach, counſell, & command, though the things commanded be neuer ſo baſe or painefull Prou. 1. 8. My ſonne ſaith *Salomon*, heare thy fathers inſtruction, and forſake not thy mothers teaching, and that children are to yeelde to the commandements of their parents, it is cleere from the generall, that euery ſoule is to bee ſubiect vnto the higher powers, Romans the thirteenth and firſt, parents haue their authority from God, and as they are parents they beare Gods image, and their commandements, not contrarying the word of God, carry the print of Gods commandements.

Secondly, the yeelding of children to their Parents ſtands in a quiet and patient ſuffering of that which Parents inflict and lay vppon them in worde or deede, bee it admonition, reproofe or correction, yea, though the correction bee with iuſt cauſe, or more exceſsiue then it ought to bee, Prouerbs the thirteenth and firſt, A wiſe ſonne will obey the inſtruction of his father, but a ſcorner will heare no rebuke, Prouerbs 15. 5. A foole deſpiſeth his fathers inſtruction, but hee that regardeth correction is prudent, Hebrewes the twelfth and ninth, wee haue had the fathers of our bodies which corrected vs, and wee gaue them reuerence.

And againe, Parents are bound, yea, it is a duty lying on them to rebuke and correct the children offending, and therefore it is a duty of children to ſubmit themſelues to their rebukes and chaſticements: that is one part of their obedience.

All children without exception are to yeeld obedience to their Parents.

Now the extent of obedience to Parents, touching the perſons that are to yeelde it, is implied in the firſt worde (*children*) the Apoſtle ſpeaking heere alſo without limitation, not ſaying children that are yoong, children that are vnmarried, or that liue in their fathers houſe, or yee ſonnes or yee daughters, but yee children, indefinitely, hee giue vs to vnderſtand that this duty of obedience to Parents, belongs to all children whatſoeuer, and it is neither age, nor place, nor condition that exempteth ſonnes or daughters, from yeelding obedience to their Parents.

Popiſh doctrine touching childrens vviues directly contrary to Gods word.

Heere therfore by the way are the Papiſts iuſtly to be taxed as the Phariſies were, Mat. 15. 6. they make the cōmandements of God of no authority touching childrens obedience to their Parents, by their owne inuention, for they hold and teach that in caſe of vowing, a Mayd once out of her nonage, that is (ſay they) at twelue yeeres old or aboue, may vowe her ſelfe a Nunne; and a yoong man out of his nonage, likewiſe (ſay they) at fourteene yeeres or aboue may vowe himſelfe a Monke with conſent of Parents, yea, directly contrary to the expreſſe will and commandement of Parents, this is a diuelliſh doctrine, and directly contrary to the expreſſe commandement of God; a childe, ſonne or daughter, is not exempt from obedience to Parents at anie age, and wee finde it directly ſayd, numbers 30. 6. that the father may make voyd the vow of his child, thogh pertaining to Gods worſhip, much more a vow made without warrant of the word of God, nothing at all pertaining to his worſhip, but rather irreligious and tending to the diſhonour of God.

Yet heere two queſtions are to be reſolued.

Queſt. Firſt, whether the ſon being a Magiſtrate, and the father none, or inferiour vnto him, ought to obey his father.

Anſw. Anſwer: in things that concerne not that place, the ſon ought to obey his father.

And againe:

In things that may further him in the execution of his office, the ſonne is alſo to obey his father, thus did *Moſes*, Exodus the eighteenth and twenty foure verſe, the text ſaith, hee obeyed the voice of his father in Law, and did all that hee ſaid, but if the father councell or command any thing againſt that place and office, then the ſon is not to obey him.

A ſecond queſtion is this, whether a good childe is to obey a wicked father.

Anſwer, a good childe is to obey a wicked father as hee is a father, not as hee is a wicked man and commandes wicked things, for a difference is to bee made betweene the office and calling of a father, and the perſon that bears that office, and a good childe is to obey his wicked father, as he beares the office of a father, for ſo hee beares the image of God, but not as a wicked perſon commanding wicked things.

Now the fourth thing propounded to bee ſpoken of, namely, how farre foorth obedience is to be yeelded by children to their parents.

How farre foorth children are to obey their Parents.

That is layd before vs in theſe wordes (*in all things*) vnderſtanding them as before they were expounded, namely) in all things honeſt and lawfull, and agreeable to the word of God, children are ſo farre foorth to obey their earthly Parents, as may ſtand with their obedience to God their heauenly father, if parents would pull their children from God, from his trueth or from their obedience to him, children are then to ſhake off naturall affection, and as one ſaith well, they are to reſerue to the Father of Spirits, holineſſe and freedome of ſoule, but if Parents command their children things lawfull or indifferent, therein they are (as they are able) to yeeld obedience, though the things commanded bee moſt painefull Philip. 2. 8. the Apoſtle ſayth, Chriſt was obedient to his father to the death, yea, to the moſt painefull and ignominious death of the croſſe.

Now heere alſo comes a queſtion to bee anſwered, it may bee demanded, whether a childe that is marriageable, if the father command him or her to marrie, is to obey him?

Parents indeed haue power to diſpoſe their children in marriage, and they are not to marry without their conſent; and the Father commanding the childe to marry, the child is to obey two things concurring with the commandement of the Father.

Firſt if the child be willing.

Secondly, if the Father command the child only thus farre (namely) to marry with a perſon thus, or thus well quallified, as with one of honeſt life and conuerſation with one of ſound religion, as *Iſaac* commanded *Iacob*, *Gen* 28 1. 2, and not with this, or that particular perſon, the child hauing no minde there to match, if theſe two thing meet with the commandement of the Father, then doubtleſſe, the child is to obey his commandement.

Vſe. Childrens failings in their dutie to their parents, diſcouered.

Now if children trie themſelues by the thing deliuered, alas how far ſhort and defectiue ſhall they find themſelues in duty towards their parents? Where is the child to be found, that yeelds to that which is ſaid, or done by his parents willingly? Doe not many children doe that which they are bidden, with a backward looke, with murmuring, whiſpering, and much repining? Doe not ſome except againſt it, as too baſe, or to painfull? And are there not many children who cleaue to their owne will and wiſdome and thinke they knowe well enough how to carry themſelues, and ſo deſpiſe the counſell of their parents, eſpecially in matters of marriage, & calling, and things of greateſt moment? Where is the child that doth quietly and patiently beare the rebukes and chaſtiſements of his parents? Doe not many children in that reſpect, euen oppoſe againſt their parents, and reſiſt them, eſpecially if they be growne to any ſtrength and yeeres? Yea, ſome thinke that when they are growne to yeeres, when indeed, they ought to bee moſt obedient, that then they ought not to bee ſo much as once rebuked by their parents for any fault, then carnall reaſon teacheth them to ſay, they are fooles that will digeſt reproofes and checkes, and ſuffer themſelues to bee cenſured, yea they ſhall haue others to put it into their heades, that they are now paſt children, will you bee thus vſed? Will you beare this? Why, you are now 21. yeeres old, you are paſt a childe, and heereupon many children take heart to themſelues to be ſtubborne, and diſobedient to their parents, and many waies beſides theſe, doe children ſhew themſelues vndutifull, and diſobedient to their parents. Well, thou art a child, examine thy ſelfe by that which hath beene deliuered, and finding thy ſelfe wanting in obedience to thy parents, bee humbled for it, and now knowing thy dutie, learne to make conſcience of it.

3 motiues to ſtirre vp children to yeeld obeidience to their parents

And that thou maieſt bee ſtird vp ſo to doe, conſider theſe three things.

1 Firſt, nature it ſelfe teacheth vs, that our parents hauing taken, and happily ſtill taking ſo great paines, and cares for vs, and hauing ſhewed, and ſtill ſhewing ſo great loue to vs, ſhould haue this recompence in all honeſt and lawfull things to be obeied, and if thou yeelde not obedience vnto them, thou goeſt againſt the Law and light of nature, and canſt thou then perſwade thy ſelfe thou ſtandeſt in grace? That thou haſt grace or ſtandeſt in the fauour of God? Wilt thou ſay, thou ſtandeſt in the ſtate of grace, and yet wilt not doe that which nature requires of thee? If thou doe, thou deceiueſt thy ſelfe.

2 Againe, diſobedience to parents is highly diſpleaſing to God, we find an heauy iudgement threatned againſt it, *Prou. 30. 17. The eye that mocketh his Father, and deſpiſeth the inſtruction of his Mother, let the rauens of the valley picke it out, and the young Eagles eat it.* The meaning is, let ſuch a one come to ſome vntimely death, and let his body be caſt out vnburied, and bee deuoured and eaten vp of the beaſts of the field, and the foules of the aire; yea, diſobedience to Parents ſeales vp the fearefull wrath, and heauy diſpleaſure of God. *1 Sam. 2.25.* The text ſaith, Notwithſtanding they obeyed not the voice of their Father, becauſe the Lord would ſlay them, the Lord was angrie

with the Sonnes of *Ely* for their wickedneſſe, and was purpoſed to ſlay them, and in his iuſt iudgement hee made their diſobedience to their Father a puniſhment of their former ſins, and meanes to bring downe his heauy wrath vpon them.

3 And laſt of all, conſider the Apoſtles argument, obedience to parents is well-pleaſing to the Lord, in obeying thy parents thou ſhalt doe a thing not onely pleaſing to thy parents, but greatly liked and accepted of the Lord himſelfe, and his approbation is better then the approbation of all the world; thy obedience to thy Parents ſhall be as a comely ornament, *Prov.* 1.9. it will grace and beautifie thine heart and life, in ſuch ſort, as thou ſhalt ſeeme amiable both to God and men; if then thou wouldeſt not make it cleare to the diſcomfort of thine owne ſoule, that thou art not yet in the ſtate of grace; if thou wouldeſt not ſeale it vp that the Lord is highly diſpleaſed with thee, and hath a purpoſe to deſtroy thee; and if on the contrary thou wouldeſt doe that which is exceeding pleaſing to the Lord, then be thou ſtird vp, of what age or ſexe ſoeuer thou art, to yeeld obedience to thy parents in all honeſt and lawfull things; euen willingly yeeld thou to that which they ſay, or doe to thee, and quietly and patiently ſubmit thy ſelfe to their rebukes, admonitions and chaſticements.

Hauing thus ſeene the ſpeciall dutie heere vrged vppon children, let vs proceede to ſome other things that yet remaine to bee obſerued in this verſe, and in the next place, its not to bee paſſed by without obſeruation, that the Apoſtle ſaith not, children obey your Fathers onlie, or children obey your Mothers alone, but hee vſeth a word common to both, and ſaith, obey your parents, as if he had ſaid, obey both him that hath begotten you, and her that hath borne you.

Doctr. 2. Children are to yeeld obedience both to father and mother.

We ſee then that obedience is required of children to both their parents, children are to yeeld obedience, both to Father and Mother, the firſt Commandement expreſlie ſaith, honour thy Father and thy Mother. And *Prou.* 10.1. expreſſe mention is made of the Mother aſwell as of the Father, *A wiſe Sonne maketh a glad Father, but a fooliſh Sonne is an heauineſſe to his Mother.* So againe, *Prou.* 15. 20. *A wiſe ſonne reioiceth the Father, but a fooliſh man deſpiſeth his mother.* We find it expreſſely commanded by the Lord, that children ſhould feare both Father and Mother, *Leuit.* 19. 3. Yea, there the Mother is put before the Father: Yee ſhall feare euery man his mother and his father, ſaith the Lord. Touching the practiſe of this duty, wee haue an example without all exception, euen of Chriſt himſelfe, *Luke* 2.51. Its there ſaid, He came downe from *Ieruſalem* to *Nazaret*, and was ſubiect, or obedient to his Father and mother.

Vſe. The wickedneſſe of children who yeld obediẽce to their Fathers, but lightly regard their mothers, diſcouered.

Now this ſerues to diſcouer the wickedneſſe and ſinne of ſuch children as pretend to yeelde, and happily doe yeeld obedience to their Fathers, and yet notwithſtanding, make ſmall account of their Mothers, and lightly regard their commandements, or their chaſtiſements, in word or deed; this is the fault of many graceleſſe children and of ſonnes eſpecially; and eſpecially, when they beginne to grow to yeeres, then they ſeeing and noting the mothers infirmities, the weakeneſſe of their ſexe, and how vnable they are to puniſh them for their diſobedience, and their inferiour authority in the familie, and chiefely in this, that they haue little or nothing to doe in diſpoſing of lands or goods, they eaſily grow to ſome contempt, or at leaſt, neglect of duty and obedience to theit mothers: but let all children that haue any care to pleaſe God, ſet againſt all theſe things Gods Commandement, that bindes them to yeeld obedience to their Mothers, aſwell as to their Fathers, and know it for a truth, thou doſt not yeeld obedience to thy Father for conſcience towards God, but in ſome other ſiniſter and by-reſpect, becauſe he can reward thy obedience, or puniſh thy contempt, if thou yeeld it not alſo to thy mother; and withall remember that obedience to thy parents, not to thy father alone or mother alone, but to both Father and mother is the obedience that pleaſeth God, if thou thinke to pleaſe God by obeying the one, and denying obedience to the other, thou deceiueſt thy ſelfe, and if theſe things moue thee not to this dutie, yet at leaſt conſider with thy ſelfe, the great paines of thy Mother, peculiar to her, what it coſt her in thy breading, bearing, and bringing foorth, ſhee bare thee in her wombe with much ſorrow and griefe, and at laſt, with great paine and danger brought thee foorth, and beeing brought foorth, her paines and care in tending of thee, far ſurpaſſed the paines and care of thy Father, and it may bee her loue was euer greater towards thee, then the loue of thy Father, and ought not theſe things to preuaile with thee, to yeeld her reuerence and obedience, as well as to thy Father? If they doe not, ſurely it argues, thou art either exceeding blockiſh and void of vnderſtanding, or elſe altogether vnnaturall to thy mother.

Queſt.

Now, heere happily it may bee demanded, to which of the Parents the child is moſt bound? Whether the child be more bound to the Father or to the Mother?

For anſwer to this, we muſt know there be three things that a child doth owe to his Parents, (namely) reuerence, obedience, and releefe and maintenance, if the Parents be in any want: and the third and laſt of theſe, the very light of nature teacheth, (and by the way to touch it) If a child denie to ſuccour and releeue (according to his power) the poore, old, diſtreſſed, and helpleſſe Father or Mother, he is worſe then ſome bruit creatures: its ſaid of the Storks that when they are olde they keepe the neſt continually, and their young birds (by the inſtinct of nature) prouide for them, and feed them till they die. Thinke on this, thou that thinkeſt thy poore Father, or mother, a burden and a clog to thee, and thinkeſt euery day a yeere till they bee dead, art thou woorſe then an vnreaſonable creature?

The vnnaturalneſſe of children who denie reliefe to their poore and diſtreſſed, and helpeleſſe Parents.

and canſt thou then thinke there is any grace in thee? Certainly no, it cannot bee that there is any dramme of grace in the heart of that childe who denies reliefe to his poore helpeleſſe parents, yea, who ſpares it not from his owne backe, and from his own belly, to releeue his poore old Father or Mother (but that by the way.)

Anſw. Now to the queſtion propounded, I anſwer, that reuerence is equally to bee yeelded, to the Father and to the Mother, as they are parents, but if any perſonall gift, or grace of wiſdome, or vertue bee more eminent, and appeare in the one, then in the other, bee it in the Father, or in the Mother, in that reſpect more honour is there to bee yeelded touching reliefe and maintenance, that is alſo equally to be yeelded to the poore Father and to the poore Mother, they beeing both one, they are to bee fed at one table, and no difference to bee made betweene them in that repect, but concerning obedience, becauſe man is the head of the woman, and maſter of the familie, that is rather to be giuen to the commandement of the father then of the mother, if the father and mother command diuers, or contrary things.

Queſt. Some may further demand, whether obedience is to be yeelded to the Father, or Mother in law?

Anſw. Anſwer: It is, euen as to there naturall parents; wee haue the example of *Moſes, Exod.* 18.24. *Ruth* to *Naomi*, her mother in law, *Ruth* 3. 5. Yea, Chriſt our Sauiour was obedient to his ſuppoſed Father, *Luke* 2.51. And the Prophet *Micah* 7.6. reckons it vp among the great ſins of his time, that the daughter in law roſe vp againſt her mother in law; therefore doubtleſſe, children are to yeeld obedience, not onely to their naturall parents, but alſo to their fathers in law, and to their ſtep-mothers.

Obſerue we further that the Apoſtle vrging children to yeelde obedience to their parents; hee ſaith, *Children obey your Parents in all things, for that is well-pleaſing vnto the Lord*: that thing (namely) obedience to parents is wel-pleaſing to the Lord.

Hence comes a queſtion to be diſcuſſed, (namely) this, whether obedience to Parents, yeelded by children vnbeleeuing, and vnregenerate, bee well-pleaſing to God, or no? Queſt.

To this I anſwer: Obedience to Parents yeelded by children vnbeleeuing and vnregenerate, as it is their perſonall obedience, and conſidered in the concrete that is together with their perſons, and as comming from them its not pleaſing to God: for as the Apoſtle ſaith, *Rom.* 8. 8. *They that are in the fleſh cannot pleaſe God*: and it is a true rule, that the perſon muſt firſt pleaſe God, before his perſonall actions, as they are his actions can be pleaſing vnto him, but as that obedience is an action, and a duty conſidered in the abſtract that is by it ſelfe apart from the perſon, its pleaſing to God, becauſe its a thing commanded of God, and ſimply good in it ſelfe, in it owne nature, as is hearing of the word, praying and ſuch like, as theſe things conſidered in themſelues, and by themſelues are good, and pleaſing to God, though not as they come from vnregenerate and vnbeleeuing perſons, ſo is obedience to Parents, yet know we thus much further, that howſoeuer obedience to Parents, yeelded by children vnbeleeuing, as it is their perſonall obedience, cannot pleaſe God; yet no doubt, the Lord of his exceeding bounty doth ſometimes vouchſafe temporall good things, and bleſſings, euen to ſuch obedience. Such is the rich goodneſſe of our good and gracious God, as of his aboundant mercy, hee doth ſometimes giue outward bleſſings, euen to the ciuill obedience and outward good carriage of hypocrites and vnbeleeuers.

Anſwer.

Note.

Note.

Will we ſee ſome examples of it? No doubt *Iehu* King of *Iſrael* was but a carnall man, he departed not from the ſinnes of *Ierobohan* who made *Iſrael* to ſinn; yet becauſe he diligently executed that which was right in the eies of the Lord in ſome things, the Lord promiſed him that his poſteritie to the fourth generation ſhould ſit on the throne of *Iſrael*, 2. *King*, 10. 30. *Ezechiel* 29. 30. Wee finde that *Ægypt* is promiſed to *Nebuchadnetzar*, King of *Babel*, (a man without queſtion vnbeleeuing) for his ſeruice againſt *Tyrus*. Oh then the exeeeding rich bounty of the Lord our God.

How ought this to ſtirre vp children to yeelde obedience to their parents? That is a thing to which the Lord no doubt, will ſometimes of his rich bounty, vouchaſe temporall bleſſings, though it bee performed by children vnbeleeuing, Therefore this ought to ſtirre vp all children to this dutie, and if thou bee a childe within Gods couenant, and a true beleeuing member of Chriſt, let it moſt of all encourage thee to yeeld obedience to thy Parents, and euer remember thou to thy comfort, that if the Lord carrie his eie of bounty towards them that are without, and ſtrangers from his fold, much more will he of his rich mercie, reward thee that art one of his owne choſen, and a ſheepe of his owue paſture: thinke on it, and remember it.

Conſider wee yet further, the ground of the Apoſtles reaſon in this place; he ſaith, *Children obey your Parents in all things, for that is wel-pleaſing to the Lord*: What is the ground of this? How knew the Apoſtle that Obedience to Parents is a thing well-pleaſing to God? Surely, hee knew it from the Commandement of God, becauſe ſuch obedience is commanded in the 5. Commandement, and he knew it to be in an high degree well-pleaſing to God, becauſe that comandement is as the Apoſtle ſaith, *Eph.* 6. 2. The firſt Commandement (namely) of thoſe that concerne our duty to men, and the firſt Commandement with promiſe, with a ſpeciall promiſe annexed to it, that thy daies may bee prolonged vpon the land which the Lord thy God giueth thee. Hence it was that our Apoſtle knew this duty of obedience to parents to be wel-pleaſing, yea, better pleaſing to God then any other dutie of the

ſecond

ſeconde Table, and this reaſon thus conſidered with theſe groundes of it dooth affoord vnto vs this concluſion.

Gods good liking of any thing, is to be gathered frõ his will reuealed.

That Gods good lykinge of any thinge, is to bee gathered from his will reuealed, we muſt gather the good liking, and aprobation of the Lorde, that hee likes, and that hee approues, this or that thing, from his word.

For in deede, what hee willeth in his worde, that hee liketh, his will there reuealed being the rule of all our holineſſe and goodnes: nothing done by vs, is holy & good & pleaſing to him, but that which he there willeth. And hence it is, that the Apoſtle puts them together. Ro. 12. 2. that wee may proue what is the good will of God, and acceptable and perfect, what God willeth, being good becauſe hee wils it, and being willed by him and ſoe good, is alſo acceptable and pleaſing to him. *Micha.* 6. 6. 7. The prophet bringes in man thus demaundinge, where-with ſhall I come before the Lord, and how ſhall I bowe my ſelfe before the high God? Shall I come before him with burnt offerings, and calues of a yeere old? will the Lorde be pleaſed with thouſands of rams, or with ten thouſand riuers of oyle? ſhall I giue my firſt borne, for my transgreſſion: euen the fruite of my body, for the ſinne of my ſoule? will theſe thinges pleaſe the Lord? and then *verſ.* 8. The prophet anſweres, hee hath ſhewed thee ô man what is good, and what the Lord requireth of thee; ſurely to doe iuſtlie, and to loue mercie, and to humble thy ſelfe to walke with thy God: as if hee had ſaide, that which the LORD hath ſhewed, and reuealed to thee to bee good, and that which hee requires of thee in his word, that is the thing that is pleaſing to him.

Now then is it ſoe that the LORDES good likinge, and approbation of any thinge, & that hee likes this or that, and is pleaſed with it, is to bee gathered from his will reuealed.

I might then apply this to diſcouer the folly of the

Papiſts, who thinke they doe things highly pleaſing to God, yea, meriting at his hands and deſeruing heauen, when they doe things that can finde no footing in the word of God, and are not grounded on any commandement or example or promiſe in the word of God, but are meerely Idolatrous and ſuperſtitious, but not to ſpend time in ſhewing their folly.

Vſe. A direction touching things done pleaſing to God.

Conſider wee the doctrine as it may concerne vs to this purpoſe, it may ſerue to guide vs that we be not deceiued, touching things done pleaſing to God, wee are not to conclude things to bee pleaſing to God from our owne fancie and our owne opinion, becauſe wee conceiue and think them to be liked of God and pleaſing vnto him, but from the word and promiſe of God, manie deceiue themſelues in this reſpect, they thinke they doe things highly well pleaſing to God, and ſuch as hee doth greatly like and approoue of, when indeede and truth there is no ſuch matter, for example, doe not many thinke that their true and iuſt dealing with men, their giuing euerie man his owne, and the like things done by them, are things exceeding well pleaſing to the Lord, though thoſe deedes come not from anie ſanctified heart, nor from the roote of a ſound iuſtifying faith, nor yet are done with anie regard of Gods glorie?

Doe not manie thus thinke? it is too euident, they do, and in reſpect of doing ſuch things, they thinke they are greatlie in Gods fauour, indeed it cannot bee denied, but that ſuch things for the ſubſtance of them, and conſidered in themſelues, & by themſelues are grounded on the commandements of God, but thou muſt further know that they muſt alſo bee done in ſuch manner as the word hath preſcribed, they muſt proceed frō faith purging thine hart from the naturall corruption of it, & they muſt be done in loue to God, & with reſpect of his glory, els its vnpoſſible they ſhould pleaſe God, & therfore do not thou gather & conclude that God is well pleaſed, with the things thou doeſt

Heb. 11. 6.
Rom. 14. 23.

doeſt only becauſe the things done are good in thẽſelues, if thou doe, thou deceaueſt thy ſelfe, thou gathereſt Gods acceptance & good liking only from thine owne fancy, & the deuill and thine owne corrupt heart deceiue thee, and thus are many thouſands deceiued, it was *Pauls* caſe before his conuerſion, when hee was in the worſt caſe, hee thought himſelfe in the beſt, and before he knew the meaning of the law, he made no doubt but hee was aliue, but when hee ſaw the ſence and ſtrict iuſtice of the commaundement hee found ſinne aliue in him, and himſelfe dead, and ſo thouſands in the world beeing as yet in their naturall corruption, thinke they doe things highly pleaſing to God, but alas they deceiue themſelues, and therefore if thou tender thine owne good, take thou heed of it, and remember that thou muſt not onely doe good things, that is, things warranted by the word of God, but in that manner that the word hath preſcribed with an heart purged by faith, with a loue to God, and a due reſpect to his glory, that thou maiſt gather Gods good liking and approbation of things done by thee, and if it be otherwiſe with thee, ſurely the good things done by thee are hatefull to God, and they bring in the end but euerlaſting death vpon thy ſoule.

Rom. 7. 9. 10.

VER. 21. *Fathers prouoke not your children to anger, leaſt they be diſcouraged.*

In this verſe the Apoſtle comming particularly to ſpeak to parents touching their duty towards their children, he ſets down what he requires of them by way of prohibition or dehortation, hee forbids that, and dehorts them from that wherein commonly parents are faulty, & wherin they many times offend, and that is immoderate ſeuerity and rigorous dealing with their children which is expreſſed by the effect it commonlie works in children, that it ſtirs them vp to anger, and the Apoſtle doth direct his dehortation, ſpecially to fathers, and ſaith, *Fathers prouoke not your children to anger*, becauſe if either of the Parents offend in rigour towards their children, it is commonly the father, the mother, more vſually offending on the contrarie part, by too much indulgence and tenderneſſe, therfore the Apoſtle ſaith, *Fathers prouoke not your children to anger*, and this prohibition or dehortation, hee doth further ſtrengthen by an argument taken from the dangerous euent of immoderate ſeuerity and rigour of Parents towards their children, namely their deiection of minde, their diſcouragement, leaſt (ſaith the Apoſtle) *they be diſcouraged*, & ſo the ſum & ſubſtance of this ver. is a dehortation vſed to Parents, eſpecially to fathers, diſſwading them from rigour towards their children, and from hard vſage of them for feare of their diſcouragement.

Interpretation. By fathers wee are heere to vnderſtand naturall Parents, both fathers and mothers, though the Apoſtle (for the reaſon before yeelded, doth thus direct his dehortation, the word here rendered (*prouoke not to anger*) properly ſignifies to exaſperate, & to ſtir vp to anger by diſgraceful termes, and by contumelious ſpeeches, but wee are to take it in a larger ſence and ſignification according to that Epheſ. 6.4 Where in our Engliſh tranſlation, wee haue in effect the ſame words, that here we find, but in the originall, there is a differẽt word vſed by the Apoſtle παροργίζετε. a word reaching further, and comprehending more vnder it, ſignifying to irritate or to ſtirre vp to anger any way, to giue children any occaſion of anger, and that vniuſt and ſinnefull anger, euen ſuch as is ſpoken of Epheſ. 4. 25. let not the ſunne go downe vpon your wrath, the word is there alſo παροργισμῷ, (that is) vniuſt and ſinnefull anger, ſo then that word in the Epheſians, and this conſidered together, the meaning is, fathers doe not exaſperate and ſtirre vppe your children any way either by worde or deede to vniuſt and ſinnefull anger, or rather thus, vſe no hard and rigorous dealing with your children, whereby they may haue occaſion to bee ſtirred vp to vniuſt and ſinnefull anger, leaſt they bee diſcouraged, (that is) leaſt they bee deiected and caſt downe in their mindes, and put out of all heart (for ſo the word ſignifies) leaſt they bee put out of all courage, and comfort, and euen deſpaire of doing any thing pleaſing vnto you.

Thus then wee are to conceiue the Apoſtles meaning in the words of this verſe, as if he had ſayd.

> *You that are naturall Parents, and eſpecially you fathers, doe not you abuſe your fatherly authority ouer your children, doe not you any way exaſperate and ſtirre vp your children to anger, vſe not you any hard and rigorous dealing towards them, whereby they may haue occaſion to be ſtirred vp to vniuſt and ſinnefull anger; leaſt you ſo doing, your childrens mindes bee deiected in them, and they put clean out of hart, and loſe all courage and comfort, and euen deſpaire of doing any thing pleaſing vnto you.*

I might heere note that of Parents, which before wee obſerued of husbands, verſe the nineteenth, that Parents alſo are prone to abuſe their authority ouer their children, and therefore the Apoſtle thought it moſt fit, to checke that proneneſſe, and to warne Parents, eſpecially, and aboue all things, to auoyd rigour and immoderate ſeucrity towards their children, and indeede it is the common fault of all ſuperiours (if they bee not ſanctified) to abuſe their authority, and to exerciſe rigour and tyranny ouer ſuch as be vnder them: but I will not ſtand on that, hauing already handled it: Heere we may ſee it plainelie laid before vs.

Note.

Doct. 1. Parents muſt take heed of rigorous dealing with their children.

That Parents are not to bee rigorous in their dealing with their children, they are not to vſe any immoderate ſeuerity towards them.

And this is cleare, both from this text, and that alſo, Epheſ. 6. 4.

Reaſon.

The reaſon and ground of it, is alſo manifeſt (namely) this extreame rigour and immoderate ſeuerity in any ſuperiour towards the inferiour, is a fault and a ſinne, inferiours are to be held within compaſſe of their duty and obedience, rather by loue then by feare, rather by lenity and mildneſſe, then by rigour and ſeuerity: and if Parents bee extreame rigorous towards their children, their ſinne is greater then the ſinne of other hord dealing ſuperiours, becauſe they are more neerely bound to their children, their children beeing parts of themſelues, hauing iſſued out of their owne loynes, therefore Parents ought leaſt of any other to bee extreamely rigorous, and immoderately ſeuere towards their children but not to ſtay in the generall which may happily bee miſconceiued, know wee, that hard, and extreame rigorous dealing of Parents towards their children, ſtands chiefely in theſe three things,

Rigorous dealing of Parents with their children is in 3. things.

1 Either in commanding their children vniuſt or vnreaſonable things, when they ſeeing the pliableneſſe of their childrens mindes, that they are willing and ready to doe any thing at their command, doe lay more on them then is fit, or command them to doe that which is vniuſt and ſinnefull. 2 Or ſecondly, in giuing them hard words rating reuiling, and miſcalling them, and reproaching them for euery thing they doe. 3 Or thirdly, in ſtriking or beating them either without iuſt cauſe, or exceſſiuely more then the cauſe requires, correcting them at their pleaſure, ſaith the Authour to the Hebrewes, chap. 12. 10. in their paſſion and rage, many times (as we vſe to ſay) without either rhime or reaſon. Parents are not to be extreeme rigorous towards their children in any of theſe three kindes, wee haue example of all theſe three in wicked *Saul*, hee was a

wicked man, and he added this to the meaſure of his ſinne he abuſed his fatherly authority in all theſe three things, 1. Sam. 20. from verſe 30. to the end of the 33. wee finde that *Saul* in his rage commanded Ionathan his ſonne a moſt vniuſt thing, euen to bring Dauid to him, that hee might kill him, and what could bee more vniuſt, that a kind friend ſhould bring his deare friend, and that an innocent man ſhould deliuer another innocent party into the hands of his malicious enemy that ment to ſhedde his bloud? yea he reuiled him verſe 30. he called him the ſon of the wicked and rebellious woman, the ſon of an impudent whore, in plaine termes, baſtard, and hee went yet further, verſe 33. hee caſt a ſpeare at him to hit him, with a purpoſe to kill him, this manner of rigorous dealing of a wicked and wretched father towards his ſonne, hath the Scripture recorded to teach all Parents to auoyd the like, and that they ſeeing the rigorous dealing of a father towards his childe pointed out in the booke of God, as one of the great ſinnes of wicked Saul, might take notice of it, that it ought to bee farre from all thoſe that would not be like ſo wicked a father, and what Parents ſoeuer make any conſcience of their duty, ought to bee farre from extreame rigour and immoderate ſeuerity, towardes their children, either in their commands, or in their reproofes, or their corrections.

Vſe.
Reproofe of Parents dealing rigorouſly with their children.

Now heerein many Parents are faulty, ſome there bee who are iuſtly to bee taxed, as highly offending in this kinde, who command their children vnreaſonable things, euen things beyond their ability and ſtrength, and if ſuch things bee not done, abridge them of their meate and drinke, and of things needefull, and do not ſome Parents load their children with moſt odious and fowle names, calling them rogues, raſcals, and filthy carrions, dogges, and the like.

Yea, (which is ſtrange) ſpecially in the mother, ſometimes calling the childe (Whore-ſonne) if the childe bee the ſonne of an whore, what is then the mother; yet ſee how ſome Parents, rather then they will want a foule (byname) for their childe, will not ſticke to lay a blot on themſelues, and are there not ſome, who in beating their children are extreamely rigorous, and handle them as if they were no better then dogges? Nay ſurelie, one of tender bowels, would not ſo vſe his dogge as ſome Parents in their rage vſe (or rather abuſe) their children, yea, I wiſh there were not ſome who doe vaunt of their rigour and ſeueritie, and ſay, they will make them knowe that they are their Parents, theſe things are too common in the world.

Well, let ſuch as know themſelues faultie in theſe things, bee humbled for that which is paſt, and hencefoorth learne to know, that it is a great and greeuous ſinne in thee whoſoeuer thou art to be extreamely rigorous and ſeuere in thy dealing with thy children, either in requiring things aboue the ſtrength of thy childe, or in thy cenſuring of him, either in word or deede, and doe not thou thinke with thy ſelfe, what skils it, what matter is it if I deale with my childe as I liſt? am not I his father, and muſt not hee, will hee nill hee, bee ſubiect to mee, and to my authority? it is true, indeede thy childe is to bee ſubiect to thy power and authority.

If thou command him ſome vniuſt and vnlawfull thing, howſoeuer thy childe is not to obey thee in doing of that, yet if thou adde further rigour, and fall vpon him, and beate him for not doing of it, thy childe is not to mutter or murmure againſt thee, and if hee bee ſtirred vppe to any impatience, that is his fault, yet thou muſt know that thy power and authority ouer thy childe is limited alſo, thou maiſt not vſe it after thine own pleaſure, and bee rigorous and outragious in thy dealing with thy childe, if thou bee, ſurelie thou art an vnnaturall Parent, thou ſinneſt againſt the light of nature

Two things to be conſidered of Parents who deale rigorouſly with their children ture euen bruit beaſts will loue their younge ones, and vſe them louinglie, and if nature require this at thy hand, what then ſhould grace worke in thine heart? Thinke on it, and withall remember the Apoſtles argument in this place, thy hard and iniurious dealing with thy child, will dull and diſcourage him, it cannot otherwiſe chooſe, becauſe thou art ſo neerely bound to thy child, and thy child to thee; when the child ſhall conſider, it is my Father, or my mother, who ſhould doe mee moſt good, that deales thus hardly with me, and doth me moſt ill: Oh, it is a great diſcouragement to the childe, it takes from the childe all courage to any good dutie, either in thy ſeruice, or in the ſeruice of God, and therefore take heede of it.

Obiect.

Happilie ſome will ſay, are not children offending to bee cenſured, and corrected by their Parents, and committing ſome great offence, are they not to be dealt withall accordinglie.

Anſw.

It is a fault in Parents to bee to indulgent to their children.

Yes doubtleſſe, they are, yet Parents are wiſelie to conſider the nature and qualitie of the childes offence, and to proportion their cenſure and correction as neere as they can anſwerable to the ſame. As it is a fault for Parents to be too rigorous to their children, ſo on the other ſide it is alſo a fault in them to bee too remiſſe, and too indulgent, and too much to tender and cocker them, this was *Dauids* fault, 1.*Kin.* 1.6. the text ſaith, He would not diſpleaſe *Adoniah* his Sonne from his childhood, to ſay, why haſt thou done ſo? And this is the fault of too manie Parents in theſe daies, and eſpeciallie of manie fooliſh mothers, who ſo dandle their children, and are ſo vainelie pleaſed with them, that euen their faults alſo pleaſe them; they delight to heare them ſweare, and to miſſecall others; this is to let looſe the reines of fatherlie authoritie, and to lay the bridle on the neckes of their children, and ſo doing, they make them wantons, and diſſolute perſons, and as much as in them is, bring the curſe of God vpon their children.

Cenſure and correction of children is neceſſary, for as *Salomon* ſaith, *Prou.* 22. 15. *Fooliſhneſſe is bound in the heart of a childe, but the rodd of correction ſhall driue it away from him*; there is a bundle of frowardneſſe, ſtubborneſſe, vanity, and wickedneſſe, bound vp in the heart of a child; *Iob* 11, 12. *A man new borne is like a wilde Aſſe colt, but the rod of correction ſhall driue it away from him.* It is therefore *Salomons* counſell, *Prou.* 23. 13. 14. *Withhold not correction from the child, If thou ſmite him with the rod, he ſhall not die thou ſhalt ſmite him with the rodde, and ſhalt deliuer his ſoule from hell.* Parents therefore are to correct their children offending, and if they doe not, they ſinne; but they muſt take heed their cenſure and correction bee not extreame, and vnmeaſurable, they muſt looke to the meaſure of it, that they exceede not meaſure in it, and that it may bee ſuch as may profit their children.

3. Rules to be obſerued in correcting of children.

And to that purpoſe, theſe rules are fit to bee thought vpon, and obſerued.

1 Firſt, thy child deſeruing correction, doe not thou flie vpon him in a paſſion, that bewraies more then brutiſh affection, but ſeriouſly conſider with thy ſelfe, the nature and qualitie of the offence, and how often, or ſeldome thy childe hath ſo offended, and accordinly fit thy correction as neere as thou canſt.

2 Secondly, correct thy childe with compaſſion in thine heart, euen with yearning bowels in the doing of it; conſider with thy ſelfe, that happily the frowarneſſe, or curſtneſſe, and particular euill qualitie that is found in thy child hath been tranſmitted and conuaied from thee vnto him, and thou correcting thy childe, doſt but puniſh thine owne ſinne in thy childe; thinke with thy ſelfe, ſhall I thus puniſh mine owne ſinne, and that in my childe? Shall I thus proſecute the corruption that I haue conuaid to my childe?

3 Thirdly, let the chaſtiſement of thy child be with a lifting vp of thine heart to God in praier, that he hee would

giue thee a wiſe heart to giue correction, and thy childe a ſoft heart to receiue it with patience, and to profitte by it.

And if theſe rules be obſerued of thee in the correcting of thy childe, doubtleſſe thou ſhalt doe it with mildneſſe, and without rigour, and thou ſhalt doe it with profit to thy child, and with comfort to thy ſelfe; yea, thy child in ſuch manner corrected will giue pleaſures to thy ſoule, *Prou.* 29.17. Hee will vtter ſuch gracious ſpeaches, doe ſuch righteous deeds, and haue ſuch comely geſtures, and practiſe ſuch obedience and thankfullneſſe towards thee, as ſhall much delight thy ſoule; therefore remember the rules propounded.

Marke we further, the Apoſtle laieth downe his prohibition in theſe termes: *Prouoke not your children to anger:* Where we ſee, that howſoeuer children are not to be prouoked to vniuſt anger, and if they bee, they cannot excuſe themſelues, that they are thereunto prouoked, yet Parents are not to giue them occaſion of ſuch anger; Parents are not to ſtirre them vp to it by their rigorus dealing with them.

Hence we may raiſe this generall truth.

Doctr. 2. Though euery euill doe ſpring from an euill root, yet men ſinne in prouoking others to euil.

Though no euill ſpring but from an euill roote, nor iſſue out but from an euill fountaine; yet, men are not to prouoke and ſtirre vp others to euill, nor to giue them occaſion to it; for although man can excuſe himſelfe by ſaying, I was prouoked to this or that euill, yet is not hee without his ſinne, but many times his ſinne is the greater, as our Sauiour ſaid to *Pilate*, *Ioh* 19.11. Who hath prouoked and ſtird vp another to euill For that is (indeed) to lay a ſtumbling blocke before another, and a fearefull woe is denounced againſt euerie one by whom offences come,

Reaſon

Math. 18.7. Woe be vnto the world becauſe of offences, for it muſt needes bee that offences ſhall come, but woe bee to that man by whom the offence commeth, who giues the occaſion of offence.

This

Reproofe of ſuch as delight to ſtirre vp others to ſinne, and the greatneſſe of that ſinne diſcouered.

This ſerues to diſcouer the ſinne of ſuch as vſe to prouoke the cholericke to anger, the drunkard to exceſſe in drinking, the contentious perſon to quarrelling and take pleaſure, and make themſelues ſport in ſtirring vp others to ſinne; thou muſt know, whoſoeuer thou art, that in ſo doing thou makeſt thy ſelfe guiltie of great ſinne; for in ſo doing thou ſerueſt the Deuils turne, thou art his inſtrument, yea thou takeſt on thee the Deuils trade, and that is the worſt trade in the world; its his trade and manner to ſpie out to what ſinne men are moſt naturally inclined, and there to aſſault them, and wilt thou bee like the Deuill?

Againe, conſider with thy ſelfe, with what conſcience canſt thou be a meanes to draw others into temptation, whereas the Lord requires thee to pray for thy ſelfe and others, *Leade vs not into temptation?* And remember thou the puniſhment of the Serpent, *Gen.* 3. 14. for beeing an inſtrument of the Deuill in tempting our firſt Parents; if the naturall Serpent was ſo plagued for beeing an inſtrument of the Deuill in his temptation, vnknowingly, what ſhall become of thee, if thou applie thy wit, thy tongue, and heart, to doe him ſeruice in this kinde? Surely, as thou art the Deuils inſtrument, and like him in thy practiſe, ſo thou maieſt iuſtly looke one day to bee like him in puniſhment: and if they that turne many to righteouſneſſe, ſhall one day ſhine as the ſtarres for euer and euer, *Dan* 12.3. Then ſurelie, thou that turneſt many from righteouſneſſe, and ſtirreſt them vp to ſinne, ſhalt bee as blacke as the blackneſſe of Hell, and to thee as *Iude* ſpeakes verſe 13. is reſerued the blackeneſſe of darkeneſſe for euer. Thinke on it, and know it is not ſo ſmall a matter, as its commonly thought to bee, to make others drunke, or ſtirre then to any ſinne.

One thing further, may be briefly noted from this verſe (namely) this, that the Apoſtle would not haue childrens mindes diſcouraged, *Fathers prouoke not your chidren to an-*

ger, *leaſt they be diſcouraged*, ſaith the Apoſtle, hee would not haue their mindes daunted and caſt downe in them.

Hence we are taught.

Doct. 3. Parents muſt take great heed of doing any thing that daunt the minds of their children and diſcourage them from good things.

That Parents are chiefely to take heede of doing any thing that may daunt the minds of their children, and diſcourage them, and make them that they haue no heart to do good things, they are rather to encourage, and to hearten them to euery good dutie; yea, if parents eſpie but any good minde, and good inclination in their children, if they diſcerne but any ſeed of grace, or good gift, ſpringing vp in their minds or hearts, if they perceiue anyproneneſſe in them to religion, any deſire after ſome ſpeciall good calling, as happily to the Miniſtry, or the like, they are to cheeriſh it, and according to their power, they are to vſe all good meanes that it may be increaſed, at leaſt to water that tender budde with the drops of ſweet counſell, and with the word of comfort and encouragement, and to ſend vp to heauen by praier, that the Lord would warm it by his ſpirit, and raine downe his bleſſing vpon it, that it may grow to ſome ripeneſſe.

Vſe. Reproofe of ſuch Parents as grieue at the good graces of their children.

They are altogether vnworthy the name of parents, who grieue at the good graces of their children, and reſtraine them from all meanes whereby they might attaine to further increaſe of them. Good Parents, and they haue any ſoundneſſe of grace in their owne hearts, will be glad and much reioice to ſee the leſt begining of grace in their children, they delight to ſee grace in any other whoſoeuer, but moſt of all appearing in their owne children, and they wil carefully vſe al good meanes that ſerue for the increaſe of it, and they will euer encourage and hearten on their children in euery good duty.

Note.

VER. 22. *Seruants bee obedient vnto them that are your Maſters, according to the fleſh, in all things, not with eye ſeruice, as men-pleaſers, but in ſingleneſſe of heart, fearing God.*

The Apoſtle hauing laid downe the ſpeciall duties of thoſe in the Family, who are more neerely tied one to another. Now he comes to the duties of ſuch as are leſſe bound one to another, (namely) to the duties of *Maſters and Seruants*, and following his former order, he beginnes with the dutie of ſeruants, and the condition of ſeruants being harder then any other, he ſets downe their dutie in more words then any of the reſt.

First exhorting to it in the 22. and 23. verſes, and then ſtrengthning his exhortation by force of argument, verſ. 24. 25.

In this 22. verſe, wee haue two things in generall laid before vs.

Firſt, the duty of ſeruants generally propounded by way of exhortation in theſe words. *Seruants be obedient vnto them that are your Maſters according to the fleſh, in al things*, and then the manner of their obedience in the words following, *Not with eye-ſeruice, as men-pleaſers, but in ſinglenes of heart, fearing God.* Touching the exhortation to the dutie more particularly the Apoſtle doth firſt propound it, and exhort to it indefinitely, *Seruants be obedient to your maſters*) and then he amplifies his exhortation both by deſcribing their maſters, that they are their maſters according to the fleſh, and by ſetting downe how farre foorth obedience is to bee yeelded vnto them, (namely) in all things: *Seruants be obedient vnto them that are your Maſters according to the fleſh, in all things.*

Let vs firſt examine the words of this exhortation touching the ſenſe and meaning of them.

Interpretation.

(*Seruants*) In the time of the Apoſtle when hee writ this Epiſtle,] ſuch were properlie cald (*Seruants*) as were taken in warre, and kept in bondage, or ſuch as were bought with money, and indeed ſlaues to their maſters, but wee are to take the word in a larger ſenſe, for ſeruants of any ſort whoſoeuer, euen ſuch as our ſeruants are, who ſerue for wages, or as Aprentices, (*be obedient*) the original word heere vſed is the ſame we had, verſe 20. and the meaning is the ſame; Seruants liſten and hearken to your maſters, and yeeld to them, and obey them in that they ſay, or doe to you, (*according to the fleſh*) theſe words haue relation to the word (*Maſters*) Maſters according to the fleſh, and the meaning is, to your maſters who haue power onely ouer your bodies and not ouer your ſoules and conſciences (*in all things*) that is, in all things your maſters ſay, or doe to you, being things honeſt and lawfull, for ſo much is implied in that maſters haue power onely ouer the bodies of their ſeruants, and not ouer their ſoules, ſo as if the maſter command his ſeruant any thing againſt the libertie of a good conſcience, he is not therein to be obeyed.

Thus then wee are to conceiue the meaning of theſe words, as if the Apoſtle had ſaid.

> *You that are ſeruants of any ſort whatſoeuer, doe you yeelde to that which is ſaid, or done to you by your Maſters, who haue power ouer your bodies, but not ouer your ſoules and conſciences, yeelde to them entire obedience, obey them in all things, honeſt and lawfull.*

Doct. 1. Seruants are bound to yeeld obedience to their maſters.

Now heere, firſt, the ſpeciall dutie of obedience due from ſeruants to their Maſters, comes to bee conſidered, and touching that, I will ſhew firſt what that obedience is.

Secondly, wherein it conſiſteth.

Thirdly, the perſons whom it concernes.

The order obſerued in handling that obedience

And fourthly, how farre foorth it is to bee yeelded by ſeruants to their Maſters; then after ſome particular examination, I will adde ſome motiues to ſtirre vp ſeruants to this duty.

What the obedience of ſeruants to their maſters is.

Firſt therefore know, that this obedience is a willing, and cheerefull yeelding of ſeruants to the voice and will of their maſters, euen a cheerefull yeelding to that which is ſaid to them of their maſters, and willed by their maſters to be done or ſuffered of them.

Seruants obediẽce to their maſters is in two things.

And this willing and cheerefull yeelding of ſeruants to the voice and will of their maſters ſtands in two things.

1 First, in a cheereful doing of things commanded by their maſters, though the things commanded, be neuer ſo baſe, or neuer ſo laborious, and painefull, *Luke* 17. 7. Chriſt ſets downe this clearely, ween he ſaith, *Which of you is it that hauing a ſeruant plowing, or feeding cattell, would ſay vnto him by and by, when he were come from the field, goe, and ſit downe at table*: as if hee had ſaid, if a ſeruant that hath beene toiling all the day long in following the plow, or the like labour, at night when he comes home wearie and hungrie, be commanded by his maſter a further ſeruice, hee is not to refuſe to doe it, he is ſtill to doe what his maſter commands him.

2 Secondly, the yeelding of a ſeruant to the will of his maſter is in a meeke and patient bearing of that rebuke, or correction that is laid on him by his maſter, yea, though the correction be without iuſt cauſe, or vnreaſonable, and more exceſſiue then it ought to be. 1. *Pet.* 2. 18. *Seruants* ſaith the Apoſtle, *be ſubiect to your Maſters with all feare*, not onely to the good and courteous, but alſo to the froward, euen to ſuch as are froward, crabbed, and peruerſe, and wrongfully buffet you, for ſo it followes, verſ. 20. 21. *For what praiſe is it, if when ye bee buffeted for your faults yee take it patiently? but and if yee doe well, yee ſuffer wrong and take*

it patiently, this is acceptable to God.

Seruants are in ſilence to ſuffer the checks and rebukes of their maſters, not anſwering againe as it is Tit. 2. 9. not muttering or murmuring, not giuing one word for another, and they are patiently to beare that correction that is laid on them by their maſters, though it bee vniuſt or exceſſiue, and therefore ſay not then, being a ſeruant, when thou art vniuſtly corrected, I deſerue not to bee ſo roughly dealt withall, but remember thou deſerueſt more at Gods hand for ſome other ſinne, and the hand of thy maſter is but the inſtrument of God, for the puniſhment or correction of that other ſinne which is in thee.

The duty of obedience to maſters concernes all ſeruants whatſoeuer they be.

Now for the perſons whom this duty concernes, that is layd downe in the firſt word (*Seruants*) the Apoſtle heere alſo not limiting this duetie to ſeruants, of this or that ſort, but ſaying indefinitely (ſeruants) wee are giuen to vnderſtand that the duetie belongs to all ſeruants, whether they bee bound to their maſters, or ſerue for wages, or howſoeuer, ſay not thou, I am but a Iourney man, or I am but hired for a day, or my maſter is my brother, my vncle, or my kinſman, and therefore I am not bound to ſuch duety and obedience as others, no, no, remember that *Iacob* ſerued his vncle *Laban* Geneſis the twentie nine. If thou bee a ſeruant, to whomſoeuer, or for how long or how ſhort a time, thou art bound to yeelde obedience to him that is thy maſter, both willingly, dooing what hee commaundes thee, and patiently ſuffering what hee laies on thee, either in word or deed.

A ſeruant muſt obey his maſter in all things honeſt and lawfull.

Forth the fourth thing, how farre foorth this duty is to bee yeelded by ſeruants to their maſters, that is expreſſed in theſe wordes (*in all things*) thou art a ſeruant, thou muſt yeelde obedience to thy Maſter not in ſome thinges, ſuch as are moſt eaſie, or doe beſt agree with thine owne fancie, dooing what likes thee, but thou art to doe what things ſoeuer pleaſeth thy maſter, Tit. 2. 9. what he will haue thee doe, being not contrary to the word of God, beeing things honeſt and lawfull, indeede if thy maſter command thee to lie, to ſweare, or the like, thou art not therein to yeelde to his commandement, but in all indifferent and lawfull things, obedience muſt be yeelded by the ſeruant to his maſter.

Vſe. Triall of ſeruants touching their duty of obedience to their Maſters, and their failings therin diſcouered.

Now if ſeruants trie themſelues by that which hath beene deliuered, out of queſtion moſt ſeruants will, finde themſelues farre ſhort of that duty they owe to their maſters.

It is a general complaint that ſeruants were neuer worſe then now in theſe daies, and indeede ſcarſe one ſeruant of a thouſand makes conſcience of that obedience that is due to his maſter, where is almoſt the ſeruant to bee found that yeeldes willing and cheerefull obedience to the voice and will of his Maſter, or Miſtreſſe, or Dame, for the worde (Maſters) is to bee vnderſtood of both? where is that ſeruant that willingly doth that which is commanded by his Maſter, or Miſtreſſe or Dame, and with meekeneſſe and patience beares that rebuke or correction they lay on him or her? Nay, doe not many ſeruants, beeing bidden doe one thing doe another, and euen what they liſt themſelues? and if they bee rebuked are they not ready to reply? doe they not anſwer againe, and giue one hard word for another? are they not ſometimes as lowd as their maſters? and if they be corrected doe they not many times take the ſtaffe by the end, and reſiſt? yea, do they not ſometimes curſe their Maſter or Miſtreſſe, or Dame, and wiſh a plague or miſchiefe to light on him, or her, or on the hand that ſtrikes them? thoſe thinges and manie other of like ſort, are too common with ſeruants, and are matters of iuſt complaint in the mouthes of moſt gouernours of families.

Well, let all ſeruants now call themſelues to a ſtrict account, and examine themſelues touching this duty of obedience towardes their maſters by that which hath beene ſaid, and finding that thou haſt heeretofore failed, bee humbled for thy failing, thy diſobedience to thy maſter is one of thy great ſinnes, and till thou bee humbled for that, thou haſt no true repentance.

Therefore this day before to morrow bee humbled for that, and learne henceforwarde to make conſcience of yeelding due obedience, to thy Maſter.

2.Motiues to ſtirre vp ſeruants to yeeld obedience to their Maſters.

1 And to help thee forward, conſider with mee that ſo long as thou art diſobedient to thy maſter, thou canneſt doe no good dutie of Gods worſhippe either pleaſing to God, or with comfort to thine owne ſoule, thou canneſt not pray with comfort, heare the word, or receiue the ſacraments with comfort, for why? thou liueſt in a manifeſt breach of Gods commandement, yea, thou cauſeſt his name to be euill ſpoken off, 1. Timoth. 6.1. how then canneſt thou doe any thing either pleaſing to God or comfortable to thine owne conſcience? it is not poſſible.

2 Againe, conſider that thy maſter is but thy maſter acaccording to the fleſh, he hath power onlie ouer thy body, but there is a maſter in heauen who hath power ouer both bodie and ſoule, and if thou pull thy necke from vnder the yoake of thy earthlie Maſter, and refuſe to yeelde obedience to him in thy bodie, happilie becauſe he is an hard maſter, know that ſo doing thou bringeſt both thy bodie and ſoule vnder the yoke of Gods wrath, who hath power to deſtroie them both, eternallie in hell fire, bee therefore better aduiſed, and if thou deſire to doe duties of Gods worſhip, pleaſing to God, and with comfort to thy ſelfe, if thou wouldeſt not, by eaſing thy ſelfe (as thou thinkſt) by withdrawing thy neck from vnder the yoke of this earthly maſter, (who can onlie deale hardlie with thy bodie) bring thy ſelfe vnder the heauie yoke of the wrath

of God, who can and will without thy true repentance, deſtroy both bodie and ſoule in the fire of hell, then in the feare of God, bee thou ſtirred vp to yeeld willing and cheerefull obedience to thy Maſter, do that thou art commanded, bee it neuer ſo baſe or laborious, beeing a thing lawfull, and ſuffer with meekeneſſe and patience that rebuke and correction that is laid on thee by thy Maſter, and if thy Maſter correct thee vniuſtly, conſider thou that it is the Lords will thou ſhouldeſt be vnder ſo ſharpe a maſter, and hee calls thee to ſuffer a little for his ſake, who gaue his owne ſonne to ſuffer ſo much for thee, if thou belong to Chriſt, therefore ſubmit thy ſelfe and beare it quietly, and lay aſide all reaſonings of the fleſh that riſe vp to the contrarie.

As happilie thou wilt ſay, I could be content to beare rebukes and correction too at the hands of my maſter, if he were a man of anie account or reckoning in the world, were hee a magiſtrate or a miniſter, or ſome other man, but alas my maſter is a poore ſillie man, one of the pooreſt in the place where he dwels, and therefore I cannot ſo well digeſt his rebukes, and ſo patientlie take correction at his hand.

Take thou heed of this kind of reaſoning, this comes from the ſuggeſtion of Satan, and from thine owne corruption, and know it for a truth, that be thy maſter neuer ſo poore, hee hath as much authoritie ouer thee, as the greateſt man hath ouer his ſeruant, his pouerty doth nothing detract from his authoritie ouer thee, neither ought it to leſſen thine obedience to him, and therefore make conſcience of it to yeeld obedience to thy maſter, bee hee neuer ſo poore, or of neuer ſo meane condition in the world. And ſo much of the ſpeciall dutie of ſeruants here laid before vs.

One thing yet remaines to be obſerued in theſe words namelie the deſcription of maſters; they are maſters according to the fleſh, that is, ſuch as haue full power onely ouer the bodies, and not ouer the ſoules of their ſeruants, heere is then matter of comfort for ſeruants that are vnder hard and cruell maſters, thy cruell maſter is but Maſter ouer thy body, hee can but exerciſe his cruelty ouer that, hee can neuer hurt thy ſoule, and hee can vſe his power ouer thee, but during the time of this fraile and mortall life, in the graue the ſeruant is free from his maſter, Iob. 3. 19.

Comfort for ſeruants that are vnder cruell maſters.

Yea, if thou bee a ſeruant fearing God, and thy maſter a carnall man, heere is comfort for thee, thy maſter hath onely power ouer thy body, the chiefe part, thy ſoule and conſcience are free, yea, freer then the ſoule of thy maſter, for hee is a ſeruant to ſinne, but thou art the Lordes free-man, 1. Cor. 7. 22. but the point eſpecially heere offered is this.

Note.

Doctr. 2.
Maſters haue not authority ouer the ſouls and conſciences of their ſeruants to impoſe any thing vpon them not warranted by the word of God.

That the maſter hath not authority ouer the ſoule, and conſcience of his ſeruant, hee hath not power to impoſe any new thing on his ſoule and conſcience, any thing not warranted by the word of God, no, the maſter is not to command the body of his ſeruant ſo as may hinder the liberty of good conſcience, as to command his ſeruant to attend him at a maſſe or ſome idolatrous ſeruice, if the maſter ſo command his ſeruant, he is not to obey him, as the Apoſtle ſaith, 1. Corinth. 7. 23. we are bought with a price, be not the ſeruants of men, the Apoſtle there ſimply forbiddes not ſeruice to men, (for that were to contradict himſelfe in other places) but ſeruice and obedience to men in things not commanded by God, not warranted in the word of God, a ſubiection of our willes in the caſe of religion to the will and pleaſure of men, it is therefore a prophane ſpeech to ſay, I will bee of what religion my maſter will haue me, if hee will haue mee to bee a Proteſtant, I will bee one, if a Papiſt, ſo I will bee, that is to ſubiect thy ſoule to thy Maſter, whereas indeede, hee is but maſter ouer thy bodie, thy maſter according to the fleſh.

Vſe.
Reproofe of ſuch ſeruants as pin their religion on their maſters ſleeue.

A Popiſh Obiection.

Indeed ſaith the Papiſt, (heere hee takes hold) ſecular maſters and ſecular gouernours, be it Prince, or whoſoeuer, they haue nothing to doe in matter of religion to impoſe any new thing on their inferiours, they are but maſters according to the fleſh, but the Pope and his cleargie, beeing ſpirituall Maſters; Maſters in ſpirituall thinges, they may impoſe what they thinke meete on their inferiours.

Anſw. to it.

I anſwer them in a word, it is a meere deuice of their owne braine, to make a diſtinction of maſters, according the fleſh and ſpirituall maſters, wee finde no ſuch diſtinction of maſters in the word of God, the Apoſtle addes this note of difference (maſters according to the fleſh) to diſtinguiſh earthly maſters, from our one onely Maſter in Heauen, Chriſt Ieſus, the onely Maſter of his Church, the houſe of God, and therefore this is but a Popiſh fancy, that ſome are ſecular maſters, and ſome are ſpirituall maſters, and that they may impoſe on their inferiours what they thinke meete, this cannot ſtand with the truth of the word of God.

Come wee to the ſecond generall layd downe in this verſe, (namely) the manner of obedience due from ſeruants to their maſters, in theſe words (not with eye ſeruice as men pleaſers, but in ſingleneſſe of heart fearing God) wee ſee heere the Apoſtle ſets downe both what manner of obedience ſeruants ought to yeelde to their maſters, and the contrary to it, commanding the one, and forbidding the other, and he beginnes with the contrarie, which he cals eye-ſeruice, and tels ſeruants they are not to obey their maſters with eye ſeruice, and leaſt his ſpeech ſhould be miſtaken and miſconſtrued in forbidding eye ſeruice, he further ſhewes what manner of eie ſeruice, hee forbids, namely, ſuch as commonly come from men pleaſers, from ſuch as onely ſeeke to pleaſe men.

Not with eye ſeruice (ſaith the Apoſtle) as men pleaſers, and then hee comes to the right manner of obedience thar ſeruants are to yeeld their maſters, ſhewing that it ought ro bee contrary to that eie ſeruice, euen ſingle or ſimple hearted obedience, euen ſuch ſeruice as is done in ſingleneſſe and ſimplicitie of heart, and hee doth further diſcouer the root of that, whence ſuch ſingle hearted ſeruice ſpringeth, (namely) from the feare of God. But in ſingleneſſe of hert fearing God, and that is the generall reſolution of the ſecond part of this verſe, ſetting downe the manner of obedience that ſervants owe to their Maſters.

Interpretation.

Let vs cleare the words touching the true ſence and meaning of them (with eye ſeruice) the originall word is in the plurall number, (not with eye ſeruices) the meaning is not with duties of obedience performed to the eie, not doing the duties and things commanded by your maſters, onely in the ſight and preſence of your maſters onely when they are preſent and looke on you, or may come to the knowledge of that you doe, and if they turne their backes, or the things you doe ſhall neuer come to their knowledge, or at leaſt you ſo imagine, then you either ſit idle, or ſlacke your labour, or doe worſe, as men pleaſers, that is, as thoſe who onely care to ſatisfie men, and to giue them contentment for the time, and haue no further reſpect (but in ſingleneſſe and ſimplicitie heart (for ſo is the worde) the ſingle or ſimple heart in Scripture, is vſuallie oppoſed to a double, hypocriticall, and deceitefull heart, aud by it is meanr a ſound, honeſt, and ſincere heart, and the meaning of the Apoſtle is this.

But dooing ſeruice to your Maſters, in the ſimplicitie and truth of your hearts, without any manner of fraud or diſſembling, euen from the ſinceritie of your hearts, yeelding to your maſters, ſound, true, and faithfull ſeruice, *(fearing God)* (that is) carrying in your hearts as the ground of ſuch ſincere and faithfull ſeruice, a reuerent awe and holy feare of the great and glorious Maieſtie of God, euen out of a holie loue to him, in regard of his mercie, and of a reuerent loue of him, in reſpect of his iudgements and fearing to offend him in any thing.

Thus then conceiue wee theſe words (*not with eye-ſeruice, as men pleaſers, but in ſingleneſſe of heart fearing God*) as if the Apoſtle had more largely ſpoken thus.

> *Not doing the duties and things commanded by your maſters onely, when your maſters are preſent, and looke on you, or may come to the knowledge of that you doe, at other times being idle or remiſſe, in your buſineſſe, or doing amiſſe, as thoſe who onely care to pleaſe men, and to giue them contentment and looke no further; but doe you euen from the ſincerity of your hearts, yeeld to your Maſters, ſound, true and faithfull obedience and ſeruice, euer carrying in your hearts a reuerent awe and holy feare of God, euen of a true loue to him for his mercie, and of a reuerent awe of him in reſpect of his iudgements, fearing to offend him in any thing.*

Now first from theſe wordes, expreſſing the manner of that obedience and ſeruice that is due from ſeruants to their Maſters, ſeruants are further taught.

That they muſt not onely yeelde obedience to their maſters & do thē ſeruice, but they muſt do it in ſuch manner as it ought to bee done, and in ſpeciall, their obedience and ſeruice muſt bee qualified as the Apoſtle hath heere expreſſed, it muſt not bee eye-ſeruice, obedience to the eye of the maſters, but ſingle hearted ſeruice and ſincere, comming from the feare of God, ſeruants muſt yeelde to their maſters true and faithfull obedience, they muſt doe them ſeruice truely and faithfully aſwell in the abſence of their maſters as in their preſence, aſwell when their maſters cannot looke on them, or happily take account of their ſeruice, beeing imploied in other affaires farre diſtant from them, as when their maſters ſtand ouer them and behold euery thing they doe.

Doct. 3. Sincerity and faithfulneſſe is required of ſeruants in doing ſeruice to their maſters in all places, and at al times and in euery buſineſſe of their maſters.

Sinceritie and faithfulneſſe is required of ſeruants in doing ſeruice to their maſters, in all places, and at all times of imploiment, in any buſineſſe of their maſter. And further to prooue this, beſides the euidence of this text, read *Tit.* 2. 10. The Apoſtle there requires it in plaine termes, that ſeruants ſhew all good faithfulneſſe to their maſters, that they ſhew their ſinceritie of heart in al things, for that (as I take it) is the meaning of the Apoſtle, when he ſaith (*all good faithfulneſſe*) as if hee had ſaid, ſeruants ſhew forth ſound and ſincere faithfulneſſe in all your obedience, and in all your ſeruices done to your maſters, not to ſpend time in prouing the generall, but rather to make it manifeſt in the ſpeciall branches of it: wee muſt know there be two things wherein that true and faithfull ſeruice that ſeruants are to yeeld to their maſters, eſpecially conſiſteth (namely) in diligence, and in a care of their maſters good.

The things wherein the faithfull ſeruice of ſeruāts conſiſteth.

Seruants are to yeelde faithfull obedience to their maſters,

Firſt, in a diligent performance of that buſines they are ſet about by their maſters, aſwell in their abſence as in their preſence, not idling and loitering, and trifling out the time when their maſters eie is from them; but at all times, doing that buſineſſe whereabout they are imploied, with the vttermoſt ſtrength of their minde and body, or both, according to the quallity of the buſineſſe.

And ſecondly, in a care of their maſters good, and profit, and his lawful aduantage, not pilfring any of the benefit of their labours to their owne vſe, without the conſent of their maſters, nor riotouſly and waſtefully miſpending their maſters meate, drinke, or any of his goods, but being as carefull and as thriftie for their maſters and their families as they would be for themſelues and their families, and that alſo aſwell in the abſence as in the preſence of their Maſters.

Wil we ſee ſome examples of true and faithful ſeruice in both theſe kindes. Looke vpon *Ioſeph*, *Geneſ.* 39. hee no doubt was diligent in the workes of his maſters ſeruice, as we may gather by the Lords bleſſing on his labours, hee was alſo carefull of his maſters goods, inſomuch as the text ſaith verſe 6. That his maſter left all that he had in *Ioſephs* hand, and tooke account of nothing that was with him, and verſe 8. That his maſter knew not what he had in the houſe with him, but committed al that he had to his hand.

But moſt excellent and memorable in this kind, is the example of *Iacob*, *Gene.* 31. verſ. 38. to ende of verſe 40. This 20. yeeres, ſaith *Iacob*, haue I beene with thee, thine ewes & thy goats haue not caſt their young, and the rams of the flocke haue I not eaten. Verſe 39. Whatſoeuer was torne of beaſts I brought it not to thee, but made it good my ſelfe, of mine hand didſt thou require it, were it ſtollen by day, or ſtollen by night. There was his faithfull care for the the goods of his Maſter, he was ſo farre from pilfring any thing from his maſter, as hee made good that which was loſt, and for his paines and diligence, hee ſaith, That hee was in the day conſumed with heate, and with froſt in the night, and his ſleepe departed from him. Heere is indeed an example of ſingle hearted, and faithful ſeruice yeelded by a ſeruant to his maſter; let all ſeruants looke on this example, and conſider it, and if they duly conſider it, and thereby examine their owne practiſe, no doubt it will conuince moſt ſeruants of vnfaithfulneſſe towards their maſters.

Vſe. If moſt of our ſeruants compare their manner of ſeruice done to their maſters, with this right line of true ſeruice, it will diſcouer the wickednes of their hearts, & they muſt needs acknowledge they ſwerue far from the right maner of ſeruice they ought to yeeld to their maſters; Doe not many ſeruants in their maſters preſence ſeeme to be very diligent and painefull, yea, carefull too for the good of their maſters, and that their worke may be for his beſt aduantage, and euery way ſeeme to yeeld to him true and faithfull ſeruice, but if once hee turne his backe to them, then they loiter & triſle out the time, and care not which end goes forward; yea if they can hide their negligence and fraude, though it be by a lie, as *Gehazi* did, *2.King.* 5.25. They care not, its the complaint of many maſters, and no doubt a iuſt complaint, that their ſeruants wili doe little, or nothing, longer then they looke vpon them; yea that ſome of their ſeruants, if they looke not narrowly to them, will bee filtching, and ſteale from them, and conuert their goods to their owne vſe, or waſtefully miſpend them; It not this the manner of ſeruice that many ſeruants yeeld to their maſters? Surely, if they deale truely with themſelues, they muſt needes confeſſe it to bee ſo: Well, know it thou ſeruant, whoſoeuer thou art, that this manner of ſeruice is but eye-ſernice, this is not ſingle, but double hearted and hypocriticall ſeruice; thou plaieſt the hypocrite with thy maſter, and will the Lord ſuffer thee to goe vnpuniſhed? No, no, aſſure thy ſelfe the Lord doth hate and abhorre hypocriſie in euery thing. Thou maiſt happily pleaſe thy ſelfe, and giue eaſe to thy ſelfe in thy negligence and idleneſſe, or in thy pilfring and drawing things from thy maſter to thy ſelfe, but withall thou bringeſt woe to thy conſcience, and the curſe of God on thine owne ſoule; yea, ſo long as thou art a ſeruant onelie to the eie of thy maſter, and art vnfaithfull in his ſeruice, thou eateſt not thine owne bread, thou liueſt theeuiſhly, though thou ſteale none of thy maſters goods, and being idle, and in his abſence neglecting his buſines, thou

The vnfaithfulneſſe of ſeruants in doiug ſeruice to their maſters diſcouered.

thou ſtealeſt away thy labour from him, which is as due to thy maſter as any of his goods; and therefore let euery ſeruant be admoniſhed in the feare of God, to take heede of yeelding onely eye ſeruice to his maſter, and if thou wouldeſt not be guilty of hypocriſie and theft; two foule ſinnes bringing fearefull iudgements, be thou ſtird vp, euen in ſingleneſſe of heart, to doe ſeruice to thy maſter, truelie and faithfullie; be as diligent and painefull in thy maſters buſineſſes, and as carefull of his lawfull profit, and beſt aduantage in his abſence, as in his preſence, and as well when he is many miles from thee, as when he is preſent and lookes on thee, and take heede of the ſinne of wicked *Ziba*, 2. *Sam.* 16. 3. He was very vnfaithfull to his maſter: conſider his example, and learne to auoide his ſinne.

Obſerue we in the next place that the Apoſtle makes an oppoſition betweene eye-ſeruice pleaſing to men, and ſingleneſſe of heart.

Whence it is cleare.

Note.

That a ſeruant may doe ſeruice contenting the eye of his maſter, and pleaſing to him, and yet with a double and deceitfull heart; and though the Maſter bee a continuall beholder of the conuerſation of his ſeruant, and his eye alwaies on his ſeruice, yet he is not euery way a competent iudge of his good or ill ſeruice, for his ſeruant may doe ſeruice to his eie, and pleaſing to him, and yet carrie in his breaſt a diſſembling heart.

Yea the point is generall.

Doctr. 4. A man may doe good duties, ſo as men cannot except againſt them, and yet with a double & hypocriticall heart.

A man may doe good duties contenting the eie of man, and pleaſing to man, and yet with a double and hypocriticall heart.

Our Sauiour ſhewes it plainely, *Matth.* 6. That men may faſt, and pray, &c. and in ſo doing, pleaſe men, and get their applauſe and commendation, and yet bee hypocrites and doe thoſe things not in truth and ſinceritie of heart, but in meere hypocriſie and with double hearts;

and the reaſon of it is cleare (namely) this

Reaſon

Nature can put on the counterfet and ſemblance of grace and make that ſeeme to men a gracious work which is done without any dramme of ſanctifying grace in the heart.

Vſe.
Wee muſt not reſt in the good liking of men touching good duties done by vs, but labour to approue our hearts to the Lord in the doing of them

This muſt teach vs not to content our ſelues with the good liking and approbation of men, touching any good dutie done by vs, we are not to thinke wee doe good duties as we ought, becauſe the things done are glorious in the eies of men, and men like and approue of them; no, no, we muſt gage our owne hearts in the doing of good duties, and looke that they bee done of vs in ſingleneſſe and ſincerity of heart, we may ſeeme to doe many goodlie things before men, which men may applaud and highly approue, and we may be thought petty Angels, and as it were dropt out of heauen, and yet be impoiſoned at our hearts with vaine glorie, and hypocriſie, and the like; and therefore thinke not, thou doſt good duties as they ought to bee done, vnleſſe thine owne conſcience (being inſtructed by the word of God) beare thee witneſſe, thou doſt them in ſingleneſſe and ſincerity of thine heart, euer look to that in the doing of good duties; and aſſure thy ſelfe, if thine owne conſcience witneſſe againſt thee in the doing of any good dutie, that thou doſt it in hpocriſie, or with deſire of vaine glory, though all the world commend thee for it, yet the Lord hath no delight in thee, and if thine owne heart condemne thee, as *Iohn* ſaith, 1.*Epiſt*.3. 20. God is greater then thine heart, and much more will hee condemne thee; and therefore it concernes thee to looke to thine owne heart, and to the ſincerity and vprightneſſe of it in the doing of euerie good dutie.

Marke we further, the Apoſtle ſaith not onely, with eye-ſeruice, but addes to it (*as men-pleaſers.*)

Queſt.

Hence a queſtion may be moued (namely) this, Whether it be vtterly vnlawfull to pleaſe men?

Anſwer:

Anſw.

Anſwer: No, the Apoſtle ſaith, 1. *Cor.* 10.33. that he pleaſed all men in all things, not ſeeking his owne profit, but the profit of many that they might bee ſaued. And *Rom.* 15.2. it is his precept, Let euery man pleaſe his neighbour in that which is good to edification, and therefore it is not ſimply vnlawfull to pleaſe men.

How it is lawfull to pleaſe men, and how it is not.

But that we may vnderſtand how it is lawfull to pleaſe men and how it is not: know we it is not lawfull to pleaſe men in ſinne, and in euill things; and againe, its not lawfull to pleaſe men in good things, reſting onely in the pleaſing of them, and contenting our ſelues onely in their good liking, but its lawfull to pleaſe men in good things, and for their good; ſo did the Apoſtle in the places before cited, and in his precept, hee ſaith, Let euery man pleaſe his neighbour in that is good to edification; and againe, it is lawfull to pleaſe men in good things, ſo as wee reſt not in the pleaſing of them, but ayme alſo and that chiefely, at the pleaſing of God.

The laſt thing offered vnto vs in this verſe, is from the laſt words of it, (*fearing God*) where the Apoſtle making the feare of God the roote of ſingle hearted ſeruice vnderſtand we thus much.

Doct. 5. The good & faithfull ſeruice that ſeruants doe to their maſters comes from the feare of God.

That all good and faithfull ſeruice done by ſeruants to their maſters, comes from the true feare of God, that is the roote and fountaine of it; it was the feare of God that made *Iacob* and *Ioſeph* ſo faithfull in doing ſeruice to their maſters.

And indeed, where the feare of God is truely grafted in the heart, it will cauſe men to make conſcience of euerie ſinne, and where that is wanting, as *Abraham* concluded, *Gen.* 20.11. there no conſcience is made of the greateſt ſinne.

Vſe 1. If thou wouldeſt be a faithfull ſeruant, get Gods feare into thine heart.

Wouldeſt thou then bee an obedient ſeruant, yeelding ſeruice to thy maſter in ſingleneſſe of thine heart, then endeauour thou to haue thine heart ſeaſoned with Gods grace and feare.

And againe for maſters, doſt thou deſire a faithfull ſeruant, then ſeeke out ſuch a one as feares God, *David* profeſſed he would ſeeke ſuch an one, *Pſalm.* 101. 6. Mine eies ſhall be vnto the faithfull of the Land that they dwel with me, he that walketh in a perfect way hee ſhall ſerue me; and if thou wouldeſt haue ſeruants that are vnder thee true and faithfull, then endeauour thou and vſe all good meanes to worke the feare of God in their hearts, they are iuſtly plagued with bad ſeruants, that care not whether their ſeruants be religious, or no, no more then for their Oxe or Horſe; ſo that like one of them they bee able and willing to doe their worke; its the complaint of men ſometimes, ſuch a one is a very good ſeruant for paines taking, hee will worke hard, but hee is nimble fingred, he will be pilfring now and then. Now, heere is the cauſe of it, he wants the feare of God, he is vnfaithfull to God, how then can he be faithfull to men.

Vſe 2. If thou wouldeſt haue a faithull ſeruant, get one truly fearing God.

Labour therefore to plant the feare of God in thy ſeruant, and then doubtleſſe he will doe thee true and faithfull ſeruice; yea, then the bleſſing of God will bee vpon his ſeruice, and happily on all thou haſt for his ſake, as it is ſaid, *Geneſ.* 39. 45. The Lord bleſſed the Ægyptians houſe for *Ioſephs* ſake; godlineſſe is gainefull euen in ſeruants, and therefore bring thy ſeruant to the hearing of the word preached, examine him afterwards, inſtruct him, and giue him good example, and by all other good meanes, draw him to feare God, and thorow Gods bleſſing, that being once wrought in his heart, thou ſhalt haue him a good and faithfull ſeruant.

Note.

VER. 23. *And whatſoeuer yee doe, doe it heartily, as to the Lord, and not vnto man.*

The duty of Seruants towards their Maſters beeing very hard, and withall no leſſe needfull for ſeruants to performe, the Apoſtle dwels ſomewhat longer on it, then on the dutie of any other particular condition of life.

Heere therefore in this 23. verſe, hee ſtill goes on in his exhortation to the duty of ſeruants, and doth further lay before them this generall, reaching to all their actions and buſineſſes done in the ſeruice of their maſters, that whatſoeuer they doe therein, they ſhould doe it heartily, and then hee ſhewes them the meanes, how they may come to doe ſo, (namely) by doing it as to the Lord, and not vnto men, as if he had ſaid: I exhort you to doe what action or buſineſſe ſoeuer you doe in the ſeruice of your maſters heartily; and would you know how you may ſo doe? Heere is the way, whatſoeuer yee performe in the ſeruice of your maſters doe it as a deede and ſeruice to the Lord, and not vnto men.

Interpretation.

(*Whatſoeuer yee doe*) (that is) what thing, action, worke, or buſineſſe ſoeuer yee doe in the ſeruice of your maſters, for the Apoſtle heere ſpeakes of the workes of ſeruants, as they are ſeruants, and thoſe are the workes of their Maſters, and that his meaning is ſo, the word following makes it cleere ἐργάζεσθαι worke it, ſo the word properly ſignifies (*heartily*) the originall word ſignifies, from the very ſoule, the meaning is, doe it from the heart with good will, ſo doth the Apoſtle expound himſelfe, *Epheſ.* 6, 7. doing the will of God from the heart (ſaith hee) verſe 6. and then verſe 7. With good will ſeruing the Lord and not men, ſo the one doth expound the other, (*as to the Lord and not vnto men*) For the vnderſtanding of theſe words, we muſt know, that euery Maſter, as he is a Maſter, hath his authoritie from God. Rom. 13. 1. And hee beares the image of God in his authoritie, and power ouer his ſeruants; and it is the will of God, that the Maſter ſhould be ouer his ſeruant, and commaund him; and that the ſeruant, ſhould bee vnder his Maſter, and bee commaunded by him, and obey him. And ſo the commaundement of the Maſter (not contrarie to the word of God) carries the ſtampe of Gods commaundement, and the ſeruant in obaying that, obayes the will of the Lord. Theſe thinges rightly vnderſtood, will help vs to the vnderſtandinge of theſe wordes, (*as to the Lord, and not vnto men*) and ſhewe that they are thus to bee conceiued; as therin principally ſeruing the Lord, and not men: or thus, as therin doinge ſeruice, not ſimply and barely to men alone, but in them to the Lord, and therin obaying his will. The Maſter as hee is a Maſter, bearing the image of God, and ſtanding in the Lordes ſtead: his commaundement being not contrarie to the worde of GOD, bearing the ſtampe of Gods commaundement.

Come wee to the matter of inſtruction, hence offered: and firſt, heere wee ſee, that ſeruantes are further taught.

Seruants muſt doe the workes of their Maſters, from their hearts willingly.

That they muſt doe all their workes, in the ſeruice of their maſters, from the heart willinglie: whatſoeuer they doe in the ſeruice of their Maſters, bee it greate or ſmall, bee it pleaſinge, or diſpleaſinge to themſelues, they muſt doe it from their verie heart and ſoule.

Howſoeuer the ſeruantes ſoule be free, and the Maſter hath not power ouer it: Yet the beginninge of all good ſeruice, from ſeruantes to their Maſters, is in the heart, and ſoule: and from thence it muſt come, and this is not onely cleare from this text, but alſo from that Epheſ. 6. 6. Where the Apoſtle ſaith to ſeruantes: bee obedient to your Maſters, not as men-pleaſers, but as the ſeruantes of Chriſt, doinge the will of GOD from the heart.

And the reaſon and ground of this, is that generall truth that it is no true ſeruice or obedience either to God or men, that is not willinglie performed, there is a needefull worke of the heart and ſoule in euerie ſeruice and dutie done, whether to God or men, and if the dutie done, bee either forced or done with a grudging heart, it is no ſound part of obedience, and therefore let all ſeruants examine and take account of their owne hearts, in doing the workes of their maſters ſeruice, and looke thou doe euery worke thou art ſet about by thy maſter willinglie, and from thy very heart and ſoule, and lay aſide all grudging and repining, too common a thing with many ſeruants, eſpecially if the worke be any whit laborious and weariſome, then many ſeruants goe about it with an ill will, and with a ſecret repining in their hearts, and as wee vſe to ſay, as if they had neither life nor ſoule, take thou heede of this, and know that howſoeuer thy worke ſo done may bring profit and benefit to thy maſter, and thou maieſt thinke that ſufficient, as ſome ſtick not to ſay, haue I not done your worke, and what would you haue more? yet indeed that is not enough, if ſo be thou deſire comfort in thy doing of ſeruice to thy maſter, howſoeuer I ſay, thy deed done may bring profit to thy maſter, yet beeing done vnwillingly, it will neuer being comfort to thine owne ſoule, thy worke done vnwillingly, is no more pleaſing to God then the deede of thy maſters horſe or oxe; And the application of this may be generall, if wee doe any good worke or dutie, be it in the immediate worſhip of God vnwillingly, or after the manner of loaden heauie hearted and drowſie profeſſours, ſurelie, there is no comfort to bee found in the dooing of it, for indeede it is not the dooing, but the readie and cheerefull doing of Gods will, that pleaſeth him which wee daily praie for; hee lookes rather to the heart, and to the motion and affection of the heart in doing any thing then to the thing it ſelfe, yet ſo as the thing done bee agreeable to his will, and

Vſe 1. Seruants are to examine their hearts in doing the works of their maſters.

Vſe. 2 Good duties done vnwillingly yeeld no comfort to the doer.

and a good duty commanded in his word, if any ſuperſtitious thing bee done it is not pleaſing to him, though it be done from the verie heart and ſoule, and with the greateſt good intention, and with the greateſt deuotion that may bee, the Lord then regards not the heart, and motion of it, but in doing of any good duty, hee rather looks to the heart, and to the affection of the doer then to the thing done, and onely that good dutie is pleaſing to him, which is done heartily, euen from the very heart and ſoule, 1. Corinth. 9. 17. and therefore take heede thou be not poſſeſſed with a ſpirit of ſlumber in doing of anie good thing, that is the character and badge of a carnall and drowſie profeſſour, but labour thou to haue thy heart quickened by grace, that whatſoeuer good thing thou doeſt either in the immediate worſhippe of God, or to thy brethren, thou muſt doe it with alacritie and cheerefulneſſe and from the very heart roote, as the Apoſtle ſpeaks Phillippians the firſt and the eighth, for that is onlie pleaſing to God.

The next thing that comes to be conſidered is this, the Apoſtle hauing ſaid to ſeruants, whatſoeuer ye doe in the ſeruice of your maſters, doe it heartilie, hee addes further (as the meanes whereby they may come to doe ſo, this conſideration, that in doing ſeruice to their maſters, they doe it not barelie to men alone, but in them to the Lord, their maſters (as they are maſters) bearing the image of God, ſtanding in his ſteed.

Hence ſeruants are taught.

Doct.2. Seruants muſt diſcerne Gods image in their maſters that they may ſerue them willingly and heartily.

That they muſt diſcern the image of God in their maſters, that they may do willing & harty ſeruice vnto them, they muſt conſider that their maſters are in Gods roome to them, and ſtand in Chriſt his ſtead, as his vicegerents in the familie, and they commanding anie lawfull thing, it is Chriſt that commands it.

Hence it is that the Apoſtle doth exhort ſeruants Eph. 6. 5. 6. to be obedient to their maſters as vnto Chriſt, and

Obiect. as the ſeruants of Chriſt, but heere happily ſome may ſay, are wicked and vngodly men, vnbeleeuers and ſuch as are not members of Chriſt, being maſters in Chriſt his ſtead to their ſeruants? can they that are not members of Chriſt be in the ſtead of Chriſt.

Anſw. Yea, euen they aſwell as other maſters, who are Godly, religious, and the members of Chriſt, for we muſt know that maſters ſtand in the ſtead of Chriſt, and bearing the image of God, not as they are good or bad, or thus or thus qualified, bur as they are maſters, and haue power & authoritie ouer their ſeruants, for ſo they are deſigned of the Lord to that office, and haue their power from him, and it is his will and ordinance, that they ſhould be aboue their ſeruants in place and authoritie, and that their ſeruants, ſhould be vnder and in ſubection to them, therfore euerie maſter howſoeuer qualified, yet as hee is a maſter, hee beares the image of God, and ſtands in Chriſt his ſtead to his ſeruant 1. Tim. 6. 1. ſaith the Apoſtle, let as manie ſeruants as are vnder the yoke, count their maſters worthy of all honor, that the name of God and his doctrin be not euill ſpoken of, the Apoſtle there ſpeakes to ſeruants that had infidell and vnbeleeuing maſters, as may appeare by that he addes ver. 2 And they which haue beleeuing maſters &c. there implying that before he ſpoke to ſuch as had vnbeleeuing maſters, & yet he would haue them that had ſuch maſters, not to caſt off all regard of them, becauſe they were Infidels, but to diſcerne in them the image of God, and as they were maſters, that they ſtood in Chriſt his ſtead, & ſo to yeeld thē reuerence & obedience, & thus ought all ſeruants to do, they muſt diſcerne the image of God in their maſters, and that their maſters are in Chriſt his ſtead to them, as the ground of all due reuerence, and of all hearty obedience to their maſters, and therfore thou that art a ſeruant looke not thou ſo much on the outward habit or condition of thy maſter, nor yet on his qualities good or bad, (though I confeſſe good things in the maſter, as holy knowledge & the feare of God appearing in him are to be loued and reuerenced) but yet as thou art his ſeruant looke not ſo much at them as at the image of God in his authority and power ouer thee, diſcerne thou that and let thine eye bee euer vpon that, and that no doubt will be a meanes to make thee doe whatſoeuer thou doeſt in thy Maſters ſeruice heartily and willinglie, and from thy very heart and ſoule, as to the Lord himſelfe, and not to thy maſter alone; manie ſeruants carry themſelues rudelie and vnreuerently towards their Maſters, as if they were their companions rather then their inferiours, not ſhewing any token of ſubiection, not ſtanding bare to their maſters, not bowing vnto them, nor riſing vp before them, yea euen in the publique aſſemblie many of them ſtand cheeke by cheeke with their Maſters, with their hats on their heads, which is vnreuerent behauiour in an high degree.

Vſe. 1.
Reproofe of ſuch ſeruants as diſcern not Gods image in their maſters, and therupon faile in their duties towards thē.

Now heere is the cauſe of it, they diſcerne not the image of God in their Maſters, they looke onelie at the outward appearance of them, which happilie is poore and meane, indeed if rich Maſters, or Maſters of great place in the world did beare the image of God and poore Maſters the image of an Angell or ſome meaner creature, it were ſomething, but thou maiſt know that thy Maſter be hee neuer ſo poore or meane, as hee is a Maſter beares the image of God as well as the richeſt maſter in the world.

Note.

Againe, many ſeruants happilie doe that which they are commaunded by their Maſters, but if the thing commaunded a little croſſe their humour and diſpleaſe them, they doe it vntowardlie, and with very ill will, and what is the cauſe of this? whence comes this? ſurelie from hence; they diſcerne not the image of God in their Maſter, they conſider not their Maſters commanding them any lawfull thing, it is the Lord Ieſus in them that commaundeth it, wouldeſt thou goe vntowardly, and with ill will about thy buſineſſe if the Lord Ieſus that hath redeemed thy ſoule from hell (if thou belong to him) and ſhall one day come with glory to iudge the world, were in thy maſters place and ſtead, and did command thee to doe? Oh no, thou wilt ſay, I would bee moſt readie and willing to doe anie thing, were it neuer ſo hard that he ſhould command me, why then conſider that thy maſter ſtands in the roome of Chriſt Ieſus, and thy maſter commanding any lawfull thing, it is hee that commands it in thy maſter, and if this be duly thought on, and ſettled in thy mind, no doubt it will make thee doe whatſoeuer thou doeſt in the ſeruice of thy maſter, willingly and heartily; yea, that euery one of vs may yeeld willing ſubiection and hearty obedience to our ſuperiours, wee muſt diſcerne the image of God in them, and conſider that they haue their authority and power ouer vs from the Lord, and as they are our gouernours, do ſtand in the Lords ſtead to vs. Thus did Dauid diſcerne in wicked Saul, when he called him the Lords annoynted, 1. Sam. 26. 9. and this indeed is the ground of all willing and heartie ſubiection of anie inferiour to his ſuperiour, then wee ſhall willingly and heartily doe whatſoeuer lawfull thing is enioyned by our ſuperiours, when wee haue an eie to the image of God in them, and looke on them as ſtanding in Gods ſtead, and that the obedience and ſubiection wee yeelde to them, is yeelded not to men alone, but in them to the Lord: yea, to reach out this a little further there is neuer a one of vs, but wee are bound to doe ſeruice one to another, in duties of loue and mercie, as occaſion is offered.

Vſe. 2. That euery one may yeeld willing ſubiection and hearty obedience to his ſuperiours, hee muſt diſcerne Gods image in their authority & power.

Note.

Now then conſider we, that in doing duties of loue and mercie to our brethren, wee doe them not to men alone, but in them to the Lord Ieſus, ſo himſelfe ſaith plainely, Matth. 25. 40. and that will make vs doe them, heartily and willingly.

What is the pull-backe? what commonly makes men vnwilling to doe good duties of loue and mercy to their brethren? ſurely they looke onely at the outward habit or quality of the perſon, & their own fleſh teaching them to ſay within themſelues, what ? ſhall I be ſeruiceable to ſuch a baſe fellow, to one ſo ſordide, ſo meane, and ſo ill deſeruing of mee ? theſe are the thoughts and reaſonings ſuggeſted by the fleſh, and that thou maieſt bee able to quell and ouercome them, learne thou to looke thorow them, and to eſpie vnder the baſe and meane condition of thy brother a more excellent perſon, and that in doing a duty of loue and mercie to thy brother, thou doeſt it not to him alone, but in him to the Lord Ieſus: If men did duly conſider this, that it is the Lord Ieſus to whom they doe dueties of loue and mercie in their brethren, would it not put ſpirits into them, and make them doe them willinglie and cheerefullie ? no doubt it would, and euer will, in all that haue anie true feeling of the comforts in Chriſt.

And therefore euer conſider thou to whom the duetie of loue and mercie, is principallie done, euen to the Lord Ieſus in thy brother, and that will make thee doe it heartily and from thy very ſoule, as to the Lord, and not to man alone.

Note wee one thing further the Apoſtle ſaith to ſeruants: whatſoeuer yee doe in the ſeruice of your maſters, do that as to the Lord.

Doct. 3.
The meaneſt thing a ſeruant doth in the ſeruice of his maſter is a ſeruice done vnto the Lord.

Hence it is cleare that the meaneſt thing a ſeruant doth in the ſeruice of his Maſter is a ſeruice done vnto the Lord a ſeruant in doing the meaneſt ſeruice to his Maſter ſerues tht Lord as the Apoſtle ſaith plainely in the next verſe, for ye ſerue the Lord Chriſt: heere is a matter of great comfort for ſeruants imploied in mean offices vnder their maſters, art thou imploied in thy maſters kitchin, as a kitchin boy or mayd ? doeſt thou ſweepe the houſe, wipe ſhooes, or performe anie meane office, in the ſeruice of thy maſter ? remember thou to thy comfort, that in ſo doing thou ſerueſt the Lord, and know that the Lord hath put thee in that office, and ſubmit thy ſelfe to his will, and ſerue thy maſter in it cheerefullie, and with good conſcience,

Vſe.
Comfort for ſeruants that are imployed in meane offices vnder their maſters.

and then though thy imployment and ſeruice bee baſe in the eie of the world, yet it is not baſe in the ſight of God, hee eſteemes it as good ſeruice done to himſelfe, hee regards it, and will one daie in mercie reward it, and thinke on this to thy comfort.

VER. 24. *Knowing that of the Lord ye ſhall receiue the reward of the inheritance: for ye ſerue the Lord Chriſt.*

In this verſe the Apoſtle comes to ſtrengthen his exhortation touching the duetie of ſeruants before deliuered, and to preſſe ſeruants to the practiſe of it by force of argument, and to that purpoſe he heere vſeth an argument taken from the rich reward, as it were the wages and hire thereof, which is no leſſe then the inheritance of eternall life, which true beleuing ſeruants ſhall receiue at the hands of the Lord, as if he had ſaid, be encouraged yeeld obedience to your maſters, and to ſerue them in ſingleneſſe of heart, and whatſoeuer ye doe in their ſeruice, doe it heartilie for of the Lord yee ſhall receiue the reward of the inheritance, and this argument the Apoſtle doth further amplifie, firſt, by their owne certaine knowledge and aſſurance of it, that they ſhall receiue ſuch a reward, knowing (ſaith hee) that yee ſhall receiue it. And ſecondlie, by a reaſon why they are to looke for ſo great reward at the hands of God; becauſe that in ſeruing their maſters, they ſerue their Lord and Sauiour Ieſus Chriſt, and hee takes their ſeruice as done to himſelfe, and therefore he (doubtleſſe) will paie them their reward, and giue them that reward that he hath promiſed to all his faithful ſeruants, and ſo wee ſee the generall things that are contained in this verſe.

Interpretation. (*Knowing*) that is, not by gueſſe or coniecture, but certainly certainely, *Knowing*, you doing your dutie being aſſured of it, your knowledge being grounded on the promiſe of God, who is faithfull and iuſt to performe it *(the reward of the inheritance)* (that is) eternall life and ſaluation in Gods kindome of glory.

Now that is called both a reward and an inheritance.

Firſt, a reward, both by way of ſimilitude, becauſe it is giuen as wages is wont to be giuen to workemen, and labourers at the end of their labours, when their worke is finiſhed, then commonly they receiue their hire and wages; ſo when Gods children haue finiſhed their courſe, and paſſed thorow the labours and miſeries of this life, they receiue eternall life. Whence it is that the Apoſtle *Peter*, 1 *Epiſt*. 1. 9. ſaith, They receiue the end of their faith, euen the ſaluation of their ſoules. And in this ſimilitude, and reſemblance is eternall life cald a reward, and alſo, becauſe beeing promiſed by God to his children, it is duely and iuſtly rendred to them vpon his promiſe.

And ſecondly, eternall life is cald an inheritance, becauſe it belonges, and is, and ſhall bee giuen to Gods children euen to ſuch as are his adopted children in Chriſt, who hauing receiued the adoption of ſons, are the heires of God thorow Chriſt, as we haue it, *Gal*. 4. 7. and as the Apoſtle ſaith, *Rom*. 8. 17. Being children are alſo heires, euen the heires of God, and heires annexed with Chriſt, yea ioint heires with Chriſt the naturall Son of God, of whoſe body they are members, and ſo are heires of ſaluation, as it is *Heb*. 1. 14. and life eternal is their proper inheritance, and therefore ſo called in this, and in many other places of Scripture, (*For you ſerue the Lord Chriſt*) that is, in ſeruing of your maſters, you ſerue not them alone, but in them the Lord Chriſt, your maſters ſtanding in his ſteede, and the Lord Ieſus Chriſt taks your ſeruice as done to himſelf, thus then we are to conceiue the meaning of the Apoſtle in the words of this verſe, as if he had ſaid.

You Seruants doe as faithfull and hearty ſeruice to your Maſters, as you would doe to the Lord, certainly knowing and being aſſured of it, that you (doing your dutie) when you haue gone therow the labours of this life, of the Lord yee ſhall receiue eternall life, and ſaluation in his kingdome of glory, as the promiſed reward due to all his faithfull ſeruants which is an inheritance that he will beſtow on you as on his adopted children in Chriſt, for in ſeruing of your maſters, you ſerue the Lord Ieſus Chriſt, and hee takes your ſeruice as done to himſelfe.

First, we are heere to marke, that the Apoſtle doth encourage ſeruants to be obedient to their maſters, and to ſerue them in ſingleneſſe of heart, doing euery thing in the ſeruice of them, as to the Lord, by an argument from the rich reward of their ſeruice, that of the Lord they ſhall receiue no leſſe then the reward of eternall life.

Hence then we may conclude,

Doct. 1. Seruants may haue an eie to the reward of eternall life in doing ſeruice to their maſters.

That Seruants in doing ſeruice to their Maſters may haue an eie to the reward of eternall life; the Apoſtle ſetting this place before them, as an encouragement, that they ſhall receiue the reward of eternall inheritance; they (doubtleſſe) may looke vp to it, and haue reſpect to it in doing good ſeruice to their maſters.

And this is grounded vpon that generall, that in doing good duties, men of any calling or condition may lawfully haue reſpect to the recompence of eternall reward, as it is expreſſely ſaid that *Moſes* had, *Heb.* 11.26. And hence it is that eternall life is propoſed and ſet before vs in the Scriptures, as a price, and as a garland, or crowne, 1 *Cor.* 9.24.25. And being ſo reſembled, men may haue an eye to it in the performance of good duties.

Yet ſo as they doe not good duties onely, or principally in reſpect of that reward, we are chiefely to reſpect Gods glorie and the diſcharge of our dutie in doing of good duties, and then ſecondarily, we may minde and reſpect the recompence of eternall life.

And therefore thus may ſeruants doe, in doing ſeruice to their Maſters, in doing of it, they are principally to minde Gods glory, and the diſcharge of a good conſcience in doing their dutie, and yet therein alſo may they haue an eie to the promiſed reward of eternall life, and ſaluation.

Vſe.

Seruants are to haue an eie to the great reward of eternall life for their encouragement in doing ſeruice to their Maſters.

And this being ſo, ſeruants are (indeed) in doing ſeruice to their Maſters, to haue an eye to that great reward of eternall life, laid vp and prouided for all thoſe that keepe faith and a good conſcience in doing the duties that concerne them, they are to looke vp to that, and euer to fixe the eies of their mindes on it, and that (no doubt) will further and encourage them to doe true and faithfull ſeruice to their maſters; and whatſoeuer they doe in their ſeruice, to doe it hartily as to the Lord; ſeruants are oftentimes diſcouraged from doing ſuch ſeruice as is required at their hands, from the ſmallneſſe and ſlenderneſſe of their wages and reward: and though happily, they receiue aſmuch as was couenanted and agreed vpon, betwixt them and their maſters, yet becauſe it is but little or they thinke it to little, therefore they take liberty to themſelues to neglect their dutie, and to doe but little, and ſticke not to ſay (as the common ſaying is) if you will mend my wages, I will mend my pace, or to ſay, what if the ſeruice I doe be not altogether ſuch as it ought to be, yet it is anſwerable to the wages I receiue, ſuch ſeruants as thus ſpeake, and doe, they ſhew plainely they looke onely to the hand of man, and no higher, and in ſo doing they deale moſt fooliſhly; for they looking onely to the reward they receiue from men, and doing ſeruice (as they thinke) anſwerable thereunto, what doe they but euen depriue themſelues of that rich reward, good and faithfull ſeruants, ſhall receiue at the hands of the Lord, in compariſon whereof, all that ſeruants doe, or can receiue from man, be it a thouſand pound a day, is not to bee eſteemed worth a ruſh, and therefore looke not thou to the ſlenderneſſe of the wages thou receiueſt of thy maſter, but let thine eie be euer on the greatneſſe of that reward that is yet behinde, no leſſe then a kingdome, *Math.* 25.34. and no leſſe then the riches of thy heauenly Maſter, verſe 21. A reward infinitely ſurpaſſing any ſeruice thou art able to performe and that (no doubt) will make thee lay aſide all reaſonings of the fleſh, as that thy wages are but ſlender, or thy maſter is a man, either not deſeruing a good ſeruant, or without conſcience to reward him, and the like, and it will make thee true and faithfull in the ſeruice of thy maſter and to doe whatſoeuer thou doſt in his ſeruice heartily and cheerefully, becauſe thou lookeſt further then the hand of thy Maſter, and ſeeſt a rich and incomparable reward reſerued for thee in a better hand, euen in the hand of him who is able, and will alſo in his good time beſtow it on thee, euer looke thou vp to that rich reward that is laide vp in heauen for all good and faithfull ſeruants: and conſider thou that the Lord of his mercy will crowne thy poore ſeruice done to thy maſter with no leſſe then a kingdome, and with the ioies of his owne euerlaſting kingdome; and without queſtion, the conſideration of that, will cauſe thee to paſſe thorow all difficulties ſuggeſted by thine owne fleſh, and will encourage thee to ſerue thy maſter in ſingleneſſe of heart doing whatſoeuer thou doeſt in his ſeruice heartily and cheerefully.

In the next place wee are to marke the Apoſtles firſt amplification of his argument in the wordes of this verſe ? (*Knowing*) Hee ſaith not barely, for of the Lord, he ſhall receiue the reward of the inheritance, but knowing it, you beleeuing ſeruants doing your dutie as you ought in your place and calling, being thereby aſſured of it, that of the Lord yee ſhall receiue the reward of the inheritamce.

Hence we may raiſe this concluſion.

That doing of the duty that ought to be done in any place or calling faithfully, and with good conſcience, it giues aſſurance to beleeuers that they ſhall be partakers of eternall life.

Doctr. 2. Faithfull and conſcionable doing of duties that ought to bee done doth aſſure beleeuers of eternal life.

The Apoſtle here ſaith to beleeuing ſeruants, be obedient to your maſters, doe you your duty as you ought, certainely knowing that ſo doing, yee ſhall receiue the reward of the inheritance of the Lord.

Hereupon we may gather.

That by faithfull and conſcionable doing of that dutie that ought to be done in any particular place or calling, true beleeuers may certainly know, and be aſſured that of the Lord they ſhall receiue the reward of eternall life, and this doth the Apoſtle further ſhew in his own exãple moſt plainely, 2 *Tim*.4. where he ſaith to *Timothy* verſ.5. Do the worke of an Euangeliſt, make thy miniſtry fullie knowne, then hee addes verſ. 6. for I am now ready to bee offered, and the time of my departing is at hand; as if he had ſaid, doe thou *Timothy* that which becomes thee in thy place and calling, faithfully and with conſcience, for I haue ſo done in my place and calling; I haue finiſhed my courſe, I haue kept the faith, and done my duty faithfully and conſcionably, and ſtood againſt all oppoſition to the contrary, and now I am ready to be offered and to depart this life: and then marke what he is bold heereupon to inferre and to affirme, verſe 8. Henceforth (ſaith hee) is laid vp for me the crowne of righteouſneſſe, which the Lord the righteous iudge ſhall giue me at that day, as if he had ſaid, I haue finiſhed my courſe and done my duty in my place and calling, and heereby I know, and am aſſured, that hence foorth is laide vp for mee a crowne of righteouſneſſe.

A plaine proofe of this.

Reaſon That by faithfull and conſcionable doing of the duty that ought to be done in any particular place and calling, true beleeuers may be aſſured that the reward of eternall life belongs vnto them, and that they in time ſhall receiue it.

And the reaſon and ground of this is. Becauſe true beleeuers are not onely aſſured by the infallible teſtimonie of the Spirit of God after an vnſpeakable manner bearing witneſſe with their ſpirits that they are the children of God, *Rom.* 8. 16. and ſo as children, haue right to the eternall inheritance in heauen, but they are alſo aſſured of it by the fruits of the Spirit, 1. *Iohn* 3. 14. Wee know we are tranſlated from death vnto life, becauſe we loue the brethren. Loue of the brethren, a fruit of the Spirit, giues aſſurance of tranſlation from death to life, that men are ſet out of the ſtate of nature which is deadly, and are now in the ſtate of grace.

Now loue to our brethren ſhewes it ſelfe and is manifeſted in doing good to them, as in the generall calling, as we are Chriſtians ſo in our particular place and calling, in family, Church or Common-wealth, when wee in that particular place and calling, doe the beſt good wee can to our brethren, we manifeſt our true loue to them, which is a fruit of the ſpirit; and therefore, heereupon it muſt needs follow that by faithfull and conſcionable doing of the dutie that concernes true beleeuers in their particular place and calling, by doing it in ſingleneſſe of heart, in obedience to the Commandement of God, with a ſincere reſpect to Gods glory, and the good of their brethren, they may come to certaine knowledge, and aſſurance, that of the Lord they ſhall receiue the reward of eternall life, and this being a cleare point,

Vſe. 1. Confutation of that Popiſh doctrine that men in this

First, it meetes with that deſperate and diuelliſh doctrine of the Papiſts, who teach their followers euer to ſtand in doubt of their ſaluation, and tell them they can neuer come to anie certaine knowledge and aſſurance,but at the beſt, may onelie haue a good hope of it, whereas indeed a good and ſound hope ſuch as the Apoſtle ſpeakes of Rom. 5.5. that makes not aſhamed euer comes from faith, and faith is a certaine perſwaſion reſting on the free grace and promiſe of God, and ſo they confound themſelues in their owne ſpeech : but being preſſed with this and the like places (knowing that of the Lord ye ſhall receiue the reward of inheritance, and we know we are tranſlated from death vnto life becauſe wee loue the brethren.

life can onely haue a good hope and no certaine aſſurance of their ſaluation.

A Popiſh cauill confuted.

What is their anſwere forſooth (knowing) heere and in ſuch like places ſay they ſignifies a knowledge by ſigne & by coniecture and not a certaine knowledge, which is a meere ſhift, for the worde is the ſame with that 1. Iohn 5. 20. Where Iohn ſaith, wee know that the ſonne of God is come. Now (I hope) they will not ſay that our knowledge of Chriſt his incarnation, and comming in the fleſh, is a knowledge by gueſſe and by coniecture, but a certaine knowledge, they will ſay they know and beleeue it certainelie. Now the originall word there, is the ſame with this heere, and therefore as well in this, as in that place, it ſignifies a certaine knowledge.

Obiect.

Oh but ſaith the Papiſt we cannot haue certaine knowledge that the reward of eternall life belongs to vs by doing the good dueties the Lord requires of vs becauſe wee may perhaps not haue done them ſo well as we ought, we are fraile creatures and wee may haue failed in the manner of doing them, and therefore thereupon wee can haue no certaine knowledge.

Anſwer.

Indeede if our knowledge and aſſurance of the reward of eternall life were built on the perfection of good duties done by vs, we could neuer haue any certaine knowledge of it, but true beleeuers doing good duties in ſingleneſſe and ſincerity of heart, in obedience to the Commandement of God, therein ſeeking Gods glory, and the good of their brethren, are thereby aſſured that the promiſed reward belongs to them, their aſſurance not reſting on the dignity or perfection of their workes, but on Gods free and gracious promiſe, who hath freely promiſed in Chriſt to reward the poore endeauours, and ſeruice of his children, with the reward of eternall life; and therefore this ſtill remaines a truth, that true beleeuers by faithfull and conſcionable doing the duties that concerne them in their particular place and calling, may come to certaine knowledge, that the reward of eternall life belongs to them.

Vſe. 2.
A ground of comfort and encouragement to true beleeuers to doe good duties.

And let this be laid vp in the hearts of all true beleeuers as a ground of excellent comfort, its not a doctrine of preſumption as the Papiſts taxt it, but of great comfort and incouragement, euen to hearten vs to the doing of euery good duty, indeede if it were vncertaine, happily we might obtaine the crowne, and happily miſſe of it, we ſhould haue no heart to ſeeke after it; but now ſince it is ſo that wee beleeuing in Chriſt, and doing good duties faithfully, and with conſcience, may thereby come to a certaine knowledge, that we ſhall obtaine it: it is a notable comfort and encouragement to vs, and let all ſeruants therefore (to them is the encouragement here particularly intended) let them (I ſay, and all others of what calling or condition ſoeuer they be, conſider how they wrong themſelues in the neglect or careleſſe doing of good duties that concerne them, they thereby depriue themſelues of ſweet comfort. Art thou a true beleeuer? and doſt thou perſwade thy ſelfe that thou doſt truly beleeue in Chriſt, doe then the duties that concerne thee in thy place and calling faithfully, and with a good conſcience, and thou ſhalt thereby make knowne vnto thy ſelfe and others, that thy faith is no fancy, and ſeale vp to thy ſoule a ſweet comfort that the promiſed reward of eternall life belongs to thee, thou ſhalt not ſerue God in vaine, as the wicked thinke and ſpeake, Malac the 3. and 14. true beleeuers ſerue not the Lorde for naught, no, no, of the Lord they ſhall receiue a rich reward, as the wicked heaping ſinne vppon ſinne, treaſure vppe wrath vppon wrath, Romans the ſecond and the fifth, ſo true beleeuers dooing one good dutie after another, lay vppe treaſures for themſelues in Heauen, Matthew the ſixth and the twentieth, euen one degree of glorie vppon another: and therefore let vs bee ſtirred vp with faithfulneſſe, and good conſcience, to doe the duties that concerne vs in our particular places & callings as the Apoſtle exhorts, bee abundant alwaies in doing holy and good duties, forasmuch as wee know certainely that our labour is not in vaine in the Lord.

1.Cor.15.58.

The next thing that comes to bee conſidered in this verſe is this, the Apoſtle calles eternall life the rewarde of inheritance, he ſaith, that true beleeuing ſeruants, ſhall of the Lorde, receiue the rewarde of the inheritance, and therein hee teacheth two thinges, I will ſpeake of them in order.

The firſt is this.

Doct. 3. Though true beleeuing ſeruants be mens bond-men, yet they are the Lords free men, and the Lord accounts them as children.

That howſoeuer true beleeuing ſeruants bee mens bond-men, yet are they the Lords free-men, and howſoeuer they doe ſeruice to men, yet they are notwithſtanding the children of God, and the Lord doth account them not as ſeruants, but as children, for inheritance (as we know) belongs, and is giuen to children, and not to ſeruants, & that this is a truth, beſides this text we haue euidence for it in many other places, 1.Cor.7.22. the Apoſtle applying his ſpeech to the comfort of ſeruants and bond-men, tels them that though they continue ſeruants yet being in Chriſt, their caſe is good, for he that is called in the Lord, being a ſeruant, is the Lords free-man. 1.Cor. 12.13. the Apoſtle ſaith, by one Spirit all beleeuers are baptized into one bodie, they are mēbers of the ſame myſtical body of Chriſt, whether bond or free, & ſo the adop-

and daughters of God, the reaſon of this is plaine (namely) this.

True beleeuing ſeruants (as they are beleeuers) differ not from other beleeuers, but are all one with them in Chriſt, as the Apoſtle ſaith, Galathians the third and the twenty eight, there is neither bond nor free, but all are one in him, in him they are equall with others in reſpect of iuſtification in the ſight of God, in reſpect of adoption to bee the children of God, and in that reſpect their particular outward difference, as that they are ſeruants, is not regarded, as either any helpe or hinderance vnto them, as they are beleeuers, as they are in Chriſt, they are *Abrahams ſeede*, and heires by promiſe, Galathians the third and the twenty nine, they are the children of God, and heires of all the bleſſings of God in this life, and in the life to come.

And therefore true beleeuing ſeruants (though they be ſeruants to men) yet for all that they are the children of God, and the Lord doth ſo eſteeme them, as his adopted ſonnes and daughters in Chriſt.

Vſe.
Comfort for true beleeuing ſeruants againſt the conſideration of their hard and baſe condition.

Let all true beleeuing ſeruants lay vppe this trueth in their hearts, as a ground of ſweete comfort vnto them, they may happily at ſometime through their owne weakeneſſe, bee ſomewhat diſcouraged, and their minds may bee ſomething caſt downe in them, when they looke on their outwarde eſtate (and as fleſh and bloud eſteemes it) their harde condition in the world, as that they are not as manie others are, *ſui iuris*, they are not their owne men, but are in ſubiection vnder others, and at the becke, at the call and command of others, and their condition is ſeruile and baſe.

But what doeſt thou troubling and vexing thy ſelfe with the conſideration of thy meane condition amongſt men? art thou a true beleeuer? doeſt thou truelie beleeue in Ieſus Chriſt? then ſette thy thoughts on that honour thou art called vnto, thou art then the adopted ſonne or daughter of God, fellowe heire with the ſonne of the Lorde, and king of heauen; and thou haſt right to all the comfortes, of his children in this life: and to his euerlaſting inheritance, in his kingdome of glorie. And though thou beeſt but a ſeruant to men, yet euen thy ſeruitude, is ſweetned vnto thee, and thou art more then a ſeruant to the LORD: thou art his ſonne through Chriſt: and therefore thinke on it to thy comfort.

Indeede, if thou that art a ſeruant, bee not a true beleeuer, but as yet in thy naturall condition; thou art then in a miſerable ſeruitude: thou art then not onely a ſeruant to man, but a ſeruant to ſinne, a ſlaue to the Diuell, and thy ſeruitude is accurſed to thee: and therefore haſten (as much as thou canſt) out of that fearefull ſeruitude, and neuer reſt, till thou bee ſure thou doeſt truely beleeue in Chriſt; and once truely beleeuing in him, it is not thy outward condition (bee it neuer ſoe baſe) that can hinder thee from beeing the ſonne of God. Thou art then his adopted childe, in, and through Chriſt: and then thou art within compaſſe, of his ſpeciall loue and fauour, and haſt right to all the comfortes of his children, both in this life, and in the life to come.

Doctr. 4.

Nowe, the ſeconde thinge the Apoſtle teacheth vs, in callinge eternall life, the reward of inheritance is this.

Eternall life being a reward: is a reward, not of merite, but of mercie.

That eternall life, though it bee a reward, yet it is not a rewarde giuen of merite, but of mercie: it is a reward freely giuen, and not deſerued, being a matter of inheritance.

For wee knowe, an inheritance is freelie giuen by the father, to the childe, and not deſerued by any merite of welldoinge: it is giuen by the father to the childe, of the meere loue of the father; and it may be it was prouided for him, beefore hee was borne, or beefore hee coulde doe any thinge for it: and ſoe our Sauiour ſpeakes playnelie of the heauenlie inheritance.

heritance. Matthewe 25. 34. In herite the kingdome prepared for you, from the foundations of the world. And euery man that knowes any thinge, knowes thus much, that an earthly inheritance, amongſt men, is not giuen to the ſeruant, who (happilie) hath done ſomethinge, and helped his maſter, in gettinge, or keeping of it. But it is giuen to the childe, who (it may bee) is ſoe farre from doeing any thinge, to the purchaſinge of it, as that yet hee is an infant, and a ſuckling.

And ſoe eternall life beeing called, the rewarde of inheritance; wee are thereby giuen to vnderſtande, that it is giuen to GODS children, not on any deſart of theirs: but freely. Romans. 6. 23. It is worth our markinge, that the Apoſtle hauinge ſaide, the wages of ſinne, is death. Hee goes not on (as the *Rhemiſts* themſelues on that place confeſſe) as the ſequell of the ſpeach required. Hee ſaith not on the contrarie, the wages or rewarde of holineſſe, is eternall life: but hee changeth his tearmes, and ſaith; but eternall life, is the gift of GOD. A plaine proofe, that eternall life, is not giuen on merite, or deſart: but freely of the free-grace of GOD: it is the free gift of GOD.

Reaſon. And the reaſon of this, is not onely want of proportion, beetweene that which wee doe, or can doe, and eternall life.

But, becauſe the LORD alone will haue all the glory, of the ſaluation of his choſen: hee will not haue man to haue any part of that glorie.

And therefore the Apoſtle ſaith: Epheſians. 2. 9. By grace yee are ſaued through faith, not of workes, leaſt any man ſhould boaſt himſelfe, leaſt any ſhould glorie, that hee bringes any thing to the procurement, of his owne ſaluation. Wee ſee then the poynte is prooued.

That eternall life, though it bee a rewarde, yet it is not a rewarde, of merite, but of mercie: a rewarde freely giuen, not deſerued by any thing done by vs.

Vſe. 1. Confutation of the opinion of the Papiſts touching the merit of workes.

Firſt, this ſerues to confute and ouerthrow the opinion of the Papiſts, who teach that eternall life is properly the reward of good workes, and giuen to them that are firſt iuſtified by Chriſt not gratis and freely but as wages due to their good works, on their deſert, and for the merit of them, yea, that God hath ſet foorth heauen to ſale, for our workes, wee finde theſe very wordes in their writings yea, ſome of them write thus, that a ſupernaturall worke, proceeding from grace within it ſelfe, and of it owne nature hath a proportion, and condignitie with the reward, and ſufficient value to bee woorth the ſame, a doctrine moſt wicked, and full of derogation from Gods glory, and beſides the errour in the foundation of it, ſuppoſing a double iuſtification in the ſight of God, which they are neuer able to prooue by the worde of God, it cannot ſtand with the doctrine now deliuered, and prooued out of the worde of God, for if eternall life bee a reward freely giuen, then not on the deſert and dignitie, of any thing done by vs, free gift and due deſerued debt cannot ſtand together.

Obiect.

Oh but ſaith the Papiſt, the Apoſtles worde in this place is ἀνταπόδοσιν a word that ſigniſies retribution, a rendring one for another, and the Engliſh worde (rewarde) ſuppoſeth a former pleaſure, that is rewarded, otherwiſe it were to bee called a gift and not a rewarde, and the Greeke and Latine worde μισθὸς and (merces) rather ſignifie a mans hyre and wages then a gift or a reward.

I anſwer them.

Anſw. 1.

The originall word heere vſed, and the Latine and Engliſh word, doe indeed ſuppoſe ſomething done, and they haue relation to ſomthing done that is rewarded, but what then, doth that proue that the reward is giuen for the merit of the thing done? becauſe it is giuen in reſpect of ſomthing done, doth it therupon follow, that it is giuen for the worth and dignitie of it? nothing leſſe, they are neuer able thence to euince it, that is but a looſe and diſioynted concluſion.

Anſw.2. And againe, the Apoſtle heere not onely vſeth the word ἀνταπόδοσιν or (reward) but hee ioynes to it (of inheritance) thereby giuing vs to vnderſtand that the retribution of heauenly inheritance, is not the rewarde merited, but the reward promiſed and freely giuen to Gods children.

Obiect. They further replie and ſay, the text is plaine Hebr. 6. 10. that heauen is the reward merited by good workes, in ſo much as the authour of that Epiſtle ſaith, God ſhould bee vniuſt if hee rendered not heauen for the ſame, for God (ſaith hee) is not vnrighteous that hee ſhould forget your worke and labour of loue, which ye ſhewed towards his name, in that yee haue miniſtred vnto the Saints, and yet miniſter?

Anſw. Anſw: In that text there is no ſuch matter, that God ſhould bee vniuſt if hee rewarded not heauen for the merit of good workes, that can neuer bee thence concluded by anie good forme of reaſoning; Indeede God ſhould bee vniuſt if hee kept not his promiſe, which is to reward the good workes of true beleeuers, hee hauing freely promiſed in Chriſt to reward the workes of his children, hee hath bound himſelfe by his promiſe to reward them, and if hee ſhould forget ſo to doe (which is impoſſible) then hee ſhould bee vniuſt. And hence it is, that the authour of that Epiſtle ſaith, God is not vnrighteous, that hee ſhould forget your worke and labour of loue &c. and ſo that place makes nothing for the opinion of the Papiſts, that eternall life is giuen as a rewarde for the meritte of good workes; but it ſtill remaines a trueth, that eternall life is the rewarde of mercie and not of merit.

And this being ſo, that eternal life is a reward of inheritance freely giuen to Gods children.

We

Vſe. 1.
We muſt make title to life eternall, only as we are Gods adopted children in Chriſt.

Wee muſt looke that wee make title to it, noe other way, but onely as wee are GODS children: onely as wee are the adopted ſonnes, and daughters of GOD in Chriſt. Say not thou (as commonly blinde, and ignorant people vſe to ſay) I knowe I muſt loue GOD aboue all, and my neighbour as my ſelfe: and if I doe my good will, ſoe to doe; God will bee mercifull to mee, and I ſhall goe to heauen: that is to lay claime to heauen as a ſeruant, not as a ſonne: thou muſt ſay, when thou haſt done all thinges commaunded thee, thou art an vnprofitable ſeruant. Luke 17. 10. Yea, ſaith the Papiſt, (heere he puts in his abſurd gloſſe) ſay ſoe for humillities ſake; though indeede wee are not vnprofitable: a poore ſhift and a ſottiſh.

A popiſh cauill anſwered.

Wee are taught to ſay for humillities ſake indeed, that wee are vnprofitable ſeruantes, but not againſt the truth. Doth our Sauiour teach vs to ſay, that which is not true, for humillities ſake? when hee bids vs ſay, wee are vnprofitable ſeruantes. Noe, (without queſtion) hee doth not; wee are to ſay ſoe, and in ſoe ſaying, wee ſpeake the truth. Wee deſerue noe good thinge, by our beſt workes, at the handes of God: wee are euer to renounce all merrite of our owne workes, and to challenge, or lay claime to heauen, onely, as we are children of God, adopted in Chriſt, by whoſe merite wee are juſtified; and by whoſe ſpirite we are ſanctified. And yet, we are not heervpon to caſt off all care, of doeing good workes: though wee are to diſclaime, all merite of good workes; yet wee are not to lay a ſide, the care of doeing of them. Noe, wee are to expreſſe our thankefullneſſe to God, for his mercie, by all holy obedience.

If wee are to bee thankefull to GOD, for euerie bitte of breade, wee put into our mouthes (as it is our dutie) becauſe it is the free gift of GOD: and the vſe and comforte we finde in it, comes from the bleſſing of God, then much more are wee to bee thankefull to GOD, for making vs, that were by nature children of the Diuell, his owne children by adoption, yea ſonnes ane heires, euen ioynt heires with Chriſt his naturall ſonne, of that euerlaſting inheritance in his owne Kingdome of glorie.

And therefore thinke not that now, becauſe wee may not lay claime to life eternall, for the merit of our owne good workes, therefore wee may neglect them, no, no, if thou be a childe of God, the ſpirit of God will be powerfull in thee to another purpoſe, then the conſideration of thy title by grace to the inheritance in heauen, will make thee ſay as Dauid did, 2. Samuel the ſecond and the eighteeenth, Lord who am I that thou ſhouldeſt thinke of mee, and chooſe mee, and make mee thy childe by adoption, and giue mee title to thy heauenlie Kingdome, what ſhall I render vnto thee for this thine vnſpeakeable mercie towardes mee, and thou wilt then ſtuddy to ſhew thy ſelfe thankefull to God for his mercie in all holie obedience in doing all good duties that concerne thee, and therefore deceiue not thy ſelfe; if thou feele not this working in thy ſelfe, thou haſt not the ſpirit of God, and if thou haue not his ſpirit thou art none of his and if thou bee not his childe, thou haſt noe right nor title to his heauenlie inheritance, for onely as wee are ſonnes and daughters of God in Chriſt Ieſus, haue wee right to the rewarde of euerlaſting inheritance.

The ſecond amplification of the argument is in the laſt wordes (for yee ſerue the Lorde Chriſt) this is a reaſon why ſeruants are to looke for the reward of inheritance, becauſe that in ſeruing their Maſters, they doe ſerue the Lorde, yea, hee takes their ſeruice as done to himſelfe.

Comfort for true beleeuing ſeruants doing their duty to their maſters.

Heere is then comfort and aſſurance to all true beleeuing ſeruants dooing their duetie to their Maſters that they ſhall receiue the rewarde of inheritance at the hands handes of the Lord for they ſerue him, and it is iuſt and equall, that hee to whom the ſeruice is performed, ſhould pay them their wages, and this the Lord will neuer deny, his word is paſt from him, his promiſe is out, and therefore doubt not of it, if thou beleeue in Chriſt, and doe thy dutie to thy Maſter, the Lord will certainly returne thy good ſeruice into thy boſome, with his bleſſing in this life, and will alſo giue thee the reward of eternall inheritance in the life to come, thinke on it to thy comfort.

VER. 25. *But hee that doth wrong ſhall receiue for the wrong that hee hath done, and there is no reſpect of perſons.*

In this Verſe, the Apoſtle brings a ſecond argument to ſtrengthen and enforce his exhortation touching the dutie of Seruants, and hee doth hearten and encourage them to doe their dutie, and to goe on in the doing of it, by an argument of comfort againſt the iniuries and wrongs done to them, form a generall ſentence; That wrongs done ſhall one day bee redreſſed, and that the wrong doer ſhall receiue for the wrong hee hath done; the LORD will one day repay it with deſerued puniſhment.

In which argument hee preuents a ſecret obiection.

For happily Seruants (eſpecially in the daies of the Apoſtle, when they were bought, and ſould, and hardlie vſed) might ſay vnto him; you tell vs that we beleeuing in Chirſt and doing our duty to our Maſters, there is a rich reward abiding for vs, and that of the Lord wee ſhall receiue the reward of inheritance.

But alas our preſent condition is intollerable, wee are hardly intreated, and we ſuſtaine great wrong and iniurie, this the Apoſtle meets withall in this argument, and tels them to their comfort, that one day their wrongs ſhall be righted, and there will come a time when the Lord will puniſh the wrong doer, and giue him his iuſt deſert.

And this argument is further amplified by the property of the Lord in giuing iudgement (namely) this, that he is a righteous and impartiall iudge, not reſpecting any mans perſon; in the laſt words, and there is no reſpect of perſons.

And ſo the ſumme and ſubſtance of this verſe is a generall ground of comfort to all that are oppreſſed, and ſuffer wrong, heere particularly applied to ſeruants, ſuffering wrong at the hands of their Maſters, that one day the Lord will take their cauſe into his hand, and giue the wrong doer his iuſt deſerued puniſhment, and that without partiallitie.

Come we to the words as they are laid downe by the Apoſtle.

And firſt of the argument.

Interpretation.

(*But he that doth wrong ſhall receiue for the wrong that hee hath done*) That is, hee that deales vniuſtly with another (for the word properlie ſignifieth) He that doth hurt, or harme another, or others; and the Apoſtle puts theſe two together, 1 *Cor.* 6. 8. *Yee your ſelues doe wrong, and doe harme, and that to your brethren*; and ſo the meaning is, he that doth hurt, or harme another, or others, in perſon, goods, or good name: (*ſhall receiue*) meaning from the Lord, or from the hand of the Lord. (*For the wrong that he hath done*) the words are (*the wrong hee hath done*) it is a Metonimicall ſpeech, putting downe the efficient cauſe for the effect, the meaning is, iuſt puniſhment for the wrong done.

Thus then briefely conceiue wee theſe words, as if the Apoſtle had ſaid.

But he that doth hurt or harme another in perſon goods, or good name, ſhall receiue from the hand of the Lord, iuſt puniſhment for the ſame.

Now heere in the firſt place marke wee the argument the Apoſtle vſeth, hauing in the verſe before encouraged true beleeuing ſeruants to doe their dutie to their maſters by an argument from the rich reward they ſhall receiue: heere he addes further encouragement and comfort vnto them by an argument from the puniſhment of ſuch as wrong them, that ſuch as wrong them ſhall receiue from the Lord iuſt puniſhment.

In the firſt place hee comforts them from the rich grace and mercie of the Lord in rewarding their well-doing.

In the ſecond, from his iuſtice in puniſhing wrong-doers.

Heere then note we.

Doct. 1. Both Gods mercy and iuſtice are comfortable to true beleeuers doing their duties in their places and callings.

That to true beleeuing Seruants, and indeed, to all true beleeuers, doing their duties in their places and callings, both Gods mercie and alſo his iuſtice are comfortable; It is a comfort to Gods children keeping faith, and a good conſcience, to conſider, that the Lord is both a gracious, a free, and a liberall rewarder of well-doers, and that hee is alſo a iuſt auenger and puniſher of wrong-doers; Gods children many times finde ſweetneſſe in the conſideration of the iuſtice of God, I ſay, many times, not alwaies, yea in the remembrance of his wrath, and iudgements againſt euill doers. *David* ſpeakes plainely to this purpoſe, *Pſalm.* 119. 52. *I remember thy iudgements of olde, O Lord, and haue beene comforted:* Hee was ſtaid vp and comforted in time of his oppreſſion and trouble, by conſidering the Lords iuſtice manifeſted in executing iudgement againſt the wicked; and thus it is with all Gods children, they with comforte many times conſider and remember the iuſtice of God and his wrath and iudgement on euill doers, and the reaſon is this.

Reaſon

Thereby they know and are aſſured that the Lord will not ſuffer the rod of the wicked to reſt on them, and that as the Apoſtle ſaith, 2. Theſ. 1. 6. it is a righteous thing with God, it ſtands with his iuſtice to recompence tribulation to them that trouble his children, and to them that are troubled, reſt and refreſhing.

Vſe.
Difference betweene Gods children and the wicked when they thinke vpon Gods iuſtice.

Heere is then a manifeſt difference betweene the children of God, and the wicked, there is nothing in God but it is comfortable to his children; euen the conſideration of his iuſtice and that he is a puniſher of euill doers is many times full of ſweetnes to them, but on the contrary the wicked cannot abide at any time to thinke on Gods iuſtice and that he is a iuſt iudge, and puniſher of euill doers; no, no, they put the iuſtice and iudgements of God as far out of their mindes as poſſibly they can, and they frame to themſelues a God all of mercy, and indeede an idoll God; and heereby trie thy ſelfe, if thou finde that it is euen dreadfull to thee to thinke of Gods iuſtice and wrath, and that he is a puniſher of euill doers, and thou doſt labour to ſtifle all thought and conſideration of that, and thou art euer harping on his mercy, and doſt frame to thy ſelfe a God all of mercy, and couldeſt wiſh that God were made all of mercy, it is a foule argument thy heart is not right within thee, and therefore remember and thinke on this, that Gods children many times find comfort euen in the conſideration of the iuſtice of God, and that hee is a iuſt puniſher of euill doers, & neuer reſt till thou alſo, at ſometime or other find comfort therein, yea that thou canſt with comfort thinke on the iuſt iudgement that ſhall bee giuen by the iudge of all the world at his comming, and canſt euen wiſh and pray for that day, and with comfort cry out, as it is Reuelat. 22. 20. come Lord Ieſus, come quicklie.

Conſider wee in the next place the matter of the Apoſtles argument, hee ſaith, *Hee that doth wrong ſhall receiue for the wrong that he hath done at the hand of God, iuſt puniſhment.*

Heere then we ſee it plainely laid before vs.

Doctr. 2. The Lord wil certainely puniſh wrong-doers.

That the Lord will certainely puniſh wrong-doers, ſuch as wrong their brethren, and any way oppreſſe them, ſhall not eſcape the puniſhing hand of GOD, the LORD will not ſuffer them that wrong their brethren (except they repent) to goe vnpuniſhed, but they ſhall certainely receiue iuſt puniſhment from his hand.

Wee finde *Deuter.* 32. 35. the Lord ſaith, vengeance, and recompence of wrong from him, is ſo certaine, as it is laid vp in ſtore with him and ſealed vp among his treaſures, *Prouerb.* 22. 22. 23. ſaith *Salomon, Rob not the poore becauſe he is poore, neither oppreſſe the afflicted in iudgement. For the Lord will defend their cauſe, and ſpoile the ſoule of thoſe that ſpoile them.* Pro. 23. 10. *Remoue not the auncient bounds, and enter not into the field of the Fatherleſſe.* Verſ. 11. *For he that redeemed them is mighty: he will defend their cauſe againſt thee.* 1 *Theſſal.* 4. 6. The Apoſtle exhorts, that no man oppreſſe, or defraude his brother in any matter, and he giues this reaſon, for the Lord is the auenger of all ſuch things.

Reaſon.

And indeed, the reaſon and ground of this is, the truth and mercy of God, the Lord is as iuſt, and as true in his threatnings, as in his promiſes, and no leſſe righteous in recompencing vengeance to euill doers, then in his free and liberall rewarding of well-doers.

Vſe 1. Terror to all wrong-doers.

Let this then ſtrike a terror into the hearts of all wrong doers, euen into the hearts of all that any way wrong their brethren, of which ſort there bee many in the world.

Doe not many of our hearts tell vs we are guilty of doing wrong to our brethren?

No doubt the conſcience of moſt men can tell them, they haue done wrong to their brethren, on way or other, either in their perſons by hard vſage, or in their goods by violence, or fraud, or in their good names, by backbiting, and ſlandering, and the like, and it may bee more waies then one; well, conſider thou, that for the wrong thou haſt done, or doſt, to thy brethren, there is puniſhment and vengeance laide vp in the hands of the Lord for thee, and it is laid vp in a ſure hand, euen in the hand of him, who will be ſure to finde thee out, and vnleſſe thou in time doe truely humble thy ſelfe, and repent, will bee ſure to poure it downe vpon thee, and thou ſhalt not eſcape it; and thinke not, becauſe (happily) thou art a man of place, and power, and thy poore vnderling oppreſſed and wronged by thee, dare not complaine, or open his mouth to men againſt thee, therefore thy caſe is good enough: no, no, howſoeuer the poore worme troden vpon, dare not open his mouth, yet the ſinne it ſelfe opens a wide mouth againſt thee, it cries loud, and makes a loude crie in the eare of the Lord, *Iſai.* 5. 7. *I looked for iudgement, but behold oppreſſion, for righteouſneſſe, and behold a crying.*

Oppreſſion and wrong-doing is a crying ſinne, and it will neuer reſt till it bring downe indgements, ſometimes it brings downe viſible iudgements in this life, though not alwaies, 2 *Pet.*2 9. *The Lord referues the vniuſt vnto the day of iudgement to be puniſhed*; Yea, though the Lord regard not the perſons, or praiers of wicked men oppreſſed, and iniuriouſly dealt withall, yet hee many times, regards their cauſe, and hee heares their oppreſſion and wrong crying to him, and will puniſh the wrong-doer. Yea, know wee yet further, that though wrong done by thee, be forgiuen by the partie, and hee praies for thee as *Stephen* did, *Act.*7 60. *Lord lay not this ſinne to their charge*, yet till thou thy ſelfe bee truely humbled and repent of thy ſinne, thou ſtandeſt liable to puniſhment, the Lords iuſtice will not ſuffer wrong to eſcape vnreuenged: thinke on this thou that art guilty of wrong doing heeretofore, and let euery one of vs euer heereafter take heede of ſo foule a ſinne.

Vſe.2 Comfort for ſuch as are wronged and can find no reliefe nor remedy at the hands of men

Againe, is it ſo that the Lord will puniſh wrong doers, and not ſuffer them to eſcape his puniſhing hand, heere is then a ſweet comfort for ſuch as are wronged any way, and can haue no releefe nor remedy at the hands of men, they muſt remember that howſoeuer men regard them not, nor haue any care to ſee their wrongs righted, yet the Lord that ſees all things, he ſees them, and hee regards them, and he will one day reuenge them.

Note.

Art thou a child of God that art wronged? heere is then double comfort for thee, thy well-doing ſhall receiue reward, and thy ſuffering wronges ſhall finde a reuenge, and therfore thou aboue al other, poſſeſſe thy ſoule in patience, commit thy cauſe to him that iudgeth iuſtly, and take heed thou neuer goe about to auenge thy ſelfe, it is the Apoſtles exhortation, *Rom. 12.19. Dearely beloued, auenge not your ſalues, but giue place vnto wrath: for it is written, vengeance is mine I will repay, ſaith the Lord*: and it is built on this very ground, *Vengeance is mine, and I will repay*, if thou ſeeke to auenge thy ſelfe, thou incroacheſt on the Lords right, and then thou wrongeſt thy ſelfe, and prouokeſt the Lord to diſpleaſure againſt thy ſelfe.

Obiect.

May I not ſeeke remedy and redreſſe of my wrongs at the handes of the Magiſtrate, and at the hands of ſuch as are ſet in place to right wrongs?

Anſwer.

Yes: (doubtleſſe) thou maieſt for great wronges, ſuch as endanger thy life, or ſtate, thou maieſt ſeeke redreſſe at the hands of the Magiſtrate; but yet in ſeeking lawfull remedy, remember ſtill thou carry a meeke minde, be farre from all deſire of reuenge, and if thou finde no redreſſe at the hand of the Magiſtrate, but thou art further wronged and oppreſſed to the loſſe of goods, yea of life it ſelfe, yet ſtill commit thy cauſe to the Lord, and the reuenge of it to him, and hee (doubtleſſe) will giue the wrong-doer (if hee continue in his ſinne) his iuſt deſerued puniſhment, bee he neuer ſo great, or mighty, a ſweete comfort for all poore wormes oppreſſed by the mightie men of the world.

Art thou a ſeruant (for to thee did the Apoſtle chieflie intend this comfort) and art thou wronged by an heard dealing maſter? Remember thou, God ſees thy wrong, and he will one day auenge thy wrong, if thou commit it to him in godly patience, indeed if thou take on thee to auenge thy wrong thy ſelfe, thou doſt then looſe the benefit of Gods regard, and thou ſhalt ſurely taſte of his rod for ſo offending. But if thou in patience poſſeſſe thy ſoule, and commend thy cauſe to him, certainely the Lord will one day ſet thee at liberty, auenge thy cauſe, and render vengeance into the boſome of thoſe that wrong thee.

Come wee to the amplification of the Apoſtles argument in the laſt word of the verſe, (*And there is no reſpect of perſons.*) Wherein hee ſets downe the propertie of the Lord in giuing iudgement, that hee is a iuſt and moſt impartiall iudge, and that with the Lord there is no reſpect of perſons, for ſo the ſentence is to bee ſupplied, as wee haue it expreſſely ſet downe, *Rom.* 2.11. *Epheſ.* 6.9. and in many other places.

Interpretation. (*And there is no reſpect of perſons,*) The words properlie ſignifie no reſpect of face, or of outward appearance, for the originall word (πρόσωπον) ſignifies the face, or outward ſhew, we finde it ſo rendred, 2 *Cor.* 5.12. Which reioice in the face and not in the heart; and ſo by the word (*perſon*) we are to vnderſtand the outward quality, or the outward ſtate, and condition of man, euen that in man which is conſpicuous, and to bee diſcerned by others, which doth commonly make him more, or leſſe eſteemed amongſt men as country, ſexe, ſtate of life, as that he is a Father, a Maſter, a Seruant, &c. riches, pouertie, wiſdome, learning &c. and not to reſpect the perſon in iudgement, is not to bee mooued, or carried thorow any partiall affection towardes any, or from anie, in regard of his outward quality and condition, either to ſpare anie, becauſe of his dignity and preferment aboue others in the world, or to pitty another becauſe of his inferioritie and low eſtate amongſt men, but to giue iuſt iudgement according to the cauſe and workes of euery one: thus then conceiue we the meaning of theſe words, as if the Apoſtle had ſpoken more largely thus.

And in giuing of iudgement there is no regard with the Lord of the outward quality or ſtate of any man, hee will not ſpare any in reſpect of his outward dignitie and ſtate in the world, neither will hee pitty any in regard of his meane quality and condition amongſt men, but hee will iudge euerie one, high or low, rich or poore, vprightly according to his workes..

First, heere wee ſee plainely layd before vs, the abſolute righteouſneſſe of the Lord in giuing iudgement, that hee will giue iuſt iudgement to euery one, not regarding the outward appearance or condition of the perſon whatſoeuer, to peruert iudgement.

Doctr. 3. God will giue iuſt iudgment to euery one, not regarding the outward condition of the perſon.

And hence it is, that the Apoſtle cals the laſt iudgement, the declaration of the iuſt iudgement of God, Rom. 2.5. and then hee goes on further to ſhew the iuſtice of God in giuing iudgement, that hee will reward euerie man according to his workes (that is) to them which by continuance in well doing, ſeeke glory, and honour, and immortallitie, eternall life, &c. and hee giues this ſelfe ſame reaſon of it, verſ. 11. for there is no reſpect of perſons with God, and this vprightneſſe in giuing iudgement

Without partiallitie, is ſignified by the white Throne, ſpoken of Reuel. 20. 11. For the white coulour in ſcripture, is vſed to repreſent purity, and glorie: and in that place, it ſignifies, that the Iudge, ſhall giue moſt juſt, and vncorrupt judgement, and free from all ſpotte of partiallitie.

Reaſon. And the reaſon of this is manifeſt (namely) this, the moſt holy, and glorious majeſtie of God, is free from all ſiniſter, and corrupt affection. Hee is moſt juſt and pure, yea, juſtice & puritie it ſelfe: and thoſe things which often times, carry earthly Iudges awry, & cauſe them to ſwarue in judgement, and to reſpect perſons, are not found in the Lord: earthly Iudges many times reſpect perſons, and are partiall, for feare of the mightie, or for loue of friends, or hatred of enimies, or the like. Nowe theſe corrupt affections, are not in the Lorde, and therefore hee will certainely, giue juſt judgement, not ſparinge or pittying any, in reſpect of outwarde quallitie, or condition. Iob. 34. 19. Hee accepteth not the perſons of Princes, and regardeth not the rich, more then the poore: for they bee all the worke of his hands.

But againſt this, happily, ſome may object, and ſay. Wee reade Matthewe 11. 22. our Sauiour ſaith, it ſhallbe eaſier for *Tyrus* and *Sydon*, at the day of judgement, then for them of *Corazin* and *Bethſaida.* And againe, for the land of Sodome, then for Capernaum, at the day of judgment: verſ. 24. and hee giues this reaſon of it. Becauſe many greate workes were done, in thoſe places: their outward condition was better, in regarde of their outwarde meanes of repentance. *Capernaum*, was lift vp to heauen, in regarde of the preaching of Chriſt, and his workinge of miracles there. And againe, Luke. 12. 47. 48. hee ſaith, the ſeruant that knewe his Maſters will, and prepared not himſelfe, neither did according to his will, ſhallbe beaten with many ſtripes: but he that knewe it not, and yet did committe thinges worthie of ſtripes, ſhallbee beaten with few ſtripes. Where wee ſee (may ſome ſay) iudgement ſhall be giuen according as men doing things worthie ſtripes are quallified, either with knowledge or ignorance, and therefore it may ſeeme, that the Lord at the day of iudgement will reſpect perſons, and regard the outward quality and condition of men.

Anſw.

For anſwer to this, wee muſt know that indeede ſome qualities or outward conditions doe aggrauate or leſſen ſinne, and doe make it greater or leſſe, as (no doubt) the Miniſters ſinne is greater in reſpect of his calling, thou that teacheſt another, teacheſt thou not thy ſelfe? thou that preacheſt a man ſhould not ſteale, doeſt thou ſteale, Rom. 2. 21. the Magiſtrates ſinne is greater in regard of his place and authority, hee hauing charge of the Law, and being keeper of both the tables of Gods Law, thorow breaking the Law, doth more in that reſpect diſhonour God, and the priuate mans ſinne is diſtended and made greater, by the common good meanes, and perſonall good gifts God hath vouchſafed him, and iudgement, and puniſhment without repentance is like to bee anſwerable, the Lord will giue iudgement and puniſhment according to the ſinne, and reward a greater or leſſer degree of puniſhment, as the ſinne is greater or leſſe, in reſpect of the quality and condition of the impenitent ſinner.

But what then, is the Lord an accepter of perſons in iudgement? nothing leſſe, for to accept perſons in iudgement, is thorow a corrupt and partiall affection, in reſpect of the perſon, to peruert iudgement, and to giue wrong and vniuſt iudgement.

What it is to accept perſons in iudgement.

Now the LORD is farre from this, in giuing and awarding greater or leſſe puniſhment, as the ſinne is greater or leſſe, not onely in the kinde or nature of the ſinne it ſelfe, but in regarde of the qualitie or condition of the ſinner.

Therein the Lord deales moſt iuſtly, and is farre from all touch of partiality, hee is not mooued by the quality or condition of the perſon to ſpare or pittie any vniuſtly, but hee will giue iuſt and proportionable iudgement and puniſhment to euerie one, liuing and dying in ſinne, according as his ſinne ſhall bee, euen greater or leſſe, and yet euer iuſt in regard of his qualitie and condition, and ſo it ſtill remaines a truth, that the Lord will giue iuſt iudgement to euery one, and not accept any mans perſon in regard of his outward quality and condition to peruert iudgement.

Vſe. 1. We muſt take heed we reſt not vpon any outward condition, as able to ſtand vs in ſtead in the day of iudgement.

Let this then in the firſt place teach euery one of vs to take heede how wee reſt on any outward quality or condition, as able to ſtand vs in ſteade, in the great daie of Gods iudgement, yea, or as a meanes to mooue the LORD to ſpare vs, or to pitty vs, and not to award iuſt ſentence and iudgement againſt vs for our ſinnes.

Obiect. Is there any ſo vnwiſe, as to thinke that his outwarde ſtate and condition in the world, ſhall doe him any good when hee comes to ſtand before the the tribunall and iudgement ſeat of the Lord?

Anſw. I make no queſtion but euen all that bee of any yeeres and diſcretion, hauing liued in the boſome of the Church, and a long time vnder the meanes of knoweledge, are conuinced in conſcience of this truth, & will confeſſe it to bee a truth, that at the day of iudgement, no outward ſtate or condition ſhall ſtand any man in ſtead, to free him from the iuſt iudgement of the Lord, and that the Lord will not then regard the rich more then the poore, nor the great men and Prince, more then the meaneſt Subiect.

But yet I muſt tell you there be two ſorts of people that (notwithſtanding this confeſſion) preſume the Lord will deale fauorably with thē in reſpect of outward things the

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ſort are carnall profeſſours, and the other are ignorant perſons, for the firſt of theſe, doe not many perſons think that becauſe they are borne and brought vp in the boſome of the Church, they haue beene baptized and made partakers of the holy ordinances of God, therefore the Lord will bee mercifull vnto them, and not giue ſentence of condemnation againſt them, they ſhall neuer come into the iudgement of condemnation, though their hearts and liues abound with fowle ſinnes.

And againe:

Doe not many ignorant perſons thinke that the Lord will hold them excuſed, and not deale with them according to their ſinnes in reſpect of their ignorance? euen becauſe they are ignorant, therefore the Lord will hold them excuſed? indeede ignorance that is not voluntarie, ſhall excuſe not altogether from ſinne, but from ſo great ſinne, but ignorance wilfull and affected, ſuch as is the ignorance of them who liue vnder the meanes of knowledge, doth rather aggrauate and encreaſe ſinne, then any thing mitigate or leſſen it.

And therefore deceiue not thy ſelfe, and let euery one take heede how hee preſumes that the Lord will bee fauourable to him, and hold him excuſed, becauſe hee hath the outward calling of a Chriſtian, or becauſe hee is ignorant, remember this, that the Lord is no accepter of perſons, he in giuing iudgement will not ſpare, nor pitty thee in reſpect of thy outward quality or condition, no, no, that ſhall then ſtand thee in no ſtead, vnleſſe it bee to heape vp iudgement vppon thee, and neuer reſt thou, till thou be ſure that thou art a liuely member of Ieſus Chriſt, in him alone thou ſhalt bee accepted, and be able to ſtand with comfort before the Lord, at his comming to iudgement.

Vſe. 2. Comfort for poore ſoules oppreſſed by great men in the world.

Againe is it ſo, that the Lorde at the daie of iudgement, will giue iuſt iudgement, not accepting anie mans perſon whatſoeuer, nor regarding the outward ſtate of any man; heere is then further comfort for poore ſoules oppreſſed by great men in the world, the Lord will not onely one day puniſh their oppreſſours (vnleſſe they repent for their oppreſſion and wrong, but he will doe it without all partiality, and without all reſpect of perſons, their greatneſſe ſhall not ſtand them in ſtead to beare off the ſtroake of the Lords puniſhing hand; no, no, they ſhall appeare before the Lord as naked and voyd of all greatneſſe, as the pooreſt man in the world; let all that ſuffer wrong and hard meaſure at the hands of great ones, think on that to their comfort.

Doct. 4. Such as beare Gods image in any place of authority, are to be like the Lord in iudging without reſpect of perſons.

In that the Apoſtle ſaith, the Lord is no accepter of perſons in iudgement, this pointeth out the dutie of all thoſe that beare the image of God in any publike place of authoritie either in Church or Common-wealth, they are to bee like to the Lord in iudging without reſpect of perſons, as the Prophet ſaith, Iſai. 28. 17. they muſt laie iudgement to the rule, and righteouſneſſe to the ballance, they muſt heare cauſes indifferently, and determine them equally, examining them (as it were) by line and ſquare (as the Maſon or Carpenter doth his worke) they muſt beware of fauouring the great ones for their greatneſſe, which is to decline on the left hand, and of pitying, and in pittie fauouring the part of the poore, and meaner ſort, in reſpect of their low degree, and howſoeuer that may be thought a vertue, euen by men wiſe and well minded, yet that it is a fault and ſinne, the text is plaine Exod. 23. 3, Leuit. 19. 15. wee there finde it expreſſelie forbidden, to reſpect the poore man in his cauſe or queſtion of ſtrife, and thus farre may this concerne vs, wee are called ſometimes to vmpire and iudge of matters of difference betweene parties, and therein we muſt take heede we be not corruptly carried with any partiall affection in reſpect of the qualitie of any party to iudge amiſſe.

Vſe. Wee muſt looke to the cauſe, and lay aſide all ſiniſter reſpect of perſons, yea, euerie one of vs are to be guided by this rule in iudging of ſinne, it is the fault of the moſt to iudge that to bee ſinne in ſome, which they deeme not ſo in others; for example, manie will iudge and condemn that as couetouſneſſe, or pride, or gariſhneſſe, ſetting out the lightneſſe and vanitie of their minde in ſtrangers, which they will not ſo iudge and ſo condemne, if it bee found in their owne neare friendes, as in wife, childe, father, mother, kinſmen, and ſuch like, as though diuerſity of ſubiect could make the ſelfe ſame thing a ſinne in ſome, and not in other ſome, and yet thus it is with many in the world; and what is this, but as *Iames* ſaith chap. 2.4. to bee partiall in our ſelues and iudges of euill thoughts, that is, iudges ill affected, carrying in vs, peruerſe and crooked thoughts, and iudging in reſpect of perſons; thou muſt iudge ſinne to bee ſinne, and condemne it though it bee neuer ſo neerely reſident and found in thy deareſt friends, and if thou doe not ſo, ſurely thou haſt neither a true diſlike and hatred of ſinne, nor a true loue of thy friendes, for a true diſlike of ſinne will make thee diſlike it whereſoeuer it is found, and hee loues his friend truely, that hath learned to loue him or her ſpiritually, and cannot abide ſinne in the party loued without ſome ſeaſonable admonition and reproofe.

We are to iudge of ſinne without reſpect of perſons, and therein many are faulty.

And therefore, if wee would not ſhewe it, that wee haue no true diſlike of ſinne, euen becauſe it is ſinne, and diſpleaſing to God, nor anie true loue of our friendes (which wee woulde bee loth that anie ſhoulde thinke of vs.)

Note.

Let vs learne to iudge and condemne ſinne in whomſoeuer it is found, without reſpect of perſons, yea, iudge and condemne a ſinne to bee as great a ſinne in thy neereſt friende, as in anie other whoſoeuer, and that will ſeale vppe ſweete comfort to thy ſoule, that thou haſt thee ſpiritte of God in thee, transforming thee, into the image of God, & as that thou art like the Lord in this worlde, ſo thou ſhalt bee like to the image of his ſonne Ieſus Chriſt, in the world to come. Amen.

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VERITAS FILIA TEMPORIS

THE FOVRTH CHAPTER.

VERSE 1.

Yee Maſters, doe vnto your Seruants that which is iuſt and equall, knowing that yee alſo haue a Maſter in heauen.

IN this firſt verſe of this Chapter, the Apoſtle doth ſtill continue his exhortation, begunne verſe the 18. of the foregoing Chapter, containing ſpeciall duties of Chriſtians, as they ſtand in relation one to another, in ſome particular ſtate and condition of life, and hauing before propounded, and vrged the dutie of Seruants towards their Maſters.

Heere hee ſets downe on the other ſide, the dutie of Maſters towards their Seruants; and he tels Maſters, there be two things required of them towards their ſeruants; as (namely) that they doe to their ſeruants.

That which is iuſt. And
That which is equall.

And theſe two things, the Apoſtle doth vrge on Maſters by way of exhortation, generally propounded in theſe words (*Yee Maſters doe to your Seruants that which is equall.*) And then hee ſtrengthens this exhortation, and moues maſters to the doing of theſe two things, by force of argument, and that taken from their ſubiection to an higher Lord and Maſter.

That they are not abſolute Maſters, and ſubiect to none, but that they alſo haue a Maſter aboue them, to whoſe cenſure they are ſubiect, and to whom they muſt one day yeeld an account (as of all their doings) ſo of their dealings with their Seruants.

And this argument the Apoſtle doth amplifie.

Firſt, by their own knowledge, (or at leaſt, they ought to know, and conſider it) *Knowing* (ſaith the Apoſtle) *that yee alſo haue a Maſter.*

And then, by ſetting downe what Maſter it is they haue aboue them (namely) not an earthly, but an heauenly Maſter

And ſo the generall things before vs in this Verſe, are theſe two.

Firſt, a generall exhortation to Maſters to doe to their ſeruants, *that which is iuſt and equall.*

Secondly, a reaſon to ſtrengthen that exhortation, and to preſſe theſe duties on them (namely) this, becauſe Maſters know (or at leaſt, ought to know) that they are not abſolute Maſters, and ſubiect to none, but haue alſo an heauenly Lord and Maſter aboue them, to whoſe cenſure they are ſubiect, and to whom they muſt one day render an account.

Of theſe two things in order.

Interpretation.

What we are to vnderſtand by Maſters and Seruants we heard before in the 22. Verſe of the foregoing Chapter, (namely) ſuch as are maſters according to the fleſh, and ſuch are ſeruants for wages, terme of yeeres, or howſoeuer. (*Doe*) the word properly ſignifies, exhibite, or yeeld. (*that which is iuſt*) that is, that you are bound vnto, and of right ought to yeeld vnto them, and cannot deny them, vnleſſe you deale vniuſtlie with them; (*and equall*) that is, that which is meet and fit for you to yeeld to them euen that which it beſeemeth you to yeeld to them, in regard of equity, piety, and a good conſcience. Thus then conceiue the meaning of this exhortation.

> You that are Maſters according to the fleſh, yeeld to your Seruants, that you are bound vnto, and of right ought to yeelde vnto them, vnleſſe you will doe them wrong, and deale vniuſtly with them, and that alſo that becommeth you to yeeld to them, euen in equity, piety, and good conſcience.

Doct. 1. The dutie of maſters towards their ſeruants.

Now, firſt the duty of Maſters towards their ſeruants heere expreſſed comes to be further conſidered.

In handling of it, I will firſt lay foorth the particulars wherein the iuſt dealing of Maſters towards their ſeruants conſiſteth.

1 First, the particular things which Maſters are of right to yeeld to their Seruants.

2 Secondly, the ſpeciall things wherein ſtands their equall dealing with their ſeruants; and what bee the particulars that Maſters are to yeeld to their Seruants in equitie and good conſcience.

3 Thirdly, I will ſhew the extent of the dutie touching the perſons, (namely) who bee the Maſters that are to deale iuſtly and conſcionably with their Seruants.

4 And then after ſome examination, I will bring ſome motiues to ſtirre them vp whom this dutie concernes to the practiſe of it.

The iuſt dealing of maſters with their ſeruants ſtands in 3. things.

Firſt therefore, know we, that Maſters are of right to yeeld to their ſeruants three things, their iuſt dealing with their Seruants ſtands in three things.

1 First, in requiring of them, not onely lawfull things, but things proportionable to their power and ſtrength.

For as the Maſter muſt looke, that none of his ſeruants be idle, ſo he muſt ſee that none of them bee oppreſſed; if either of theſe things come to paſſe, that the Seruant bee ouerburdened, or idle, it is a fault in the Maſter, and hee dealeth not iuſtly with his Seruant. *Salomon* ſaith, A righteous man, a iuſt dealing man, regardeth the life of his beaſt, hee will not load his poore dumbe beaſt, with too heauie burdens, but hee regardeth the life and ſtrength of it: Much more ought a maſter to regard the life and ſtrength of his ſeruant, and accordingly to proportion out his buſineſſe and worke. Prou.12.10.

2 Secondly, Maſters are of right to yeeld to their Seruants prouiſion of meate, drinke, and cloathing, or competent wages to prouide the ſame, and that they haue their meate, drinke, and wages in due ſeaſon; for that, the law of God, the law of nature, and the law of nations, and cuſtome among all men; yea, among the very heathen requires: and it is a iuſt thing, Seruants being men like to their Maſters in fleſh and blood, they muſt bee ſuſtained by earthly things, for their labours ſake, and therefore our Sauior ſaith, the workman is worthy of his meate (that is) of all neceſſaries for the maintenance of this life. In the deſcription of a good huſwife wee reade, that ſhee riſeth whiles it is yet night, and giueth the portion to her houſhold, and the ordinarie to her maides; though ſhee raiſe vp her ſeruants betimes to worke, yet ſhee is not cruell toward them, but giues them their foode in due ſeaſon. Shee feares not the ſnow for her family, for all her family is cloathed with Scarlet, or with double, &c. ſhee prouides warme and thicke cloathes for her ſeruants that they may be defended againſt the extremity of cold. Mat.10.10. Prou.31.15. 21.

3 Thirdly, maſters are of right to yeeld to their ſeruants, iuſt cenſure and correction for their faults, they muſt not cenſure and correct them without iuſt cauſe, or exceſ-

ſiuely, but they muſt proportion out their admonitions, rebukes, and chaſtiſments, according to the offences of their ſeruants, and to that ende, they muſt wiſely conſider the nature and qualitie of the offence, and of light, and ſmall offences, and little ouerſightes, not to tak notice. *Giue not eare to all the words that men ſpeake, leſt thou heare thy ſeruant curſing thee.* This reaſon is giuen of it. *For often times thine heart knoweth that thou haſt curſed others*: thine owne heart can tell thee, thou haſt ſpoken as bad words againſt thy betters, and if the fault bee greater, deſeruing admonition, or rebuke, or correction, to meaſure it out according to the nature and qualitie of it; hee muſt alſo conſider, how often, or ſeldome, the Seruant hath fallen into that fault, and whether hee will bee bettered by word onely, or no, and if hee finde, that hee will not bee chaſtiſed with words alone, *Though hee vnderſtand, yet will not anſwer,* as it is *Prouerb. 29.19.* then to vſe further chaſtiſement.

Ecclеſ.7.23.

Verſ.24.

And hee muſt euer take heede of paſſion in time of his cenſure, that he neither rebuke nor correct his ſeruant in rage and paſſion, for that will certainely carry him beyond iuſt meaſure, but hee muſt doe it in compaſſion euen mourning in his heart for the ſinne of his ſeruant, with deſire to helpe him out of it.

And theſe three things ſpoken of are the particulars, that Maſters are of right to yeelde to their Seruants.

There be 3. ſpeciall things that maſters are to yeeld to Seruants in equity & conſcience.

Now in the ſecond place, the ſpeciall things that Maſters are to yeeld to their Seruants in equity and conſcience, are theſe three.

That is,

1

First, moderate reſt from their labours, lawfull recreation, without which ſeruants cannot continue with any cheerefulneſſe in the duties of their callings; and hence it is often ſaid in the Lawe that thy ſeruant and handmaide may reſt as well as thou. Eſpecially Maſters

Exod.23.12. Deut.5.14.

ſters are bound in equity and conſcience to giue their ſeruants liberty to ſanctifie the Sabbath, and to keep an holy reſt to the Lord on his day, both publikely and priuately; for they being created and redeemed as well as their maſters, are as highly endebted to the ſeruice and worſhip of God as their Maſters, this is plainely expreſſed in the fourth Commandement.

2 The ſecond ſpeciall thing that maſters are to yeeld to their Seruants in equitie and conſcience, is a ſupply of things needfull (according to their ability) in time of their ſeruãts ſicknes, when the ſeruant is vnder the hand of God by ſickeneſſe, the maſter muſt prouide (as he is able) all good meanes that ſerue for his health and recouery, and that he may haue good vſage in time of his weakeneſſe, and not caſt him off at large, as the *Amalakite* did the poore *Ægiptian*, being ſicke in the field. And the Maſter may not defraude his ſeruant when he is ſicke, of things needfull, neither may he abridge him of any part of his wages, for the time of his ſickeneſſe; becauſe the ſeruant is not then reſtrained from working by his owne negligence, but by the hand of God, and it may bee, hath gotten his ſickeneſſe by his faithfull paines taking in his maſters ſeruice; and therefore his maſter in equitie is bound to releeue him with things needefull, and to giue him his full wages agreed on betweene them at the firſt. 1. Sam. 30. 13.

3 The laſt ſpeciall thinge that Maſters are to yeelde, to their ſeruants in conſcience, is, according to their power, ſome further recompence, ouer and aboue their wages, when they depart from them, according to the good and long ſeruice they haue done them.

Deut. 15. 13. 14. The Lord commanded, that when there was a manumiſſion, a free ſendinge out of ſeruantes: they ſhould not let them goe away emptie, but that they ſhould giue them a liberall reward, of that the Lord had bleſſed them withall, by their ſeruice. Howſoeuer, that lawe was one of the judicialls belonging to the Iewes regiment: yet the equitie

quitie of it, is perpetuall, and belonges to vs, and to our poſteritie for euer. And wee ſee then what are the ſpeciall thinges, that Maſters are to yeeld to their ſeruants, in equitie and conſcience.

All maſters are to deale iuſtly & conſcionably with their ſeruants.

Nowe, for the third thing propounded (namely) who bee the Maſters, that are to deale thus juſtlie, and conſcionablie, with their ſeruants, that is laide downe in the firſt word (*Maſters*) The Apoſtle ſpeaking indefinitely, hee giues vs to vnderſtand, that this dutie belonges to all Maſters whatſoeuer, without exception, of what ſtate, calling, or condition ſoeuer they be: and let not any man thinke that his greatneſſe in place and calling, or his meane concondition can diſpence, with the neglect of any of the forenamed particulars. And let all maſters trie and examine themſelues touching the duties deliuered, and lay their practiſe to the rule: and if they ſo doe, where is the Maſter to be found that can cleare himſelfe, and can iuſtly ſay, hee hath not failed in his dutie towards his ſeruants: and to paſſe by them that faile of infirmitie, and againſt their purpoſe, are there not many Maſters that faile wittingly and willingly? Are there not ſome who are ſo farre from yeelding that which is iuſt and right to their ſeruants, as that many waies they wrong them with hard and cruell ſeruices, with burdens too heauy, with ſtripes too many, and which is barbarous, and ſauoureth of crueltie, pinch them in their foode? Doe they not (as we vſe to ſay) both backe-beate them, and belly-beate them? And are there not ſome who are euer finding fault with euerie trifling ouerſight? and if the fault bee greater, are there not ſome who are ſo farre from conſidering the nature and qualitie of the offence, and from griefe and compaſſion in correcting, as they fall on their ſeruants in a rage and violent paſſion, rate him, and beate him moſt vnreaſonably? And if we looke to things that are to be yeelded to ſeruants in equity and conſcience, how doe many Maſters therein come ſhort of their dutie? Doe they not denie

Reproofe of ſuch maſters as faile in dutie towards their ſeruants.

nie their Seruants moderate reſt and correction, vnleſſe on the Lords day when they ſhould bee otherwiſe exerciſed? Then they can be content their ſeruants ſhould haue free libertie to recreate themſelues, wherein it doth more harme to their ſoules, then good to their bodies. And do not ſome Maſters abridge their ſeruants of libertie to ſanctifie the Sabbath? yea, doe they not of a couetous minde compell their Seruants, happily well minded, euen againſt their wils to breake the Sabbath, and to doe the ordinarie workes of their callings? And is not a vſuall thing for Maſters to cauſe their ſeruants, almoſt euery Sabbath to tarrie at home, to dreſſe meate, and to make readie their dinners, and ſo indeede, they eate the fleſh, and drinke the bloud of their Seruants? And are there not many Maſters, who are ſo farre from recompencing the good ſeruice of their ſeruants with ſome thing ouer and aboue their wages, as many times they ſtay their wages for their ſikneſſe, or for ſome thing they pretend, they haue loſt, or ſome damage they receiued by them? Where is almoſt a Maſter that doth carefully prouide things needefull for his ſeruants in time of ſickeneſſe? Nay, doe not many Maſters murmurre and grudge at it, that the poore ſicke ſeruant eats and drinkes, and doth nothing but ſpend and burden the family, and if they can by any meanes, they will packe him out of the houſe, and if once they get him out, neuer after regard him; theſe and the like, are the dealings of many maſters, and gouernours towards their ſeruants.

Vſe. Maſters are to try themſelues by the things before deliuered.

Therefore thou being a Maſter trie thy ſelfe by the things now laid before thee, that finding thy ſelfe defectiue and ſhort of that dutie thou oughteſt to performe to thy ſeruants; bee humble for that ſinne, it is a ſinne againſt thy perſonall calling, and therefore a greeuous ſin, and ſo long as thou doeſt liue in that ſinne thou canſt haue no true peace in thine owne conſcience, nor any aſſurance of Gods ſpeciall potection ouer thee.

Therefore humble thy ſelfe, and betimes repent of that ſinne, and now knowing thy duty, learne euer heereafter to make conſcience of it; and to helpe thee forward, conſider further theſe three things.

Three motiues to ſtirre vp maſters to deale iuſtly & equally with their ſeruants.

Firſt know that if a maſter deale vniuſtly or vnequally with his ſeruants, hee doth exceedingly prouoke the Lord to anger and heauie diſpleaſure againſt him: vniuſt or vnequall dealing with ſeruants is a crying ſinne, it calles for vengeance. Beholde the hire of the labourers (who are ſeruants for the time) which haue reaped your fieldes (which is of you kept backe by fraud) crieth, it maketh a lowd crie in the eares of the Lord of hoaſts.

Iam. 5. 4.

We finde a fearefull threatning denounced againſt this ſinne. The King *Zedekiah* and the people, had made a couenant to proclaime liberty, that euerie man ſhould let his ſeruant goe free, and euery man his hand-maid, which was an Ebrue or an Ebrueſſe, and that none ſhould ſerue himſelfe of them, and they afterward repented, and cauſed the ſeruants and the hand-maids whom they had let goe free, to returne and hold them in ſubiection as ſeruants and hand-maids, ver. 11. Then followeth the threatning & a fearfull ſpeech, verſ 17. *ye haue not obeyed mee, in proclaiming freedome euery man to his brother and euery man to his neighbour, behold I proclaime a liberty for you ſaith the Lord to the ſword, to the peſtilence, and to the famine, and I will make you a terror to all the kingdomes of the earth.* An heauie ſentence, and to be thought on with trembling of all that deale vniuſtly and vnconſcionably with their ſeruants, indeed vniuſt dealing with ſeruants is a ſin ſo diſpleaſing to the Lord, as in ſome caſe it is not ſufficient for a maſter to be humbled for that ſinne, and to make confeſſion and acknowledgement of it to God, though with ſalt teares, and much griefe of heart, but hee muſt alſo make ſome ſatisfaction to his ſeruant, Exodus 21. 26. 27. wee finde that a Maſter for pulling out his poore ſeruants eye

Iere. 34. from 8. ver. to 17.

or

or ſmiting out his tooth, muſt not content himſelfe with ſaying I am ſorry for it.

Note. Or being truely greeued for it, but he muſt giue his ſeruant his libertie and freedome for it, for the rule is true, wrong in deede muſt be recompenced indeed with ſome reall recompence, otherwiſe the Lord accepts not of any humiliation for it, which is a thing little thought on by manie maſters, who in their rage, beat their ſeruants or caſt things at them, euen what comes next to hand, to the wounding or laming of them, and then thinke it enough to ſay, I am ſorry, I was too raſh, I wiſh, I had not done it, I pray God forgiue me, or the like, but alaſſe, that is not ſufficient, thou muſt know the Lord accepts not thy confeſſion and humiliation for that ſinne, vnleſſe thou make ſome ſatisfaction to thy poore ſeruant, for his hurt or maime receiued by thee. Therefore doubtleſſe vniuſt dealing with ſeruants, is a great and greeuous ſinne, farre greater then ſome conceiue it.

Againe, vniuſt dealing with ſeruants is a plaine euidence of the want of Gods feare, Leuit. 25. 43. *Thou ſhalt not rule ouer thy brother being thine hired ſeruant cruelly, but ſhalt feare thy God.*

2 Where we ſee an oppoſition betweene hard and cruell vſage of ſeruants, and the feare of God. If the people of God vnder the Law, dealt cruelly with their brethren being their ſeruants, they ſhewed plainely they had no feare of God in them, and the reaſon is giuen verſe 42. becauſe they were the Lords ſeruants, whom hee brought out of the land of Ægypt.

3 And is it not a more plaine euidence of the want of Gods feare, cruelly and vniuſtly to deale with ſeruants vnder the Goſpell brought and bought out of ſpirituall Ægypt, and the bondage of ſinne and Satan by Chriſt, and redeemed with his precious bloud, aſwell as our ſelues, without queſtion it is.

Laſt of all, conſider what Iob ſaith, 31. 13. hee proteſteth he did not contemne the iudgement of his ſeruant, and of his maide, when they did contend with him, and thinke themſelues ill entreated by him. Marke his reaſon verſe 14. 15. *Hee that made mee in the wombe, hath hee not made him*, and if I ſhould deale vniuſtly or cruellie with them; *What then ſhall I doe when God ſtandeth vp? and when he ſhall viſit me, what ſhall I anſwer?* as if hee had ſayd, if I wrong my poore ſeruants, how ſhall I ſtand before him that is Lord and maſter of vs both? and how ſhall I come to him, and call on him with comfort, when his hand ſhall bee on mee, and when hee ſhall viſit mee with anie affliction? a reaſon of waight and to be throughly conſidered.

Wee ſee by this, if a maſter deale vniuſtlie or cruellie with his ſeruants, hee ſhall bee at his wits end, and not know what to doe, nor how with anie comfort to looke vp to the Lord, and call on him when the Lord ſtands vp againſt him, and viſits him with anie trouble, eſpecially if the Lord croſſe him, by the vndutifull or vnconſcionable dealing of his ſeruant, as it is iuſt with the Lord ſo to doe, the maſter hauing dealt hardly with his ſeruant, either preſſed him with too heauie burdens, pinched him in his food, cruellie corrected him, or anie waie wronged him, it is iuſt with the Lord that ſuch a maſter, ſometimes ſuffers puniſhment at the hands of his ſeruant, and is croſſed by the vndutifull and vnconſcionable dealing of his ſeruant; yea, ſometimes ſmitten with that ſeruants tongue, the ſeruant telling abroad to his ſhame and diſcredit his hard vſage, and it may be adding ſome thing to it, as that he hath not a good meales meat in a yeere, or the like: When an vniuſt and cruell maſter, is thus croſſed and ſmitten, he cannot appeale to the Lord, and haue recourſe to him, and pray to him, that he would releaſe him from that croſſe; his owne vniuſt and vnconſcionable dealing with his ſeruant, ſets a barre betweene him and heauen, and he cannot praie to the Lord with comfort.

“ If then thou that art a Maſter, wouldeſt not exceedingly
“ prouoke the Lord to anger againſt thee, and committe
“ a crying ſinne, a ſinne calling for vengeance , and
“ for which the Lorde will not accept thy humilliation
“ without ſome ſatisfaction to thy poore ſeruant. If thou
“ wouldſt not make it euident, that thou haſt no true feare
“ of God in thee : if thou wouldſt not ſet a bar betweene
“ thee and heauen, and not bee able to pray to the Lorde,
“ with comfort or any aſſurance of releaſe, when the Lord
“ doth viſite thee with any affliction ; eſpecially when
“ thou art croſſed by the vndutifull , and vnconſcionable
“ dealinge of thy ſeruant , and ſmitten by the tongue of
“ thy ſeruant, and happilie wronged by him. Then in the
“ feare of God bee admoniſhed to yeeld to euery one of
“ thy ſeruantes , that which is juſt and equall : require of
“ them things proportionable to their ſtrength, giue them
“ foode and raimente, or competent wages, to prouide
“ them, and that in due time; haue care to meaſure out to
“ them, juſt cenſure and correction for their faultes; yeeld
“ them moderate reſt from their labours, and lawfull recreation,
“ and in time of their ſickneſſe prouide (as thou
“ art able) all good meanes that ſerues for their health and
“ recouerie, and that they haue good vſage in time of their
“ weakeneſſe; and giue them alſo according to thy power,
ſome further recompence ouer and aboue their wages, at their departure, according to the good and long ſeruice they haue done thee; and if thou make conſcience of theſe thinges, doubtles the Lord will bleſſe thee in thy ſeruants, and bleſſe their labours to thee. And if thou bee croſſed by the vndutifull or vnconſcionable dealing of thy ſeruant, yet thou maiſt haue recourſe to the Lord with comfort : powre out thy complaint into his boſome, and hee will heere thy prayers.

One thing more may be gathered from this exhortation of the Apoſtle, conſidered together with ſome thinge goeing before.

Wee are to marke that the Apoſtle hauing ſaide in the chapter before, that ſeruantes truely beleeuing in Chriſt, and doeing their dutie to their Maſters, as they ought: in ſingleneſſe of heart; they ſhall receiue of the Lord, the reward of euerlaſtinge inheritance: the LORD doth eſteeme them as his ſons and heires, of his eternall kingdome of glorie, and will rewarde them as his ſonnes and heires. Yet heere hee exhorts Maſters, to deale juſtly with them, and to yeeld vnto them, meate, drinke, and their juſt wages: and heere Maſters are bound, and of right, ought to giue their ſeruants theſe things: and ſeruants may lawfully receiue, & injoy them, and ſtill looke for the promiſed reward of eternal life, the point hence ariſing is this.

Doct.2. Right and title to heauenly inheritance doth not hinder any one from hauing part in the outward good things of this life.

That right and title to heauenly inheritance, doth not hinder, nor bar any one for hauinge part in the outwarde good thinges of this life, that is a child of God, and joint heire with Chriſt of the kingdome of heauen, may notwithſtanding, haue, hold, injoy, and poſſes wordly things, euen thoſe thinges it pleaſeth the Lord to giue him, in his place and calling: and yet certainely looke for the promiſed reward of eternall life. It is a fancy and dreame of the Papiſts, which they thruſt on their followers, that to lacke propriety in worldly goods, and willfully to refuſe the poſſeſſion of them, ſhall haue reward in heauen aboue other ſtates of life: a true beleeuing ſeruant doeing his dutie in his place and calling, and receiuinge his wages from his maſter, holding and vſing it as he ought: ſhall doubtleſſe receiue of the Lord, the reward of euerlaſtinge inheritance, when ſuch proud Popiſh votaries, who willfullie refuſe to poſſes any wordly goods vpon conceit of greater perfection: and indeed refuſe labour, and all other good excerſiſes and liue on the ſweat of other mens browes: ſhalbe ſhutte out of heauen, and throwne downe to hell.

Vſe. Confutation of a Popiſh fancy.

Come we to the ſecond generall thing laid down in this verſe (namely) the reaſon, the Apoſtle vſeth to perſwade all maſters, to yeeld to their ſeruants that which is juſt and equall, taken from their ſubiection to an higher maſter, amplified by their owne knowledge of it, or that they ought to know it, and by ſetting downe what maſter it is (namely) not an earthly but an heauenly maſter (*knowing*) the word is the ſame we had verſe 24 chap. 3. and ſo to be expounded (*knowing*) that is, certainely knowing (*yee alſo*) that is, euen yee as well as your ſeruants (*haue a maſter*) that is, haue one aboue you, who as a maſter hath power and authority ouer you, to call you to an account for things done or left vndone, to whom you muſt yeeld a reckoning and account, as of all other things, ſo of your dealing with your ſeruants (*in Heauen*) the meaning of that amplification is not that they haue a Lord and maſter in Heauen, locally circumſcribed as the Epicure thinkes, Iob 22. 14. but the meaning is a great, mightie, and moſt powerfull Lord and Maſter, euen the Almighty Lord of Heauen and earth, who is heere ſayd to bee in heauen, becauſe he is moſt glorious and moſt powerfull, able to puniſh offendours moſt ſeuerely, and as the Apoſtle ſayth, Rom. 1. 18. to reueale and manifeſt his wrath againſt them from heauen, enen to poure and to raine downe his iudgements on them, as a mighty ſtorme that fals with violence from heauen on the earth.

Interpretation.

Thus then conceiue wee the words, as if the Apoſtle had ſayd.

Certainely knowing that your ſelues as well as your ſeruants haue one aboue you, as a maſter, that hath power and authority ouer you, to call you to an account for your dealings with your ſeruants, euen the Almighty Lord of Heauen and earth, who is moſt glorious, mighty and powerfull, able to puniſh you (if you offend) moſt ſeuerely, and to throw downe his iudgements on you, as a mighty ſtorme from heauen.

We are heere firſt to marke and conſider the argument of the Apoſtle: he reaſons thus with Maſters, ye Maſters yeeld to your ſeruants that which is iuſt and equall, for you your ſelues are vnder another, you haue one as a maſter aboue you, who hath power and authoritie to call you to accompt for your dealings, and to puniſh you if you deale vniuſtly and vnconſcionably with your ſeruants, where wee ſee the Apoſtle perſwades maſters to doe their duetie to their ſeruants by an argument from their ſubiection to an higher Lord and Maſter, who ſits aboue them as a Soueraigne Lord, hauing poure to call them to an account and to puniſh them for their neglect of dutie, or anie abuſe of their authority, and they are to conſider it.

Hence we may gather this concluſion.

Doct. 3. If maſters and all ſuperiours continually remember that they haue a ſupreame heauenly Lord and maſter aboue them, it is a notable means to make them conſcionable and carefull in doing their duty.

That a ſpeciall meanes to keepe maſters, and indeede men in anie place of eminencie and ſuperioritie in good order, and to make them carefull of their dutie, and to do it as they ought, is for them to haue an eye vpward and euer to looke, and to fixe their eyes on a ſoueraigne Lord that is aboue their Maſters & all ſuperiours, men in any place aboue others are euer to carry in mind and remember that they haue a ſupreame heauenly Lord and maſter aboue them, to whoſe cenſure they are ſubiect, and to whom they muſt one daie render an account of all their dealings, & they ſhall finde it will be a notable meanes to worke in them a conſcience of their duty, and to make them euer carefull to do it aright, we haue a worthy example of this in Iob, he cleeres himſelfe (being in place aboue others) from abuſing his power & authority, to the wrong of anie poore helpleſſe perſon vnder him, and he wiſheth that if he lift vp his hand againſt the fatherleſſe, that is, vſed his power and authoritie againſt the fatherleſſe, when he might help him in the gate that is in the place of iuſtice that his arme might fall from his ſhoulder, and be broken from the bone, and marke his reaſon what moued him to take ſuch heede of abuſing his authority and to abſtaine

Iob 31. 21.

22.

from doing wrong, and dealing vniuſtly with any? ſurely this, he had his eye euer vpward, his eye, euen the eye of his minde, was euer on the great and glorious Maieſty of
23. the Lord, he knew and remembred that he had a Lord aboue him, and if he did wrong to his inferiours, hee was ſubiect to his puniſhing hand, as himſelfe ſaith verſe 23. for Gods puniſhment was fearefull vnto mee, and I could not be deliuered from his highneſſe, we read Gen. 50.19 that Ioſeph reaſoned thus, with his brethren fearing (their father being now dead) that hee would haue payd them againe all the euill which they had done to him, & came vnto him, and craued pardon of him, and ſayd, wee pray thee forgiue the treſpaſſe of the ſeruants of thy fathers
Verſ. 17. God, Ioſeph made them this anſwer, Feare not, for am not I vnder God? as if he had ſayd, do not think that I will deale with you as you doe imagine and take on me (now I haue power) to vſe my power to that end, to require the wrong you haue done to me, no, no, my brethren, I know I am ſubiect to an higher power, I am vnder God and I haue mine eye on that great and mightie Lord that is aboue me, and therefore feare no ſuch matter; a plaine euidence and proofe of this point that it is an excellent meanes to keepe maſters and all ſuperiours in order, and from dealing vniuſtly and vnconſcionably with their inferiours, euen to lift vp their eyes and to look vpward and to remember that they haue a ſupream Lord aboue them to whoſe cenſure they are ſubiect, and to whom they muſt one day giue an account.

The reaſons of this is plaine.

Reaſon. 1. Firſt, that the looking vpward, and euer hauing an eye to that great & mighty Lord that is aboue them, wil work in them a reuerent awe and feare of his glorious maieſty, and that feare will temper and ſeaſon their courage, and cauſe them to carrie in them a conſcience of dooing right, and keepe them from dooing wrong to anie. And, Secondly, it will worke in them humility, an humble minde, and humble carriage, and not ſuffer their mindes to ſwell, nor to bee lift vp in them aboue their brethren, which the Lord would not haue in the King himſelfe; which ſwelling indeed is the cauſe of ſcorne and contempt and of oppreſſion and wrong.

Deut 17.20.

Vſe. 1. Whence it is that Maſters and other Superiours abuſe their power and authority.

Heereby then wee may ſee, whence it comes to paſſe that many Maſters, and other ſuperiours abuſe their power and authority, and make no conſcience of dealing iuſtlie and conſcionably with their ſeruants and inferiours, they feare not to wring them and wrong them, and to deale hardly with them in many reſpects, heere is one ſpeciall cauſe of it, they looke not vpward, they haue not an eie and due regard to that great Lord that is aboue them.

Would Maſters and other Superiours if they had an eie to heauen, if they did behold the high and glorious Maieſtie that ſits aboue them, with vengeance in his hand to bee throwne downe vpon them, if they deale vniuſtlie and vnconſcionably with their Seruants; would they then, as ſometimes they doe, not care to doe open wrong to their Seruants, that all men ſee, and crie ſhame vppon? Or would they couertly and cunningly wrong them, happily vnder colour of law and iuſtice, equity and conſcience? As *Ieſabel* dealt with *Naboth*, 1 *King.* 21. Certainely no, if they had any ſparke of grace in them, they would not, but many Maſters and Superiours looke only downward, and their eie is only on the poore ſeruant, and ſuch as are vnder them, and thence comes much vniuſt and vnconſcionable dealing towards them, and that makes them ſwell and lift vp themſelues aboue them, and their owne corruption helped forward by the Deuill, teacheth them to thinke and ſay with themſelues.

What? Am not I a man of place and authoritie? am not I in this or that office?

Yea, to ſay as it is *Pſalm.* 12 4. ***Who is Lord ouer me?*** Who ſhall checke and controle me for my dealing with my ſeruant, or my inferiour? Who hath any thing to doe with it? with many like ſpeeches.

Vſe 2. Maſters and other Superiours are to haue an eie to that great and glorious Lord that is aboue them.

And therefore thou that art a maſter, or in any place of ſuperiority aboue others, euer lift thou vp thine eie, and looke vppe to that great and glorious Lord that is aboue thee, and remember that he hath power ouer thee, to call thee to an account, and to cenſure thee, yea to throw both bodie and ſoule into Hell for ſinne, and it will be a notable curbe to thee, and hold thee backe from vniuſt and vnconſcionable dealing with any that is vnder thy power, and withall remember, that in reſpect of thy power and authority, thou beareſt the image of God, and wilt thou blot and blemiſh that, and abuſe that to worke iniuſtice and to doe wrong? certainely that ſinne cannot eſcape the ſharpe puniſhing hand of God.

Come we to the amplification of the Apoſtles argument in the word (*Knowing*) that is, certainely knowing, being perſwaded of it as a certaine truth, where we ſee, the Apoſtle ſpeaketh to Maſters among the *Coloſſians*, as to men certainely knowing, and nothing doubting, but that they had a maſter aboue them in heauen; the Apoſtle made no queſtion, but that it was a knowne truth, whereof Maſters among the *Coloſſians* were aſſured, and fully perſwaded: and he doth enlarge his argument, and further preſſe this duty on them from their owne knowledge of this, that they had a Maſter aboue them, as if hee had ſaid.

> Yee Maſters doe that which is iuſt and equall to your ſeruants, foraſmuch as you are not ignorant, but you certainely know it, that you haue one aboue you as a Maſter, that hath power and authority ouer you, to call you to an account for your dealings with your ſeruants.

Hecne we gather thus much.

Doct. 4. Certaine knowledge of the truth of an argument either of perſwaſion, or of diſſwaſion, is of great force to preuaile with them in whom that knowledge is.

That certaine knowledge of the truth of that which is brought in way of argument to perſwade to any dutie, or to diſwade from any ſinne, is of great waight and force to preuaile with them in whom that knowledge is; when a man can ſay to any perſon or perſons, doe this, for you know how you are bound to doe it, or what will follow the doing of it, or auoide that, for you know the danger of it, it giues great aduantage for the ſeating and ſetling of that perſwaſion, or diſwaſion on the hearts of them to whom it is directed.

Hence it is that our Apoſtle doth often vſe this kinde of enforcement, either to preſſe ſome dutie, or to diſſwade from ſome ſinne, that they to whom he writ knew this or that, as 1. *Cor.* 6. We haue example of it in many verſes, as verſe 2. *Doe not yee know that the Saints ſhall iudge the World?* Verſe 9. *Know yee not that the vnrighteous ſhall not inherite the kingdome of God?* and in many other verſes of that Chapter. *Epheſ.* 5. 5. He vſeth the ſame kind of amplification; *For this yee know that no Whooremonger, &c.* And hither I might bring many other places, wherein the ſame enforcement and amplification is vſed, being indeede of great force to ſettle an argument on the hearts of them to whom it is directed, and the reaſon is plaine, (namely) this.

Reaſon

The minde and iudgement beeing conuinced of the truth of an argument, the will and affections are more eaſily wrought on by the ſame, and more eaſily moued to embrace or refuſe, and conſequently, the whole man to practiſe or decline, according to the drift and purpoſe of it.

Vſe. The exceeding hardnes and ſearednes of manymens hearts diſcouered.

Now this ſerues to diſcouer the exceeding hardneſſe, and (as I may ſay) the ſearedneſſe of of the hearts of many in the world, who will not be perſwaded to that which is good, or diſſwaded from that which is euill, though they know that to be moſt true, yea, truth it ſelfe, that is brought as an argument to worke on them; as let this vndeniable argument be brought to diſſwade the ſwearer, the drunkard, or any other prophane perſon from his ſinne; that one day he muſt appeare before Gods iudgement ſeat and come to iudgement for his ſinne, and it moues him nothing at all, no, though it be ſharpened and driuen downe with this enforcement, that hee knowes it to be true and his owne conſcience tels him ſo, yet the edge of it is many times turned backe, and blunted on the hardneſſe of his heart.

Wilt thou ſay thou ſwearer, thou drunkard, or thou prophane perſon, whoſoeuer thou art, that thou knoweſt not this, or thou art not perſwaded of the truth of it, that thou muſt one day come to iudgement for thy ſinne? Why there is one within thee, euen thine own conſcience will tell thee the contrary. Some knowledge of a iudgement to come is implanted in nature: the very heathen in the darkeneſſe of nature had ſome glimmering light of it, and therefore ſet vp *Minos*, *Rhadamanthus*, and *Æacus*, as iudges in Hell.

And hence it is, that euen meere naturall and carnall men, though they ſinne in a corner, no eye of man looking vpon them, yet they tremble and are afraid, and the word of God is pregnant and plentifull to this purpoſe, and it hath often ſounded in our eares, and therefore thou canſt not plead ignorance, that thou knoweſt it not, and yet wil not thy knowledge of the truth of this argument (thou knowing it to be true from the light of nature, and from the word of God) worke on thee, and diſſwade thee from thy ſinne? Oh then thou muſt needes confeſſe thou haſt a moſt hard and benummed heart, and that is the greateſt plague that can befall any in this life, that is greater then the ten plagues of *Ægipt*, and therefore now take notice of thy fearefull condition, and with ſpeed haſten out of it, and take this with thee, and thinke on it, if thy knowledge of this truth that there is a Lord aboue, and a iudge of all the world, who will one day bring thee to iudgement for thy ſinne, doe not now preuaile with thee to diſſwade thee from thy ſinne, thou ſhalt one day finde and feele the truth of it, yea, thou ſhalt ſeele the waight of his wrath to thy eternall woe and confuſion for euer.

The Apoſtle addes (*in heauen*) a maſter in heauen (that is) a moſt glorious, mighty, and powerfull Maſter.

Hence it is cleare.

Doctr. 5. Maſters and all Superiours haue a moſt mightie and powerfull Lord and maſter ouer thẽ.

That Maſters and all Superiours haue a moſt mightie and powerfull Lord and Maſter ouer them, therefore they are to ſerue him in feare, and to reioice vnto him with reuerence, *Pſal.* 2. 11. And to feare the ſtroake of his hand it muſt needes be an heauie ſtroake that comes from the higheſt heauens. The greateſt man in the world, can fetch his blow but from his head; his crowne, his power and authority, which is only to kil the bodie; but the ſtroak of the Lords hand comes downe from heauen, yea, from aboue all heauens, and if it light on thee it killes both body and ſoule, it ſtrikes thee downe to hell, and therefore take heed of it.

Vſe. They are to ſerue that Lord in feare.

How the Lord is ſaid to be in heauen.

The fooliſh opinion of ignorant people met withall.

Note.

Note we in a word thus much further that the Lord is ſaid to be in heauen, not becauſe he is there circumſcribed, but becauſe he is moſt mighty and powerfull. Heereby is mette with the fooliſh opinion of ſome blind people, who thinke that God ſits in heauen like an old man, with a Crowne on his head, and a Scepter in his hand: and this muſt teach vs, when we come before the Lord, to pray vnto him, to heare his word, or the like, to come with al reuerence and feare, this is the argument of the Preacher, *Eccl.* 5. 1. *Be not raſh with thy mouth, and let not thine heart be haſty to vtter any thing before God: for God is in the heauens and thou art on the earth, let thy words be few.* We muſt take heed of lightneſſe and vnſeemely behauiour in the preſence of God.

VER. 2. *Continue in praier, and watch in the ſame with thankeſgiuing.*

I haue not yet laid foorth the parts of this Chapter, though I haue handled the firſt verſe of it, becauſe (indeede) the firſt verſe of this Chapter belongs to foregoing matter, being a continuance of the Apoſtles exhortation to ſpeciall duties that concerne Chriſtians, and ſo rather to be reſerued to the former Chapter then to this.

The parts of this Chapter.

But now for the generall reſolution of this Chapter, into the parts of it, leauing that verſe as belonging to the third Chapter. Know we that it containes in generall two things.

1 Firſt, a regreſſion, and a returne made by the Apoſtle, from ſpeciall duties of Chriſtians to generall, and that by way of exhortation, from the beginning of the 2. verſe to the 7. And

2 Secondly, the concluſion of this whole Epiſtle from verſe 7. to the end of the Chapter.

The concluſion of this Epiſtle ſubdiuided.

Now the concluſion containes in it theſe more ſpeciall branches.

1 Firſt, a declaration of the Apoſtles owne loue, and care of the Coloſſians, by ſending certaine Meſſengers vnto them,. verſ. 7.8.9.

2 Secondly, a declaration of the loue of others towards, them, both by their ſalutations ſent to them, and by their praiers for them in the 10.11.12.13.14.

3 Thirdly, a ſetting downe of ſome ſpeciall things the Apoſtle willed the Coloſſians to doe, and ſhould cauſe to be done, both to the Church of Laodicea, and to ſome particular perſons in the 15.16.17. verſes, and

4 Laſtly, the ſhutting vppe of the Epiſtle with the Apoſtles owne ſalutation, and his prayer to God for them, with a ſhort precept interlaced between theſe two things. verſe 18.

Now then the firſt generall (as we ſaid) is a regreſſion, a turning from ſpeciall to generall duties, the Apoſtle exhorting thereunto in 2. 3. 4. 5. 6. verſes, and his exhortation is twofold, and may thus be branched out.

The firſt generall part of this Chapter ſubdiuided.

1 Firſt, an exhortation to prayer and thankſgiuing in 2. 3. 4. verſes.

2 Secondly, to a wiſe cariage and behauior towards them that are without in the 5. and 6. verſes.

For the firſt of theſe the Apoſtle doth exhort to prayer and thankſgiuing, both for themſelues and for others generally verſ. 2. and then alſo for him and *Timothy* in particular, expreſſing what he would haue them to aske of God for them in verſes 3. 4.

Come we then to his general exhortation in the ſecond verſe, (*Continue in prayer and watch in the ſame with thankſgiuing*) where we haue the Apoſtles exhortation to prayer, not barely propounded, but amplified by two qualities which he requireth in prayer, (namely) continuance and watchfulneſſe; he exhorts to prayer, and that continuall and earneſt, (*continue in prayer and watchfulneſſe in the ſame*) and then to ioyne to prayer thankſgiuing.

Interpretation.

Continue (that is) go on, perſeuer, and be inceſſant (*in prayer*) the word tranſlated prayer, in this place doth properly ſignifie adoration, or an humble entreaty for any thing at the feete of another, when a man doth proſtrate and humble himſelfe at the feet of another and intreat for ſome thing at his hands, and ſo this worde is heere to bee taken in a large ſence and ſignification (namely) for any humble and holy requeſt made and offered vp to God by faith in the name of Chriſt, for things needfull, either for our ſelues, or others, the word (*praier*) in this place, is to be taken as comprehending vnder it both requeſt made to God, for good things for our ſelues, properly called petition, and requeſt made for the auoiding, or remouing of euill from our ſelues, called ſupplication, or deprecation, and alſo requeſt made for the good of others, or the turning

ning away of euill from others, called interceſſion, as they are diſtinguiſhed by the Apoſtle, 1 *Tim.* 2. 1. *I exhort therefore, that firſt of all ſupplications, praiers, interceſſions, and giuing of thankes be made for all men.*

(*And watch in the ſame*) The meaning of theſe words is, and bee feruent in that holy excerciſe of Praier, let it bee performed of you with earneſt intention of ſoule and bodie, for watchfulneſſe (as we know) is oppoſed to drowſineſſe, and ſleepineſſe; and ſo heere, being applied to praier, is oppoſed to a cold, careleſſe, drowſie, aud ſluggiſh performance of that dutie: (*with thankeſgiuing*) that is, with returning praiſe, and thankes to God, for good things receiued, whether they bee obtained by your requeſts, or freely beſtowed vpon you, without, or aboue your ſupplication.

Thus then conceiue we the meaning of the Apoſtle in the words of this verſe, as if he had ſaid.

> Perſeuere, and be inceſſant in making and offering vp to God by faith, in the name of Chriſt, humble, and holy requeſts for things needfull, both for your ſelues and others, and be feruent in that holy exerciſe, performing it, with earneſt intention, both of heart, minde, and body, and returne praiſe for good things receiued, whether they be giuen vpon your requeſt, or freely beſtowed vpon you, without, or aboue your ſupplications.

Wee are heere to marke, that our Apoſtle hauing laide before the Coloſſians, many excellent duties, both generall and ſpeciall, both common to all Chriſtians, and proper to ſome in their particular ſtate and condition of life, he now exhorts them to praier.

Our leſſon hence is this.

Doct.1. It is not ſufficient to be informed what duties concerne vs both in generall & particular, & to be ſtirred vp to the practiſe of them, but to that information & incitement prayer muſt be added.

Although teaching and exhortation bee ſingular and notable meanes to frame vs to godlineſſe and righteouſneſſe of life, yet ought prayer alſo to bee adioyned to them.

It is not enough for vs to heare, and to be enformed of duties that concerne vs, both as we are Chriſtians, and in our particular ſtates and conditions of life, and to be ſtirred vp to the practiſe of them, but to that enformation and incitement, prayer muſt be added, both publike and priuate, for why? as the Apoſtle ſaith, 1. Cor. 3. 6. *I haue planted, Apollos watered, but God gaue the increaſe: ſo then neither is hee that planteth, any thinge, neither hee that watereth, but God that giueth the increaſe.* Paul may plant, and Apollos water, but God giues the increaſe, and at his hand it muſt be ſought for, by earneſt prayer; the Lorde that hath promiſed a bleſſing to his ordinance, hath appointed prayer to be the meanes to drawe it downe to vs, and hauing commaunded vs to heare him ſpeakinge to vs in his word, hee hath appointed that wee ſhould ſeeke to him in prayer, to make his word effectuall vnto vs.

Reaſon.

And the reaſon of this is, that wee finde 1. Cor. 2. 10 it is onely the ſpirit of God, which ſearcheth the deepe thinges of God, and as no man knoweth the thinges of a man, ſaue the ſpirit of a man which is in him: ſo no man knowes the things of God, but the ſpirit of God, no man knowes the meaning of the Lord in his word, vnleſſe the Lord giue him his ſpirit, to open and declare it to him: The outwarde teaching by the worde muſt bee ſeconded by the inwarde teaching of the ſpirit of God, otherwiſe it will be vnprofitable, yea hurtfull, and a ſauour of death to death, yea, though the ſpirit ef God doe enlighten the minde, and giue vnderſtanding of the comforts of the word, (as hee doth ſometimes, euen to wicked men and reprobates) yet if hee worke not further then that, there is no faith in the heart to beleeue thoſe comforts with comfort.

And though the ſpirit giue knowledge of duties that concerne men both in generall and ſpeciall, yet if hee doe not alſo bend the will and affections, and frame the whole man to an holy obedience, certainely there will follow no conſcionable practiſe of thoſe duties.

Now the ſpirit is to be ſought for by praier, and to the prayer of faith the promiſe is made, that by it we ſhall obtaine the holy Ghoſt, Luke 11. 13. if you which are euill can giue good gifts vnto your children, how much more ſhall your heauenly father giue the holy Ghoſt to them that deſire him. And therefore (doubtleſſe) to teaching and exhortation out of the word, that they may be effectuall, prayer muſt bee added, both publique and priuate.

Vſe.
Reproofe of them who adde not prayer to their hearing of the word of God.

This then (for the vſe of it) giues mee iuſt occaſion to reproue many perſons who haue no manner of care nor conſcience in them of this duty, many there be, who are ſo farre from adding praier to that which they haue heard taught, and to which they haue beene exhorted out of the word of God, as they neuer ſo much as once thinke on things deliuered ; if once they get out of the Church the things ſpoken are to them as though they had neuer heard them. They ſuffer the Diuell to ſteale the ſeed out of their hearts, and to take vp their mindes with other thoughts, yea, if (happily) ſome doe a little thinke or ſpeake of things they haue heard, and will freely confeſſe that *Paul* may plant, and *Apollos* may water, but God giues the encreaſe. Yet where is almoſt the man or woman, that doe ſo humble themſelues in prayer, and priuately call on God to make the things they haue heard profitable to them, and to worke in them faith and holie obedience, ſuch a man or woman is rare for to bee found.

What? doeſt thou dreame of anie ſtrength in thy ſelfe, to beleeue or to doe the things thou haſt heard out of the word of God? Art thou ſo vnacquainted with the corruption of thine owne heart? that is a groſſe blindneſſe indeede, and if thou ſo thinke, thou ſhalt neuer doe anie good dutie made knowen to thee out of Gods worde: good duties are diſcouered to thee out of the worde of God, that thou mayeſt ſee thine owne weakeneſſe and wants, and bewaile them, and humbly beſeech the Lord, aſwell to make thee obedient to his will, as to reueale to thee the rule of life.

And for want of this, becauſe men doe not adde priuate praier to that which hath beene taught, and to which they haue beene exhorted, it comes to paſſe that the word is vnfruitfull and vnprofitable to them, though both generall and ſpeciall duties haue beene layd before them, and they haue beene ſtirred vppe to the practiſe of them, yet moſt men are ſtill in their ſinnes, and as vnreformed as euer they were, and heere is the cauſe of it, to teaching and ſtirring vppe to their duties, they neuer added prayer, they neuer humbly beſought the LORD, as hee had outwardly taught them their dueties by preaching, ſo hee would inwardly teach them by his holy Spirit, and worke in them a conſcience of their dueties.

Well, conſider (I beſeech you) it is a fearefull thing when the holy ordinances of God haue no power with vs, when they are not effectuall to our good, and that comes to paſſe for want of earneſt prayer to God, aſwell in priuate as in publique for a bleſſing vppon them.

Yea, hence it is, that oft times the LORD doeth powre downe a curſe vppon men, and they are made woorſe by the holy thinges which they haue hearde and therefore learne we euer heereafter, to teaching and exhortation to adde prayer.

Yea, let ſuch as make conſcience to meditate and conferre on the word heard, ioyne to their meditation and conference earneſt and hearty praier, it was Dauids practiſe to meditate in the Law of God continually, Pſal. 119. 97. verſe, and that he ſanctified his meditation by praier, it is cleare Pſal. 19 14. let the meditation of mine heart be acceptable in thy ſight, O Lord my ſtrength and my redeemer, and therefore thinke not becauſe thou art a man fearing God, and thou makeſt conſcience to meditate on the word heard, and thou doeſt rightly conceiue of thinges deliuered, therefore thou needeſt not adde praier to thy meditation; no, no, the more godly thou art, the more need haſt thou to praie, becauſe Satan wil be buſieſt againſt thee, & thou art the readieſt to bee puffed vp with a conceit of thy knowledge & remembrance of holy things: therfore do not thou forget to ioine to thy hearing to thy meditation & conference, earneſt & humble praier.

Nowe touching the Apoſtles exhortation to prayer, much might be ſayd of praier in generall, but I hold that not ſo pertinent to the purpoſe of the Apoſtle, I will rather ſpeake of the qualities heere required to bee in prayer.

Doct. 2. We are to continue and perſeuere in prayer.

First therefore the Apoſtle requires continuance and perſeuerance in praier, that wee continue and perſeuere in calling on the name of the Lord in praier, and pray continually, and this the Scripture much exhorteth vnto, 1. Theſſal. 5. 17. Pray continually, Epheſians 6. 18. Pray alwaies with all manner of praier and ſupplication in the Spirit, Luke 18. 1. Our Sauiour ſpake a Parable vnto them, to this end, that they ought alwaies to pray, and not to waxe faint, and this I might further prooue by many examples, and make it cleare that wee are not to thinke the exerciſe of prayer, needleſſe or vnſeaſonable at any time.

Reaſon.

The reaſon is plaine, praier is to bee vſed as oft as occaſion is offered, nowe all times miniſter occaſion of praier, for what time is it, wherein wee ought not to praie that the LORDS name may bee ſanctified, his Kingdome erected, his will performed, our neceſſities ſupplied, our ſinnes remitted, we ſupported in temptation and deliuered from euill?

And if wee haue all things that heart can wiſh, belonging both to bodie and ſoule, yet wee haue neede to craue Gods bleſſing on them, that they may doe vs good.

All times therefore miniſtring occaſion of prayer, wee are to pray continually.

Obiect. If this bee ſo, may ſome ſay, then no time is to bee giuen to the preſeruation of life, and to follow the workes of our callings, this was the errour of ſome verie antient.

Anſw. To anſwer it, ſo as wee may avoyd this errour, and yet preſerue the true meaning of the Scripture, know we that the exerciſe of prayer is twofold, ordinarie and extraordinarie.

Ordinarie, to bee vſed daily: Extraordinarie, at ſome times, as occaſions requires, as for the auoyding or remouing of ſome great affliction, or heauie iudgement, or for the obtaining of ſome needefull grace or temporall bleſſing, and for the performance of this, a man may for a time omit the workes of his calling, and giue himſelfe whollie to prayer, but ordinarie praier, that may ſtand with the performance of all dueties belonging to a mans calling, a man may both ſerue God by ordinarie prayer, & that continuallie, & do whatſoeuer his calling (though it bee moſt laborious) doth require, and that this may be conceiued.

Know we further.

That ordtnarie prayer is either ſet and ſolemne, in ample manner to be performed, and that vpon ſet and certen occaſions, as at the beginning of workes, at the receiuing of the creatures of God, at our going to reſt at night, or it is ſudden and ſhort, called Eiaculation of heart (that is) a ſecret and ſuddaine lifting vp of the heart vpon any occaſion; and this kinde of ordinarie praier may be vſed in the midſt of neceſſarie buſineſſe, it doth neither hinder it, nor is hindred by it.

Thus wee ſee how wee may pray continually, either by ſet, or by ſuddaine prayer, and yet not omit the dueties of our callings, nor the preſeruation of life.

Vſe.
Reproofe of ſuch as pray by fits and ſtarts, and of ſuch as either breake the vſe of that exerciſe, or ſeldome vſe it.

Now then to perſwade to this duty, to which wee are hardlie drawen: and hence it is, that ſome pray onely by fits and ſtarts, only in time of ſome affliction, when the hand of God is on them, or when their conſciences are a little touched with the point of the ſpirituall ſword, the word of God, and ſome there bee, who heeretofore haue vſed praier in their houſes, and now haue either altogether left off that exerciſe, or ſeldome vſe it, and ſo indeed ſhew themſelues to be hypocrites, Iob doth ſo brand them, Iob. 27. 10. will the hypocrite call vpon God at all times or continually; as if hee had ſayd, certainely no, hee will not.

Two motiues to ſtirre vs vp to continuance and perſeuerance in praier.

Now then to perſwade vs to the practiſe of this duetie: conſider the neceſſitie of it, and the ſweete and comfortable fruits of it.

The excellent fruits of praier

For the neceſſitie of it, to paſſe by our owne wants of bodie, and ſoule, which (if we feele) will bring vs on our knees, there is a neceſſitie lying vpon vs in regard of Gods commandement, praier being a ſpeciall branch of his worſhip required in his word, and his will is, that this commandement ſhould be as well kept as any other, and condemnation will befall vs, as well for the neglect of this, as of anie other? And for the fruits of praier, they are manie and great. Praier as a meanes (not as a meritorious cauſe not by merit and worthineſſe in it ſelfe but by faith in the promiſe) as a meanes (I ſay) it obtaines remiſſion of ſinnes, it turnes awaie all euils as puniſhments; and ſupplies all wants, it doth ſanctifie and giue an holie vſe of all the good things we enioy, and without which wee are vſurpers, and doe wickedly abuſe Gods bleſſings. For all things are ſanctified to our vſe by the word and praier, 1. Tim. 4 4.

Yea further, praier giues ſtrength to faith, hope, and other graces of Gods ſpirit. And is it impoſſible (ſaith one) that either that Chriſtian who is diligent in praier, ſhould bee weake in faith and other graces, or that grace ſhould abound where there is a neglect of praier, Matth. 26. 41. watch and pray (ſaith Chriſt) that ye enter not into temptation, as if he had ſaid, be vigilant and carefull in the performance of this dutie, that you may bee ſtrong in faith, able to quench the fierie darts of the Diuell, and to withſtand the force of temptation to ſinne.

And hence it is that one ſaith, praie, and ſinne if thou canſt, noting how ſpeciall a preſeruatiue praier is againſt temptation, if in time of temptation, we flie to God in the praier of faith, for ſtrength and aſſiſtance, we ſhall either haue the temptation remooued, or receiue the anſwer made to Paul, 2. Cor. 12. 9. my grace is ſufficient for thee.

Oh then ſeeing ſuch precious fruits come from praier, let vs bee ſtirred vp to a continuall vſe of it, and to hold on a conſtant and continued courſe in the practiſe of it, not onelie publiquelie in the congregation, but priuatelie in our houſes, with our families, that ſo wee may become familiar, and as it were better acquainted with the Lord, for in praier we haue ſome familiar fellowſhip with God.

Let vs therefore haue recourſe to the LORD by praier, that by it, as a meanes, wee may obtaine pardon of ſinne, freedome from all euilles, ſupplie of all wants, and further ſtrength and encreaſe of all graces.

Wee are to take notice of one thing further compriſed vnder this firſt qualitie of continuance and perſeuerance in praier, for indeede the word heere rendered (*continue*) ſignifieth not onelie continuance in regard of time, but inſtancie and importunitie, and it is ſo tranſlated by ſome, and that truelie, be inſtant in prayer.

So that hence we are taught.

Doct. 3. We muſt after an holy manner be inſtant and importunate with God in prayer.

That wee muſt not onely pray continually in regard of time, but wee muſt bee inſtant and importunate with the Lord in praier, with an holie inſtancie and importunitie, wee muſt not onely hold on a conſtant and continued courſe in prayer, but we muſt alſo ſollicite the Lord often, for the ſame things, if our requeſts bee not granted, wee muſt pray for the ſame needfull things againe and againe, till he Lord anſwer vs graciouſly, heare our prayers, haue mercy, and helpe vs with ſuch things as wee craue at his hands, or ſomething proportionable, and this our Sauiour hath taught vs by the example of a man that comes to borrow bread of his friend at mid-night, Luke 11. 8. I ſay vnto you, though hee would not ariſe and giue him becauſe hee is his friend, yet doubtleſſe, becauſe of his importunitie, hee would riſe and giue him as manie as hee needed.

So ſaith Chriſt, aske and it ſhall bee giuen you, not onely aske but ſeeke, neither there reſt, but knocke, and and this alſo is taught by the Parable of the widdow and wicked iudge, who feared not God, nor reuerenced man Luke 18. 1. 5. and the reaſons why wee muſt bee inſtant in prayer, and after an holy manner importunate, and euen bold ſuiters of God, asking and crauing the ſame needefull things (as yet not granted) againe and againe are two.

Reaſon. 1. Firſt, to ſhew our earneſt and hearty deſire of the things wee pray for, comming from a true inward feeling of the want of them, that wee heartily deſire them as things moſt profitable, and good for vs, and therefore will not ſuffer the Lord as it were, to reſt till he grant them vnto vs.

Reaſon. 2 Secondlie, to ſhewe our patient dependance on Gods good pleaſure, that wee beleeue the promiſes of God, not onely touching the ſubſtance of them, but alſo in regarde of the circumſtance of time, that wee waite and depend on the LORD, not onely in the matter of his promiſe, but alſo in reſpect of his owne good time appointed for the accompliſhment of it, and that wee are not ſuch, as if wee bee not heard at the firſt, will fling away in a chafe, as men vſe, who hauing receiued repulſe and deniall, ſay they will neuer open their mouthes more in the matter, they will not bee ſo much beholding to them to whom they ſue, that wee may ſhew our ſelues farre from this impatient behauiour, and that wee are not ſuch as preſcribe when the LORD ſhall heare and grant our requeſts, but that wee in patience depend vppon him, wee muſt (our lawefull requeſts beeing not yet granted) ſtill continue to ſollicite and importune the LORD in our praier.

Vſe. Reproofe of them who either preſcribe to the Lord, when he ſhall heare their praiers, or are impatient if their requeſts be not ſpeedilie granted.

Many there bee who are iuſtly taxed as failing in this duty.

Some there bee that will preſcribe to the Lord when hee ſhall heare them, and are impatient of any delay; yea, bee there not ſome, who, if the Lord doe not heare them, nor and anſwer them according to their deſire, after once or twice calling vpon him, and asking of ſome needefull thing at his handes, euen ſecretly ſhrinke from the LORD, and ſay in their hearts, as the King of *Iſraels* meſſenger ſaid, *2 King. 6.33. Should I attend on the Lord any longer?* Their practiſe ſhewes it plainely: for let the hand of God be vpon them, and let them be vnder any affliction, in their bodies, children, or goods, and what doe they? Happily at the firſt they ſeeke and ſue to the LORD by praier, themſelues, and deſire others to pray for them, but if comfort and deliuerance come not when they would haue it; Doe they ſtill continue ſeeking and ſuing to the LORD? Are they impotunate ſuiters, in patience waiting for the Lords anſwere? Nothing leſſe. They fall from ſeeking to the Lord, euen to ſeeke to the

Deuill and his inſtruments, to Witches, Wizards, and ſuch like: Surely ſuch perſons ſhew they haue no true faith in the promiſe of God, they truſt not God on his word for comfort in this life. And it is certaine (ſay what they will) they truſt him not for comfort in the life to come, and for the ſaluation of their ſoules; yea, euen the deare children of God doe ſometimes faile in this dutie, and ſhew their infirmitie in this kind, when they liuing vnder ſome great affliction, powre out their ſuits to the Lord for eaſe, comfort, and deliuerance, and the Lord ſeemes to haue a deafe eare, and after ſome good ſpace of time, their requeſts are not granted, what ſhall yee heare ſometimes from them? Surely this, or the like ſpeech, ſauouring too much of their owne weakeneſſe, alas, I haue many times called on God, and made my humble ſuit vnto him for comfort, but as yet, I finde none, or the Lord ſeemes to hide his face from me: and as the Prophet ſaith, *Lament.* 3. 8. *When I crie and ſhout, hee ſhuts out my praier?* What would you haue mee to doe? Shall I ſtill continue praying? I feare mee, the Lord is angrie with mee. Thus doe the deare children of God, ſometimes diſcouer their weakneſſe.

Note. Godschildren are ſomtimes impatient, if the Lord deferre to grant their requeſts.

And wee muſt learne to ſtrengthen our ſelues againſt it, and if thy lawfull requeſt bee not granted after many times calling vpon God, yet doe thou ſtill perſiſt in praier, and comfort thy ſelfe with the conſideration of theſe things.

2. Things are to be conſidered to make vs inſtant and importunate with God in praier.

1 Firſt know, that the Lords delay to grant thy requeſt, is not a token of his anger, if ſo bee hee giue thee perſeuerance in praier, if the Lord giue thee grace ſtill to perſiſt in praier, and ſtill to ſue to him, he deferring to grant thy requeſt, that perſeuerance is a more excellent gift and greater mercy, then the thing thou ſueſt for, it is exceeding pleaſing to the Lord.

2 Againe, conſider it is the Lords manner, many times to deferre to grant the requeſt of his children, and that

for the ſpeciall good of his children.

4. Reaſons why the Lord doth deferre to grant the requeſts of his children.

1 As firſt, that by deferring hee may trie their hope, and exerciſe their faith, that he may ſee whether they thorowlie beleeue his promiſe, and will depend on his goodneſſe, euen then when hee ſeemes to hide his face from them: thus dealt Chriſt with the Canaanitiſh woman, *Matth*, 15. from 22. verſe to thy 28.

First, ſhe cried, Haue mercy on me oh Lord, the ſonne of *Dauid*, my daughter is miſerably vexed with a Deuill, hee anſwered not a word, made as though hee heard not.

2 Secondly, his Diſciples beſought him for her, then hee anſwered (cutting them ſhort) hee was not ſent but to the loſt ſheepe of the houſe of *Iſrael*. Yet ſhee came againe, worſhipped him, and ſaid, Lord helpe me; hee repelled her againe with this; It is not good to take the childrens bread and to caſt it to whelpes: hee cald her dog, a bitter repulſe, yet ſhee ſtill perſiſted in praier; and then he anſwers, O woman, great is thy faith, bee it vnto thee as thou deſireſt.

Secondly, the Lord ſometimes deferreth to grant gifts ſought by praier, that when they are giuen, they may be more welcome to vs.

3 Thirdly, that his benefits ſhould be eſteemed of, more reuerently, and not regarded as things of courſe.

And laſt of all, that our feruency in praier might increaſe.

4 Thus the Lord dealt with *Moſes*, *Exod*. 32. The Lord purpoſed to ſpare his people, and not to deſtroy them, yet when *Moſes* praied for them he ſeemed not to regard his praier. Nay, he ſaid to him, verſ. 10. Let mee alone that my wrath may waxe hotte againſt them, for I will conſume them; this was to enflame the affection of *Moſes*, to make him more inſtant for the ſafety of the people, as (indeede) hee was, verſe 11. O Lord (ſaith hee) why doth thy wrath waxe hot againſt thy people which

thou haſt brought out of the land of *Ægypt*.

Thus we ſee that repulſe muſt not diſcourage vs from perſeuerance and importunity in praier, no, no, if thy lawfull requeſt be not granted after many times praying, know it is for one of theſe 4. cauſes beforeſpoken of: and withall remember, if the Lord giue thee grace to perſeuere in praier, hee deferring to grant thy requeſt, that is a more excellent gift then the thing thou ſueſt for, and exceeding pleaſing to God; and therefore let not thine owne corruption preuaile with thee, and cauſe thee to ceaſe calling on God, becauſe he ſeemes not to heare thee for a time, thinke not that the Lord is therefore angry with thee, that is but thine owne weakeneſſe, ſtill perſiſt in praier, and the Lord in his appointed time will heare thee, and giue thee that thou calleſt for, or ſome thing proportionable, euen that which ſhall be moſt for his glorie, and thine owne comfort.

Come we to the ſecond qualitie heere required in praier (*watch in the ſame.*)

Doct. 4. We muſt bee feruent in praier, and pray with earneſt intention of hearts, minde, and body.

The ſecond thing our Apoſtle requires in praier, is watchfulneſſe, (that is) feruency, that the holy exerciſe of praier bee performed with earneſt intention of heart, minde and body, it is not inough that we pray, and that we continue and perſeuere in praier, vnleſſe wee bee alſo watchfull and feruent in praier, and therefore our Apoſtle heere ioines theſe two together; *Continue in praier, and watch in the ſame*: So likewiſe *Epheſ.* 6. 18. requiring that wee ſhould vſe our Spirituall armor with all praier and ſupplication vpon all occaſions, in, or by the Spirit, he addeth, and watching thereunto withall perſeuerance and ſupplication. And 1. *Pet.* 4. 7. ſaith the Apoſtle, *Bee yee therefore ſober, and watching in praier*; and that praier muſt be feruent.

The reaſon and ground of it, is the Commandement of God, who hath inioined vs, to feare, loue, and ſerue him, with all our heart, ſoule, and ſtrength, hee requires vehemency and feruency in all duties both towards himſelfe and towards men, therefore praier being an excellent ſeruice of God, it ought to be feruent, and to be powred out with earneſt intention, both of ſoule and body. Hence it is called, a powring out of the ſoule, 1 *Sam.* 1. 15. and of the heart, *Pſalm*, 42. 4. And indeed, the heart and inward ſoule is the chiefe ſeate of feruency in praier, howſoeuer feruency in praier bee for the moſt part, expreſſed by outward ſignes and geſtures of the body, as by ſhedding of teares, by lowdneſſe of voice, by bowing or proſtrating of the body, by lifting vp the hands, eies, and ſuch like, yet ſometimes, no doubt, there may bee a feruent praier made to God, where theſe ſignes and geſtures are wanting, as in caſe of extreame weakeneſſe of body, when the body through rage, or extremity of ſickeneſſe is exceedingly weakened, the ſenſes decaied, ſpeach taken away; ſo that the heart and minde are the chiefe ſeat of feruency in praier, they eſpecially are to be carried to a quick and ready performance of the duty of praier, and to bee watchfull and attentiue in it, yet ſo, as (out of the caſe before ſpecified) that feruency be expreſſed, by outward ſignes and geſtures of the bodie, the exerciſe of praier muſt be performed with earneſt intention both of ſoule & body.

Note.

Heere then I might iuſtly taxe many Popiſh praiers, as lip-labour and diſpleaſiug to God, as their praier in an vnknowne tongue, their numbring of praiers on their beads vttered without any ſincere affection of the heart, and their mumbling vp their praiers in their canonicall houres, &c. But I leaue them, and come to our ſelues: Is it ſo, that praier muſt be feruent, and that the holy exerciſe of inuocation muſt be performed with earneſt intention of ſoule and body.

Many popiſh praiers lip-labour and diſpleaſiug to God.

What then ſhall wee ſay of ſuch, as haue no ſooner kneeled downe and lifted vp hands and eies towards heauen (and ſome doe ſcarſely ſo much) but foorthwith, as if they were a ſleepe, or in a heauie ſlumber, they haue forgot-

Vſe.

Reproofe of ſuch as are drowſie and ſluggiſh in praier, or pray onely of cuſtome & for faſhion ſake.

forgotten before whom they haue preſented themſelues, and what is the thing they haue in hand. Others hauing begunne well, by and by forget themſelues, and ſuffer their drowſie mindes to bee carried to ſome other thing, and as if they were in a ſlumber ſpeake many times they know not what, or at leaſt they conſider not what.

And doe not many come before the Lord, both in publike and priuate, and call on him onely of cuſtome, and for faſhion ſake, and ſo vtter out a cold and ſluggiſh praier? Theſe things are too common amongſt men. Well, I beſeech you to conſider things aright, would any man thus behaue himſelfe in making his petition to a Prince, a mortall man, and that for traſh and tranſitorie things? Surely, if he had any vnderſtanding in him, hee would not, and ſhall we then be ſo heauy, and drowſie, ſo cold and careleſſe in ſupplicating, and making petition to the King of Kings, for things of greateſt waight and moment? Doe we thinke to obtaine any mercy or good things at the hands of God by a ſluggiſh and drowſie praier, vttered with yawning, halfe ſleeping and halfe waking? No certainely, we ſhall not, as the praier of faith (if it bee feruent) is an excellent ſeruice to God, and exceeding pleaſing to him, and of great force to bring downe many bleſſings from the Lord, *Iam.* 5.16. So on the other ſide, cold, ſluggiſh, and drowſie praier, and a praier only of cuſtome and faſhion, cannot chooſe but bee highly diſpleaſing to the Lord, and a meanes to pull downe his curſe; for the more excellent the ſeruice is, and the more acceptable to God: the more ſhamefull a thing it is, and the more diſpleaſing to God, to performe it ſlothfully and drowſily. and therefore take heed thou doe not ſo performe it. Labour thou to be feruent in praier and to put vp thy ſupplications and ſuites to the Lord with earneſt intention of ſoule and body.

And to that end vſe helpes, as thou wouldeſt vſe means to keepe the body waking, if thou wert to attend ſome

3. Things helpefull to make vs watchfull and feruent in praier.

waighty buſineſſe in the night: ſo in the holy buſineſſe of praier, vſe meanes to keepe thy minde and thy heart waking, that they may be watchfull and earneſtly intend that buſineſſe

And to that purpoſe,

1 Firſt, call to minde and remember before whom thou doſt preſent thy ſelfe in praier, euen before that great and glorious maieſtie, the Lord, before whom the Angels couer their faces, *Iſai.*6.2.

2 Secondly, bring with thee a feeling of thy wants, euen thoſe things thou praieſt for.

3 And thirdly, feare iuſt repulſe, that the Lord may iuſtlie ſhut out thy praiers in reſpect of thy cold and careleſſe calling vpon him.

And if thou carefully vſe theſe, and the like helpes, doubtleſſe thou ſhalt find them excellent meanes to rowſe thee vp in praier, and to quicken thee to a feruent calling vpon the Lord, and to make thy heart and minde earneſtly intent on that holy buſineſſe, and then thy praier will bee a meanes of many bleſſings, and much comfort vnto thee.

The Apoſtle addes (*with thankeſgiuing*) I ſpake of the point of thankeſgiuing, *Cap.*3.17. and therefore will not now ſtand vpon it, onely note we, that the Apoſtle would haue praier and thankeſgiuing ioined together. Hee ſaith not *Continue in praier, and watch in the ſame, and giue thanks,* as if they were things to be done at ſeuerall times, *But continue in praier, and watch in the ſame with thankeſgiuing.*

Hence we may gather thus much.

Doctr. 5. When wee haue cauſe to pray, we haue cauſe alſo to bleſſe the Lord.

That euen then when we haue cauſe to pray, wee haue alſo cauſe to bleſſe the Lord, and to praiſe him, when wee are vnder ſome croſſe or affliction, and haue cauſe to call on the lord for eaſe, and comfort, and deliuerance, euen then alſo, haue we cauſe to open our mouthes to magnify and praiſe the name of the Lord. And hence it is that our Apoſtle, 1 Theſſ. 5.18. exhorts vs to giue thankes in all things.

Vſe. Reproofe of them who are ſo apprehenſiue of their preſent affliction as they forget Gods mercies vouchſafed vnto them.

It is a common corruption amongſt men, that the feeling of ſome preſent euil and affliction it ſteales from them the remembrance of other mercies and bleſſings, and it ſeales vp their mouthes that thy cannot bleſſe the Lord for them as they ought; let a man haue cauſe to bleſſe God for many good things, yet if hee bee croſſed in any one thing, that croſſe commonly takes away the remembrance of theſe good things, and he forgets to bleſſe the Lord for them.

This is a great corruption, wee mnſt learne to auoide it, and know, that euen then, when wee (lying vnder the hand of God) haue cauſe to pray, for eaſe, comfort, and deliuerance.

We haue alſo cauſe to giue thanks to the Lord, for many good things, for (happily) in thy affliction the Lord giues thee patience, and inward comfort; and this is certaine, that in any affliction that befalles thee, the Lord deales not with thee according to thy deſerts, for hee might plunge thee into the pit of Hell for thy ſinnes, and if hee mittigate of that iuſtice, and more eaſily correct thee; thanke him and bleſſe his name for that mercy, and bee not onely feruent in crauing eaſe and comfort at his hands, in time of thy affliction, but at the ſame time remember (as thou haſt iuſt cauſe) to bee alſo as forward in giuing thankes to the LOKD for mercies receiued.

VER. 3. *Praying alſo for vs, that God may open vnto vs the doore of vtterance to ſpeake the myſterie of Chriſt: Wherefore I am alſo in bonds.*

In this verſe our Apoſtle comes to exhort the Coloſſians to pray for him and *Timothie* in particular, and requeſteth them together with themſelues to remember him and *Timothy* in their praiers, (*praying alſo for vs*) and then he expreſſeth what hee would haue them to aske of God for them, namely, the gift of ſpeech and vtterance, vnder a borrowed and metaphoricall ſpeech, in theſe wordes, (*that God may open vnto vs the dore of vtterance*) and withall he ſets downe for what purpoſe they would haue that gift of vtterance beſtowed on them, euen for the publiſhing and declaration of the Goſpell, which (by way of commendation) the Apoſtle cals the *myſterie of Chriſt* (*to ſpeak the myſterie of Chriſt*) and he further ſhewes the excellencie of the Goſpell by his ſufferings for it, that for the Goſpels ſake, hee doubted not to expoſe himſelfe to trouble, and was in bonds for it, (*Wherefore I am alſo in bondes*) and then hee further requires their prayers for himſelfe more ſpecially that ſuch a gift of vtterance might bee giuen vnto him as was fit for the publiſhing of the Goſpell, both in regarde of the excellencie thereof, and of the ſpeciall truſt of Apoſtleſhippe committed to him verſe the fourth, that I may vtter it as it becommeth me to ſpeake, theſe are the generall thinges contained in theſe two verſes.

Come we to ſpeake of them in order.

And firſt the Apoſtles requeſt made to the Coloſſians comes to bee conſidered, hee requeſting their prayers for himſelfe and *Timothie* (*praying alſo for vs*) there is no hardneſſe in the words, for the ſence of them, the meaning of them is this.

> *Remember mee and Timothie, together with your ſelues in your prayers, commending your ſelues to the LORD in your holy petitions & ſupplications, and vs alſo together with your ſelues.*

Now then wee are firſt to marke and conſider that our Apoſtle requeſting the prayers of the Coloſſians for himſelfe and Timothy, did thereby ſignifie that hee and Timothy ſtood in neede of their prayers, and what was hee and Timothie? ſurely men endued with a great meaſure of knowledge and grace, and men of excellent gifts, Paul (no doubt) a choſen veſſell of God, was a man of rare gifts, and adorned with excellent knowledge, wiſedome, courage, humilitie, and manie other worthie graces of Gods ſpirit, and of Timothy, hee witneſſeth 2. Timoth. 3. 14. 15. that hee had knowen the Scriptures of a childe, and was perſwaded of the things hee had learned of him, yet theſe men requeſt the prayers of the Coloſſians, and thereby implie that their prayers were indeede needefull for them, and that they ſtood in neede of their prayers. Act.9.15.

Hence then we are taught thus much.

*Doct.*1. The beſt and the moſt holy haue neede of the prayers of others.

That euen the beſt haue neede of the prayers of others, men that haue the greateſt meaſure of ſanctification, knowledge, and gifts, and are in great fauour with the LORD; notwithſtanding haue neede of the prayers of others for them: And hence it is that our Apoſtle not onely heere, but in many other places doth requeſt the praiers of others for himſelfe, Rom. 15. 30. he entreateth the Romans earneſtly, euen for the Lord Ieſus Chriſt his ſake, and for the loue of the ſpirit, that they would ſtriue with him, by prayers to God for him, Epheſ. 6. 19. he deſires them of that Church that they would make ſupplication for all Saints, not onely for the weaker ſort, but alſo for the ſtrongeſt, and for him in particular, that vtterance might bee giuen vnto him, that he might open his mouth boldly, to publiſh the ſecret of the Goſpell, 2. Theſſal. 3. 1. Furthermore brethren (ſaith the Apoſtle) pray for vs, that the word of the Lord may haue free paſſage, and bee glorified as it is with you. Thus doeth our Apoſtle often recommend himſelfe to the prayers of others, and thereby plainely ſhew, that he conceiued, and would haue others to vnderſtand, that he ſtood in need of other mens praiers.

Reaſons. The reaſon why men of greateſt gifts and grace ſtand in need of other mens prayers are theſe.

1 Firſt, becauſe howſoeuer they haue receiued much, yet they ſtill want, not onely ſome graces that are found in others, but in the meaſure and degree of thoſe which themſelues haue receiued, euen thoſe graces and good gifts they haue receiued may bee further encreaſed, and therefore they ſtand in neede of the prayers of others to that purpoſe.

2 Secondly, they are in danger through their owne corruption to ſwell, and to bee lifted vppe aboue their brethren, in reſpect of their good giftes receiued, and therefore alſo haue neede of the prayers of others.

3 Thirdly, the Diuell is moſt buſie againſt them that are more emminent then others in grace and ſanctification, hee labours by might and maine, to ouerthrow them, knowing well, that the fall of ſuch commonly carries many others with it, and that God is more diſhonoured by their fall, then by the fall of many others, and therefore euen the beſt, and ſuch as are endued with the

greateſt meaſure of grace, haue neede to be helped by the prayers of others.

Vſe.

No man is to think himſelfe ſo excellent in knowledge, or in any other grace as that he hath no mind of other mens praiers.

Let no man then thinke himſelfe ſo excellent and ſo farre aduanced aboue others in knowledge, or any grace whatſoeuer, as that hee hath no neede of other mens praiers, if anie ſo thinke, hee deceiues himſelfe in his owne proude conceit, and his owne heart deceiues him: if a man haue the ſpirit of grace, and prayer, and bee able to pray for others, and can boldely goe to the throne of grace, and his calling bee to pray for others, (hee beeing a Miniſter) yet hee muſt know that himſelfe alſo hath neede of other mens prayers, it is not a matter of complement and forme onely for a Miniſter, and one that is endued with an excellent gift of prayer, ſometimes to recommend himſelfe to the prayers of the people, no, no, hee ought to doe it, hee muſt conſider that the force of prayer is not from the dignitie of the perſons that make it, but from faith in the promiſe, and though they that praie for him, bee farre inferiour to him in knowledge, and other excellent giftes, yet beeing manie, and ioyning together in the prayer of faith, as one man, their prayers are of great force with the LORD, hee hath made a gracious promiſe to them, Matthew the eighteenth, nineteenth and twentieth; If two of you (ſayth our Sauiour) ſhall agree in earth vpon anie thing, whatſoeuer they ſhall deſire, it ſhall be giuen them of my father which is in heauen.

Note.

For where two or three are gathered together in my name, there am I in the midſt of them.

Acts 12. Wee finde that earneſt prayer, beeing made by the Church to GOD, for *Peter*, when hee was impriſoned by *Herod*, the LORD ſent his Angell and deliuered him.

And therefore let none of vs thinke it is a matter onely of forme, or a needeleſſe thing for a Miniſter, or one that hath excellent giftes, and happilie a notable gift of prayer himſelfe, to craue the prayers of others; hee hath neede ſo to doe, euen in the time of his greateſt ſtrength, and in time of ſickeneſſe, or ſome greate danger hee ought to require the aſſiſtance of others in prayer, and to put himſelfe on the publique prayers of the Church; and if the beſt, and ſuch as are endued with excellent giftes, haue neede of other mens prayers, certainelie, then they much more that are of meaner gifts, and haue leſſe meaſure of grace.

Nowe before wee come to the next poynt, it is not amiſſe to diſcouer an errour of the Papiſts; from this and the like places of Scripture, our aduerſaries the Papiſts would gather warrant for their inuocation of Saints departed.

And thus they reaſon.

A Popiſh argument for inuocation of Saints departed.

Saint *Paul* here and in other places deſireth the prayers of others liuing on the face of the earth, & entreats them to pray for him: therefore (ſay they) much more may we deſire the praiers of Saints departed, and now in glorie, and praie them to praie for vs.

Anſw. to it.

A weake and ſillie ground, it followeth not, that becauſe wee may requeſt the liuing to pray for vs, therefore wee may deſire the dead and Saints departed ſo to doe, when wee anſwer them, that wee haue commandement, for one liuing man to praie for another, wee finde expreſſe warrant in the word of God, that one liuing man may requeſt the prayers of another, but no commandement nor warrant for vs to deſire the prayers of men departed.

What is there replie?

Reply of the Papiſts.

Forſooth (ſay they) wee neede no commandement to praie, or deſire others to praie for vs, but it is ſufficient to know their credit with God, and willingneſſe to entreat for vs, when they are therunto requeſted, ſee I beſeech you how ſhameles theſe men are, in vnderpropping their bold

Anſw. to that replie.

vngrounded affections when they can finde noe warrant for them in the booke of God: then(forſooth) they ſticke not to ſay wee need none, and they fly to other ſhiftes and ſpeculations of their owne, would a man think that a man of learning(as they will be accounted)would euer breath and publiſh ſuch rotten ſtuffe? why? themſelues make inuocation of Saynts, a part of religious worſhip, and call it δουλεια, yea they call on Saints departed, as mediators betweene God and themſelues: and needs there no commaundement nor expreſſe warrant out of the worde for things ſo waighty? ſurely none, but men that care not what they vtter, would auouch it; but it is an vſuall thinge with our aduerſaries thus to deale.

In the next place, wee are to marke, that our Apoſtle hauing made knowne to the Coloſſians, that hee allwaies prayed for them. Chap. 1. 3. Heere hee deſires them to pray for him, and for Timothie: hence wee may gather thus much

Doct. 2. The Miniſter and the people ought mutually to pray one for another.

That it is a mutuall and reciprocall dutie, that ought to bee yeelded, from the Miniſter to the people, and from the people to the Miniſter, to pray one for another, as the Miniſter is bound to pray for the people, ſo againe are the people bound to pray for the Miniſter: and this is not onelie cleare by the euidence of this text, but alſo from other places beefore cyted, wherein the Apoſtle requires to bee helped by the prayers of other Churches.

Reaſon.

And indeede there is greate reaſon why the people ought to pray for their Miniſters, eſpecially ſuch as are faithfull. Becauſe ſuch Miniſters are the leaders of GODS people that are in Armes againſte the Prince of darkeneſſe, and his inſtrumentes the worlde without, and the fleſhe within; and in that regarde, meete with many ſharpe aſſaultes, and the people are ſo deeply intereſſed in them as that their fall is often tymes the ruine of them-ſelues, and the caſting downe of the Miniſters is the ouerthrowe of the people, the Miniſters are their ſheepheardes, and if they bee ſmitten, the people are commonly like ſilly ſheepe ſcattered abroade, they are as the watch-men of a caſtle or cittie, and if they bee either blinded or corrupted the citie or caſtle may eaſilie bee ſurprized by the enemie, by theſe and manie other names of ſimilitude giuen to miniſters in Scripture, euerie man may ſee what cauſe the people haue to ſeeke to ſuſtaine and ſtrengthen them by their praiers, and that they ought to ſtriue in praier to God for them continuallie.

Wee ſee then what we ought to doe touching this particular.

Vſe. We muſt not reſt in ſeeing the wants of our miniſters, but wee muſt pray that the Lord would remoue them, and make ſupplie of that which is wanting vnto them.

Let vs duely conſider it, and learne to put this dutie in practiſe, men ſometimes complaine of the defects and wants that are found in thoſe that ſerue in that waightie calling of the Miniſtry, but fewe there bee, that ſeeke ſupplie to their wants, and ſtrength to their weakeneſſe, by their often and feruent praier to God in their behalfe.

No doubt thou maieſt (if thou wilt bee curious) ſpie manie wants and imperfections, in the beſt and moſt faithfull Miniſters, and if thou ſo doe, reſt not in ſeeing and complaining of them, but vſe that ſame meanes which the LORD hath put in thy power for the redreſſe of them, and praie to the LORD that hee woulde remooue them, and giue ſupplie of that which is wanting, that is their duetie, and if thou be one that doeſt praie for the Miniſter, remember to praie for him chiefelie for his workes ſake, euen in reſpect of the word of comfort hee brings to thee, (happilie) manie praie for the Miniſter in regard hee is a quiet man, and not contentious, and his outward carriage giues them contentment, (which indeed are things commendable) and men are to bleſſe God for theſe things, and pray for a Miniſter endued with them, but looke that thou doe as the Apoſtle hath taught thee

In what reſpect the people are to pray for their Miniſter.

1. Theſſ. 5. 13. Haue the Miniſter in ſingular loue for his workes ſake, and teſtifie thy loue in praying for him, chiefelie for his workes ſake, and for the wordes ſake; and pray thou that the LORD would more and more, fit and enable him to the worke of his miniſtrie, and that the LORD would open his mouth to ſpeake to thy profit and comfort, and know that it is one great cauſe that men finde no ſweeteneſſe in the comforts deliuered by the Miniſter, becauſe they praie not for the Miniſter, that the LORD would open his mouth to ſpeake to their comfort, and therefore doe thou (when thou commeſt to heare a faithfull Miniſter) praie to the Lord that he would direct his heart, and open his mouth, that hee may ſpeake to thy good, and thy comfort, and to take this as a ſure rule:

Note. The beſt waie to finde comfort in our friendes is to praie for them, ſo certainelie the beſt waie to finde comfort by the Miniſter, is to praie for him, and therefore bee carefull to practiſe this duetie, and praie to the Lord that hee would more and more fit and enable his Miniſter to the worke of his calling and that hee would giue him ſtrength, courage and power, to ſtand againſt men and diuels, that ſeeke by force and ſubtiltie, to daunt and diſcourage him, or to driue him awaie, or to hold him backe from the faithfull diſcharge of his miniſtrie, and whenſoeuer thou commeſt to heare him lift vp thy heart to the Lord for him, that the Lord would ſo guide his heart and tongue by his Spirit, that he may ſpeake to thy profit and comfort, and then doubtleſſe thou ſhalt finde much good by his teaching.

Marke wee further, that in this requeſt of the Apoſtle, hee ſaith not barelie praying for vs, but praying alſo for vs, praying for vs together with your owne ſelues.

Heere then wee doe plainelie ſee, that in praying for our ſelues, wee muſt remember others, as members of one and the ſame body with vs: this pointe I haue heeretofore handled, and therefore I now onely name it.

And know we thus much briefely.

Doct. 3. He that will pray for another muſt bee able to pray for himſelfe.

In that the Apoſtle ſaith, *praying for vs, together with your ſelues*; wee may gather that he that will pray for another, muſt pray for himſelfe, and hee muſt bee able to pray for himſelfe, and if thou canſt not pray for thy ſelfe, how canſt thou pray for another.

Vſe. Reproofe of ſuch as promiſe to pray for others, being not able to pray for themſelues.

Wicked, prophane, and looſe perſons, vſe it as a common argument, to perſwade others to doe that which they requeſt at their hands, that they will pray for them, doe this or that for me (ſay they) and I will pray for you, being indeed not able to pray for themſelues, with comfort for as *Salomon* ſaith, ***Pro.* 28. 9.** ***He that turneth away his eare from hearing the Lawe, euen his praier ſhall bee abominable.*** Hee that is hardned in his ſinnes, and willingly, and wittingly, turnes away his eare, from knowing or obeying the will of God, reuealed in his word, he cannot pray for himſelfe with comfort, his praier doth incenſe the Lord to further wrath againſt himſelfe, and how then can hee pray for another with comfort? doubtleſſe hee cannot, and therefore labour thou to bee able to pray; and to put vp the praier of faith for thy ſelfe, otherwiſe neuer thinke that thou art able to pray for another.

Come wee to ſpeake of the ſecond generall thing laid downe in this verſe (namely) the thing the Apoſtle did wiſh the Coloſſians to aske and craue of the LORD in their praiers for him and *Timothy*, expreſſed in theſe words, *That GOD may open vnto vs the dore of vtterance*, hee entreateth the Coloſſians to pray for him and *Timothy*, and he tels them what hee would haue them to aske of GOD for them (namely) this, *That GOD might open vnto them the doore of vtterance.*

That

Interpretation.

That forme and phraſe of ſpeech (*the dore of vtterance*) in this place is a Metaphoricall and borrowed ſpeach vſed by way of ſimilitude, wherein the Apoſtle compareth the mouth, the inſtrument of ſpeech, and vtterance, vnto a dore, or gate, of it ſelfe ſhut, which none is able to ſet open, but the Lord; indeed the word (*doore*) vſed Metaphorically, and by way of ſimilitude, is ſometimes put to ſignifie occaſion, as *Paul* ſaith, 1 *Cor.* 16. 9. A great doore and effectuall is opened vnto me, (that is) a great oportunity or occaſion of preaching, and ſpreading of the Goſpell is offered vnto me, but heere being put with the addition (of *vtterance* or *ſpeach*) we are to vnderſtand by it the mouth, the inſtrument of ſpeech, which is as the dore or paſſage of ſpeech, and the opening of that doore, which is onely from the Lord, as the Apoſtle heere ſaith, (*that God may open unto vs the word of vtterance*) doth imply two things.

Firſt, a giuing of a power and abilitie of ſpeaking, and of vtterance, all naturall impediments beeing remooued; and taken away, a facultie to ſpeake and vtter things without any impediment, and a giuing of liberty of ſpeech and vtterance without any outward let or hinderance.

Thus then wee are to vnderſtand theſe words, as if the Apoſtle had ſaid; Pray for mee and *Timotheus*, that the Lord (who is onely able) would vouchſafe to ſet open our mouthes, that of themſelues are ſhut, and not able to vtter a word, and that hee would make them as open gates and dores, thorow which ſpeach and vtterance may paſſe, that our mouthes may be able to ſpeake and vtter foorth things without any naturall impediment, and that they may ſpeake freely without any outward let or hinderance.

Firſt, heere conſider we, what it is that the Apoſtle deſired the *Coloſſians* to pray for that the Lord would giue to him, and *Tymothy*, (namely) this, that God would open to them the dore of vtterance, that hee would giue them ability, and liberty of ſpeech, and vtterance to preach the Goſpell of Chriſt; he deſires them not to pray that the Lord would giue them power to worke miracles, that they might be able to heale the ſicke, or the like, but that they would pray, that the dore of vtterance might be opened to them.

Hence then we may eaſily ſee.

*Doct.*4. A mouth able to vtter foorth the ſecrets of the Goſpell is abſolutely needfull for the Lords Miniſter.

That an open doore of vtterance, a mouth able to ſpeake, and vtter foorth the ſecrets of the Goſpell, is moſt needfull for the Lords Miniſter, yea it is a thing of abſolute neceſſitie, without which, none can be a good Miniſter; let a man haue neuer ſo much learning, and knowledge in his head, yet if hee want ability, conueniently and with ſome grace to vtter, and expreſſe the ſame, hee is not fit for that holy function, and for the ſeruice of the Miniſtrie of the Goſpell. *Malak.*2.7. The Prophet ſaid in time of the old Teſtament, *That the Prieſts lips ſhould preſerue knowledge*, it ſhould not be onely in his head, but in his lips, and they ſhould ſeeke the Law at his mouth, and his mouth ſhould be able to vtter it.

Reaſon. 1.

And he giues this reaſon of it; For he is the Meſſenger of the Lord of hoſtes: and if that reaſon were then good, as doubtleſſe it was, then muſt it needes bee now much more a good reaſon, to proue that the lips of the Miniſter of the Goſpell ought to preſerue knowledge, and that his mouth ſhould bee able to vtter foorth the ſecrets of the Goſpell, becauſe he is the Ambaſſador of Chriſt, 2 *Cor.* 5 20. And being the Ambaſſador of the Lord to his people, it followeth neceſſarily that he muſt be able and apt to deliuer his ambaſſage vnto them.

Reaſon. 2

Againe, the people attaine their faith ordinarily by hearing, *Rom.*10.17. *Faith is by hearing*, and therefore it muſt needes be, that the Miniſter muſt be able by ſpeaking, to beget faith in them, and to confirme the ſame, as the Apoſtle ſpeakes plainely, Verſe 14. *How ſhall they heare without a Preacher*, without one to open and to vtter forth to them the doctrine of the Goſpell.

And hence it is, that the Apoſtle in the deſcription of one that is to be choſen to that great office of the Miniſtrie, requireth chiefly, that he be apt to teach, 1 *Tim.* 3.2. It is then a cleare point, that an open doore of vtterance, a mouth able to vtter foorth the ſecrets of the Goſpell, is a thing moſt requiſite, and ought to be found in ſome meaſure in euery Miniſter of the Goſpell.

Vſe. 1. Dumbe Miniſters are inſufficient miniſters of the Goſpell.

How then can they bee held ſufficient Miniſters of the Goſpell, who are altogether deſtitute of the gift of vtterance, are dumbe and cannot ſpeake, and haue no manner of abilitie to vtter foorth the ſecrets of the Goſpell? Admitte they haue all the vertues and good properties that can commend a man in the world beſides, yet wanting this they want that which is moſt needfull, yea abſolutely needefull, without which they cannot be fit for the worke of the Miniſtrie; yet many ſuch haue crept into that calcalling, and ſtill lurke in the Church, and it being a matter of ſuch great and abſolute neceſſitie to vtter foorth the ſecrets of the Goſpell.

Vſe. 2 Wee are to bleſſe God for giuing a miniſter to a people able and fit to publiſh the ſecrets of the Goſpel, & to pitty them that want ſuch a miniſter.

Wee for our parts, are to bleſſe God for his mercy towards any people, where we ſee a Miniſter ſet ouer them that hath knowledge and a competent gift of vtterance fit for the publiſhing of the Goſpel, and conſcience to vſe it, the Lord hath viſited that people with a ſpeciall fauour. And we are to pitty that people to whom the Lord hath denied that mercy, and ſuffered them to liue vnder a Miniſter that hath no manner of abilitie that way: there caſe is pitifull indeed, for howſoeuer Chriſt hath done ſufficient for the ſaluation of all the world, yet they want the ordinarie meanes whereby the benefit of redemption might be applied to them, and ſo their caſe is lamentable, happily they ſee it not, and in that reſpect it is more pittifull, and we are to put on tender bowels, and in pittie and compaſſion toward them, to pray to the Lord as our Sauiour hath taught vs, *Matth.* 9. 38. that hee would ſend to them ſuch workemen, as for knowledge, vtterance, and other gifts are both fit, able, and willing alſo, to make knowne, and to open vnto them the ſecrets and ſweete comforts of the Goſpell.

In the next place in that the Apoſtle doth intreate the Coloſſians to pray for him and *Timothy*, that the Lord would ſet open their mouthes, and that hee would make them able to vtter the ſecrets of the Goſpell.

We are further taught.

Doctr. 5. God onely giues abilitie and liberty of ſpeech.

That GOD onely doth open the doore of vtterance, hee onely giues ability and libertie of ſpeach; not onely the knowledge of holy things, and of the Myſteries of Chriſt, but euen words to vtter them is from the Lord.

Let a man haue neuer ſo much knowledge, and be as full of good matter, as was *Elihu*, *Iob* 32. 18. Yet vnleſſe the Lord put words into his mouth, hee ſhall bee dumbe and not able to vtter it, *Exod.*4. 11. 12. Wee finde that *Moſes* pleading his infirmity, and that hee was not eloquent, but a man of ſlow ſpeech, and ſlow of tongue, the Lord ſaid vnto him, who hath giuen the mouth? As hee had ſaid, doſt thou not conſider, that I onely giue ability and power to ſpeake, to whom I will, and that I take it away at my pleaſure? Therefore goe thy way, and I will be with thy mouth, and will teach thee what thou ſhalt ſay. *Pſalm.* 51. 14. *Dauid* intreating the Lord to deliuer him from bloud, hee promiſeth that his tongue ſhould ſing ioifully of his righteouſneſſe. Yet in the next verſe, as if hee had forgot himſelfe, and not ſaid well, in ſaying, my tongue ſhall ſing ioifully of thy righteouſneſſe; hee makes his prayer to the LORD, that hee would open his lippes, that his mouth might ſpeake to his praiſe.

Plainely ſhewing.

That though the LORD ſhould, according to his requeſt, giue him the matter of praiſe, and thankeſgiuing, and he ſhould conceiue it in his minde, yea put matter into his mouth; yet, vnleſſe the Lord did adde a further grace and mercy, euen to open his lips, he ſhould not bee able to vtter it.

Reaſon

And the reaſon of this is, that wee finde, *Act.*17.28. *In the Lord wee liue, moue, and haue our being*; euery motion of ſoule and bodie, (as it is a motion) is from the Lord; without his helpe and aſſiſtance we are not able to mooue the leaſt finger to the doing of any outward ciuill thing, and therefore much more doth he alone vnloſe the ſtrings of our tongues, and giue ability and liberty of ſpeach to vtter foorth holy things, and the myſteries of the Goſpell.

Confutation of free will as the Papiſts teach it.

Hence I might take occaſion to ſhew the errour of the Papiſts, the patrons and defenders of free will, who teach a freedome of will, euen in the will it ſelfe, and of it ſelfe in ſpirituall things; but if euery motion of body and ſoule be from the Lord, and wee are not able to moue any faculty of the one, or part of the other, but as we are helped and aſſiſted by the Lord, then there can be no freedome of will, in the will it ſelfe, and by it ſelfe, in ciuill good things; indeed, we willingly acknowledge a liberty of will, to will ſpirituall good in the ſtate of grace, after regeneration; yet not a liberty in the will it ſelfe, but by the continuall aſſiſting grace of God, the will truely changed and renued, hath freedome to will that which is good, yet not by it ſelfe, but by the continuall aſſiſtance of Gods grace.

Vſe 1.
A Miniſter of the word that knowes holy things and hath thought vpon them muſt intreate the Lord to enable him to vtter them.

Now is it ſo, that God onely doth open the dore of vtterance. and that a man hauing neuer ſo much knowledge cannot vtter it vnleſſe God open his mouth.

Surely then, the Miniſter of the word muſt not reſt in his knowledge and meditation, but hee muſt humbly craue it of the Lord, that he may be able to vtter the holy things he hath thought vpon.

A Miniſter of the word being not able to vtter the holy things he hath ſtudied & thought vpon, vnles God giue him vtterance, much leſſe can others that are no Miniſters be able to do it.

And heere (by the way to touch it) if the Miniſter of the word cannot vtter the holy things he hath ſtudied and thought vpon, vnleſſe the Lord giue him vtterance, how then is it poſſible, that one being not a Miniſter, nor euer cald on to that office ſhould be able to vtter them? How can one that comes from a manuary trade to Preach (as it is ſometimes among Browniſts.) How (I pray you) can ſuch a man thinke, that hee ſhall bee able to vtter holy things, and to ſpeake as a Miniſter in a Congregation, or in a meeting of Chriſtians.

Obiect: The Lord can enable him ſo to ſpeake,

I grant it, that is without queſtion, the Lord can, but whether he will or no, thereof I make ſome doubt, and I haue reaſon for it, becauſe indeede, ſuch an one doth thruſt himſelfe into an office to which he is not cald, and therefore cannot pray to the Lord to open to him the doore of vtterance, to ſpeake as a Miniſter with any aſſurance te be heard.

Obiect.

Admit this, (which happely will bee further obiected) that ſuch a man hath the allowance of them that ioine with him, hee thinkes himſelfe able, and they allow him, and deſigne him to the office of teaching.

Anſw.

What then, is he therefore rightly called to that office? I doubt of that alſo, becauſe hee cannot ordinarily haue that abilitie, and thoſe gifts that are neceſſarie for the furniſhing of an ordinarie Miniſter of the Goſpell, he being brought vp to a Mechanicall trade, and ſo wanting the helpe of Arts and tongues, cannot ordinarily haue the gift of true interpretation of Scripture, and right diuiding of the word, in a publike meeting of Chriſtians, which is a matter of great difficultie, and of the greateſt learning. The Lord (if he pleaſe) can giue gifts extraordinarily, but (as one ſaith well) at the firſt comming of the Goſpell, the Lord did ſtirre vp ſimple men extraordinarily, when the Vniuerſities were the greateſt enemies of Religion; but now hauing reſtored to vs the plenty of *Canaan*, we muſt know that the date of extraordinarie calling is expired, and therefore ſuch a man as comes ſuddenly from a manuary trade to preach the word, cannot looke that the LORD ſhould open to him the doore of vtterance to publiſh the ſecrets of the Goſpell. No, no, a Miniſter of the Goſpell, lawfully called, and fitted for that office, muſt craue it at the Lords hands, that hee may bee able to vtter the ſecrets of the Goſpell. *Prou.16 1. The preparations of the heart are in man, but the anſwer of the tongue is from the Lord.* The meaning is, that a man may haue, as it were, whole armies of thoughts in his minde, and thoſe by long meditation orderly diſpoſed, yet the vttermoſt of his minde is, as God ſhall open his mouth, he cannot vtter aright any part of that matter he hath thought on, vnleſſe the Lord giue him the gift of vtterance, and at his hands it muſt be thought for.

Vſe 2. Ability and libertie of ſpeech to the miniſter of the Goſpell, muſt be ſought for at the hands of the Lord.

Againe, is it ſo, that God onely doth open the dore of vtterance, and he onely giues ability and liberty of ſpeach to his Miniſters? Then wee may eaſily conceiue, where wee are to ſeeke and ſue for abilitie and libertie of ſpeech, to the Miniſters of the Goſpell, euen at the hands of the Lord by earneſt and heartie praier, who onely it is, that muſt giue it, and withall it behooues vs to take heede wee prouoke not the Lord to ſhut vp that doore of vtterance: for as it is, *Reuel.3 7. If he open none can ſhut, and if he ſhut none can open.* Now we by our ſinnes prouoke the Lord to locke vp the dore of vtterance, euen to take away, either abilitie or libertie of ſpeech from his Miniſters, when men walke not worthy the Goſpell, *Phil.1.27.* They iuſtly prouoke the Lord, either to ſend fooliſh teachers, or to ſtop the mouths of ſuch as are wiſe and able to diuide the word of God aright, and not to ſuffer them to ſpeake any more in his name to them. If the Miniſter haue the dore of vtterance, and haue his mouth opened to tell thee of thy ſinnes, and the danger of them, and thou haſt not a dore of vterance, thou wilt not ſuffer the word to enter into

Note.

thine heart and to worke in thee a reformation, but thou doeſt ſtill pleaſe thy ſelfe in thy ſinnes, and in following the luſts of thyne owne heart. What doeſt thou? ſurelie prouoke the Lord either by death, or ſome other way to ſilence the Miniſter, and to ſtop his mouth: therefore conſider it, and if we deſire abilitie and libertie of ſpeech, to the Miniſters of the Goſpell: let vs heartily and earneſtly, ſue for it at the Lords handes, let vs take heede, wee prouoke him not by our ſinnes to take away theſe thinges from them: if wee humbly ſeeke for it, that the Lord would open the dore of vtterance to his Miniſters; and if wee open our owne hearts, and ſuffer the word of GOD to enter into them, then (doubtleſſe) where the dore is opened, the LORD will open it wyder, and hold it open, maugre the malice of the Diuell and all the power of Hell.

Note wee one thinge further; Paul (noe doubt) had the dore of vtterance opened to him; hee had abillitie, and ſome libertie to vtter the ſecrets of the Goſpell, though he was a priſoner, as appeares Act. 28. 31. and yet heere he deſires the Coloſſians to pray, that God would open vnto him the dore of vtterance: hence we may gather.

Doct. 6. He that hath the gift of vtterance, ought to pray and to intreat others to pray for the continuance and increaſe of that gift.

That a man that hath the gift of vtterance ought, notwithſtanding, to pray, and to deſire others to pray for the continuance and increaſe of that gift, that the LORD would continnue it to him and more and more increaſe it.

If a man haue his houſe full of foode, and prouiſion laid vp for a whole yeare, yea for many yeares, yet he muſt ſtill pray: giue vs this day our dayly bread; and ſtill pray that the Lord would giue him the vſe of thoſe things, and giue them power and ſtrength to doe him good. So if a man bee ſtronge to followe his labour, and bee neuer ſo able to doe the workes of his callinge; yet hee muſt ſtill craue ſtrength and aſſiſtance from the Lord, that the LORD would bleſſe his ſtrength and giue him the right vſe of it, and continue it to him.

Vſe. Reproofe of thoſe who ruſh vpon the works of their callings preſuming on their own ſtrength.

Now this is a thing either not knowne or little regarded of many. They ruſh vpon the workes of their callings preſuming on their owne ſtrength, the Lord therefore doth ſometimes blow vpon their ſtrength and ſuddenly turnes it to weakeneſſe.

Hauing now handled the matter which the Apoſtle intreated the Coloſſians to pray for, in the behalfe of himſelfe and *Timothy*, come wee to the end and purpoſe for which hee deſired that ability and liberty might be giuen them in theſe words (*to ſpeake the myſtery of Chriſt*) the Apoſtle deſired that the dore of vtterance might be opened to him and *Timothy*, for the publiſhing and preaching of the Goſpell, the excellency whereof hee ſets out by two arguments.

Firſt, by the high and heauenly matter of it containing in it heauenly myſteries of Chriſt, and

Secondly, by the worth of it in reſpect of the greateſt affliction, that it is a doctrine ſo excellent, as it is worth the ſuffering for, to the loſſe of liberty; yea and life too, if the profeſſors of it be thereunto called, and the Apoſtle ſaith that hee for the profeſſing and preaching of the Goſpell, doubted not to expoſe himſelfe to trouble, and to bee bound with chaines as an euill doer, and ſo by his owne ſuffring for it, he proues the excellency of it, in theſe words (*wherefore I am alſo in bonds.*)

Interpretation.

Let vs firſt clear the words touching the ſence and meaning of them (to ſpeake) that is, to publiſh, declare; and by ſpeech to make knowne (*the myſtery of Chriſt*) that is, the doctrine of the Goſpell, for ſo the Apoſtle cals it, Epheſians 5.19. The ſecret of the Goſpell. Now the Goſpell is called the myſterie of Chriſt becauſe Chriſt is the ſubſubiect matter of it, and hee is the very ſubſtance of the Goſpell, the Goſpell containing in it the doctrine of Chriſt his incarnation and offices, his humiliation, his exaltation, his humanity, his diuinity, his office of mediation, and all things concerning the life and death of Chriſt.

And againe:

The Goſpell is called a myſtery, becauſe it is wonderfull deepe, ſecret and vnſearchable, ſuch an excellent, and withall, ſuch an hidden thing, as the vnderſtanding and knowledge of it cannot be attained by anie wit of man, no nor of Angels, who are therefore ſaid to ſtoope downe to look into the maruellous work of redemption, and the ſecrets of the Goſpell, 1. Pet. 1. 12. (*Wherefore I am alſo in bonds*) theſe words haue no difficultie in them, the meaning of them is briefly this, for which excellent doctrine of the Goſpell I alſo ſuffer reſtraint of my liberty, and am impriſoned and bound in priſon.

In the firſt place obſerue we heere that our Apoſtle deſired abilitie and libertie of vtterance to bee giuen to him and *Timothie*, for this end and purpoſe, that they might publiſh and declare, and by ſpeaking make knowen the doctrine of the Goſpell, they deſired not that gift for their owne praiſe, that they might ſeeme learned, (for without the gift of vtterance, a mans learning lies hid as a Iewell in a darke place) or for their owne profitte, that they might bee more liberally rewarded by the Church, but that they might by ſpeech vtter foorth, and declare the ſecrets of the Goſpell, heere then iuſt occaſion is giuen to ſhew that the gift of vtterance beſtowed on a Miniſter of the Goſpell both ought to bee vſed, and not to bee as a talent hid and wrapped vp in a napkin, and that it ought to bee vſed to a right end, not to his owne praiſe, nor his owne profit, but to the publiſhing of the ſecrets of the Goſpell, ſo as may be moſt for the glorie of God, and the good of his people, but on theſe things I will not ſtand, let it ſuffice onely to haue named them.

In that the Apoſtle deſires the gift of ſpeech to ſpeake the myſtery of Chriſt, and by ſpeech to make knowen the doctrine of the Goſpell.

Doctr. 7. The preaching of the word, by the tongue and voice of man, thereunto called, is a thing lawfull and neceſſarie.

We may eaſily ſee, that ſpaeking or preaching of the word by the tongue of man, iuſtified and prooued to vs, *Verbum vocale*, (as it is called) a publiſhing, a making knowen of the doctrine of the word by the voyce of man, is warranted, it is a thing that may and ought to bee vſed. yea, it is a matter of neceſſity, it is needfull, that the doctrine of the word be made knowen by the ſpeech of man as may eaſily be prooued.

Reaſon 1.

For as the Apoſtle ſaith, Rom. 1. 10. the Goſpell is the power of God to ſaluation, but to whom? to euerie one generally without exception of anie? no, but to euery one that beleeueth, ſo doth the Apoſtle limit that power, and how is faith wrought by the bare letter and ſentence of the Goſpell, recorded in the written word? no, but by the Goſpell preached, Rom. 10. 14.

How ſhall they beleeue without a Preacher, for the working of faith the Goſpell muſt bee heard, and not onely heard by the bare repetition of the ſentence of it, but heard preached (that is) the ſecret myſteries of it opened, and applyed by the voyce and ſpeech of man called to that office.

Reaſon 2.

And there is yet further reaſon for it, namely this, the ſentence of the Goſpell is generall, the promiſes of life, and ſaluation, are indefinitely propounded in the written word, whoſoeuer beleeues in the ſonne of God ſhall bee ſaued, &c. and they are aboue the reach of naturall vnderſtanding, ſuch as naturall reaſon cannot comprehend, and generals, of that nature muſt needes bee vnprofitable, if they bee not vnfolded and applied, and therefore it is needefull that the doctrine of the Goſpell ſhould bee publiſhed and made knowen by the preaching of men called to that function, and the Lord hath ordained that men called to teach the Goſpell, ſhould by ſpeaking vtter foorth the ſecrets of it, and in his name ſhould expound and applie the ſame to the perſons of their hearers particularly.

Firſt this croſſeth the fooliſh conceit of the Anabaptiſts and familiſts who hould that the publique miniſterie and teaching of the worde by the voice and ſpeech of man is needeleſſe, they alleadge for defence of their opinion that of *Iere.* 31. 34. where the Prophet foretels that in the time of the Goſpell, vnder the new Teſtament, men ſhould no more teach euery man his neighbour and euery man his brother, ſaying, know the Lord, but they ſhould all know him from the leaſt of them vnto the greateſt of them.

Vſe 1. The opinion of Anabaptiſts and Familiſts who denie the teaching of the word by the miniſtrie of man, ouerthrowen.

Obiect. 1

Therfore (ſay they) teaching now by the voice of man is needleſſe.

Anſw.

Anſwer, the Prophets meaning is, that Gods elect in the time of the new Teſtament ſhould not onely be taught by the outward miſtery and ſpeech of man, but inwardly alſo by the Spirit of God, as appeares in the verſe before, I will put my Law into their inward parts, and write it in their hearts, and will be their God, and they ſhall bee my people.

Obiect.

Oh but ſaith the Familiſt, if that be the meaning of the Prophet, then ſaint *Iohn* 1. *Ioh.* 2.27. hath ſhewed it to bee needleſſe to be taught by the voyce of man. The annointing (ſaith he) (that is) the Spirit which ye haue receiued of him dwelleth in you, and yee need not that any man teach you.

Anſw.

Againe, the meaning of Saint *Iohn* is, that the elect hauing receiued the ſpirit need not that any man ſhold teach them to diſcerne truth taught, from errour and deceit, but are inwardly taught by the Spirit, and haue their mindes enlightned, and their iudgements cleered, to diſcerne betweene trueth and errour, and that this is his meaning, it is cleerely affirmed in the verſe before, theſe things haue I written vnto you concerning them that doe deceiue you, and ſo (notwithſtanding theſe exceptions bee made) it remaineth a trueth, that it is very needfull that the doctrine of the written word of God be made knowen by the ſpeech of man called to ſpeake, and that by vtterance and ſpeech it be opened and applyed to the hearers for their inſtruction and comfort.

Vſe 2.
Wee are to eſteeme the preaching of the word by the voice of man called to that office, not a thing needleſſe or arbitrary, but an holy ordinance of God

And let this ſerue to order our conceit and eſtimation, touching the ſpeaking of the worde, by the voyce and tongue of man, called to that office.

Let vs not thinke and eſteeme it as a needeleſſe thing, or a matter arbitrarie, left to our choyce to heare, or not to heare at our pleaſure, it is moſt needefull for the working of ſauing knowledge and faith, and learne thou to account it as the ordinance of God to that purpoſe, and if thou know not GOD as hee hath made himſelfe known in his Worde, thou knoweſt him not to thy comfort.

Now thou canſt not know GOD, as hee is reuealed in his word ordinarily, but by his word opened and applied by the ſpeech of man called to that office, and therefore bee not thou either ſo vnthankefull to God for his mercie in appointing man like to thy ſelfe, to teach thee, or ſo iniurious to thy ſelfe, as lightly to regard the word ſpoken to thee, by the miniſtry of man.

Now this is a thing wherof the Miniſters of the word, haue iuſt cauſe to complaine in this decrepit and wicked age of the world, ſome thinke they know as much as hee that ſpeakes can tell them, and men now (for the moſt part) if they come to heare the worde preached, make ſmall reckoning of the doctrine of the worde, made knowen to them by the ſpeech of man called to that office, eſpecially of the doctrine of the Law, if their ſinnes bee diſcouered, and the danger wherein they are by reaſon of their ſinnes, and the iudgements due to their ſinne; bee denounced againſt them, they thinke thoſe are but the wordes of men, the wordes of their Preachers, and no ſuch thing ſhall come vnto them, and they bleſſe themſelues in their owne hearts, and ſtill goe on in their ſinne.

Now then ſeeing the ſpeaking of the word is ſo lightly regarded, and vocall ſpeaking doth ſo little good, wee may iuſtly looke, that the Lord ſhould cauſe that to ceaſe, and now come amongſt vs with reall ſermons, euen his plagues and iudgements, the heauens ſeeme to threaten iudgement that they ſhall bee as braſſe, and the earth as iron.

Let vs therefore be warned in time, whileſt the word is yet ſounding in our eares, by the voice of man, to make more account of it, let vs eſteeme and reuerence the ſpeaking of the word by the miniſtrie of man, as the ordinance of God, and make conſcience of yeelding obedience vnto it, leaſt the Lord ſeeing our light regard of that ſoft and familiar voice of man, hee take that from vs, and ſend out his fearefull thundering voyce of iudgement, that ſeeing wee refuſe to yeelde our ſelues flexible to the one, wee may bee broken and cruſhed, and ſhattered in peeces by the other.

In the next place, let it bee obſerued that the doctrine of the Goſpell containing the doctrine of Chriſt his incarnation and offices, his life and death, is heere called the miniſtrie of Chriſt, a doctrine deepe and ſecret, farre aboue the reach of mans witte and vnderſtanding, the conſideration of this doth offer vnto vs this concluſion.

Doct. 8. It is no eaſie matter truely to vnderſtand and beleeue the doctrin of the Goſpell.

That it is no eaſie mattet truely to vnderſtand, know and beleeue the doctrine of the Goſpell, a man cannot eaſilie come to haue knowledge, and faith in the ſecrets of the Goſpell, in the doctrine of Chriſt his incarnation; his office of mediation, his two natures, perſonall vnion of them, and other things needefull to bee knowen and beleeued.

And hence it is that the Apoſtle ſaith, 1. Timoth. 3. 16. without controuerſie, the doctrine of godlineſſe, that is, the Goſpell containing matter of Chriſt his perſon and offices, that doctrine is not onely a myſterie, but a great myſterie, and an exceeding profoundneſſe and depth, and that without all queſtion or controuerſie, the word ſignifieth by all mens confeſſion, that is an axiome or trueth, held and confeſſed of all, that the doctrine touching Chriſt his perſon and offices, is not eaſily conceiued, no not by the beſt naturall wits, it were eaſie to giue inſtance in particulars, 1. Corinth. 1. 23. Wee preach Chriſt crucified, to the Iewes a ſtumbling blocke, and vnto the Grecians fooliſhneſſe (ſaith the Apoſtle) Act. 17. 15. The Athenians, the wiſeſt of the Heathen, and the wiſeſt among the Philoſophers, when Paul preached to them Ieſus, and the reſurrection, they ſayd he was a babler, a trifler or ſetter foorth of ſtrange gods.

Reaſon The reaſon of this is plaine, namely this.

There is no ſeede of the doctrine of Chriſt in nature; the morall Law was written in nature before the fall, and ſince there is ſome remnants of it in vs, Rom. 2. 15. the Gentiles ſhew the effect of the Law written in their hearts their conſciences alſo bearing witneſſe, and their thoughts accuſing one another or excuſing.

But the doctrine of Ieſus Chriſt incarnate, the mediatour of the new teſtament, is aboue the reach of nature created, much more of nature corrupted.

Vſe 1. A ſlander throwen vpon our Church by the Papiſts remooued.

And therefore it is no eaſie matter truely to know and beleeue the ſecrets of the Goſpell, and this ſerues to wipe away a vile ſlander throwen vppon our Church by the Papiſts. They ſay wee teach an eaſie way to ſaluation, in that we ſay to men according to the doctrine of the Goſpell, repent and beleeue in Chriſt, and thou ſhalt be ſaued, behold (ſaith the Papiſt) an eaſie way to be ſaued; is it ſo? can it bee an eaſie thing for a man by faith to appre-Chriſt and his merittes, and to apply them to himſelfe to his comfort, and yet bee an hard matter for a man, truely to know, vnderſtand and beleeue the doctrine of Chriſt? can one of theſe bee hard and the other eaſie, it is not poſſible, and therefore it is a meere ſlander caſt vppon vs by the Papiſts that wee teach an eaſie way to ſaluation, rather (indeed) they teach an eaſie way to ſaluation by implicite faith.

But let vs further thinke on the doctrine deliuered to this purpoſe, is it ſo, that it is no eaſie matter to know and beleeue the doctrine of Chriſt becauſe there is no ſeed of it in nature?

Vſe 2. A faith eaſily had is no true faith, & herein many deceiue themſelues.

Then deceiue not thy ſelfe, thinke not that thou doſt truely beleeue in Chriſt to thy comfort, when thou haſt onely ſuch a faith as may be eaſily had, a faith conceiued without any hardnes, a faith conceiued only by tradition which (indeed) is the faith of the greateſt number in the world, they hauing beene borne and bred, and brought vp in the boſome of the Church, and hauing heard it deliuered in the Church, that Ieſus Chriſt came into the world, tooke our nature vpon him, and in that nature ſuffered death vpon the croſſe, and gaue himſelfe a ranſome for all men: thereupon they conceiue in minde a motion, and a bare conceit, that Chriſt is their Sauiour, and they can repeate all the Articles of the Creed, and preſently (as they imagine) ſtedfaſtly beleeue them, neuer finding any hardneſſe, or any vnbeliefe in their hearts, in reſpect of ane one article. If thy faith in Chriſt be ſuch a faith, it is no true faith. If thou neuer yet felt the mighty and powerfull word of God, or the working of his mightie power as the Apoſtle ſpeakes Epheſians 1. 19. Working in thee vnderſtanding and faith in the Goſpell, and in the doctrine of Chriſt, certainely thou haſt no true faith but a fancy.

The doctrine of CHRIST his incarnation and Offices, is a doctrine full of great myſteries which cannot bee comprehended without much hardneſſe, and ſtriuing againſt naturall vnbeliefe, and knowe for a truth, that thou doſt neuer beleeue the Goſpell to thy comfort, till thou canſt ſay, with a true feeling of thine owne weakeneneſſe, and want of faith, as hee ſaid in the

Goſpell, *Lord I beleeue, Lord helpe mine vnbeleefe.* A faith eaſily conceiued without feeling any hardneſſe and ſtruggling againſt vnbeleefe, is but a looſe imagination, in time of triall, either temptation, or great affliction, that faith will faile thee, it is a faith of nature, and reaſon, and not of the Spirit, and when nature and reaſon faile that cannot ſtand.

Therefore deceiue not thy ſelfe, neuer reſt till thou finde in thee a faith conceiued, by the vſe of the meanes, hearing of the word preached, meditation, praier, and ſuch like, and wrought in thee by a ſupernaturall power, ouermaſtring thy naturall hardneſſe, and vnbeliefe, thou maieſt bee ſure, that a faith ſo wrought, is a faith of Gods Spirit, and that faith will neuer faile, the gates of hell ſhall neuer preuaile againſt it.

Vſe. 3. Whence it is that men of excellent wits and greateſt learning doe notwithſtanding erre in the doctrin of Chriſt his incarnation and offices.

From the doctrine deliuered we may further gather; Whence it comes to paſſe that men of fineſt wits, and greateſt learning, yet erre in the doctrine of Chriſt his incarnation, and offices, and are not able rightly to conceiue them, and they are as a ſealed Booke vnto them, *Iſai.* 29. 11. Euen from hence, theſe things are deepe myſteries, the true knowledge of them cannot bee reached by the beſt wit in the world, it is onely the Spirit of God, that muſt open, and reueale them; and if the Lord haue vouchſafed that mercy to thee, and giuen thee a true vnderſtanding of them, thou being a ſimple poore man or woman; Oh bleſſe his name for that great mercy, he hath vouchſafed that to thee, which he hath denied to thouſands beſides, as good as thou by nature; yea, to many liuing vnder the ſame meanes with thee, therefore thou haſt great cauſe to bleſſe God for his mercy, and to ſay with Chriſt, *Matth.* 11. 25. I thanke thee oh Father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe and men of vnderſtanding, and haſt opened them vnto babes, to mee a poore ſilly creature, and ſimple man, or woman; yea, let thy heart, tongue and life, expreſſe and ſet foorth the great mercy of God towards thee in that reſpect.

Come we to the matter of doctrine offered from the ſecond argument, heere ſetting out the excellency of the Goſpell (namely) the Apoſtles ſuffering for it, expreſſed in the laſt wordes of this verſe (wherefore or for which I am alſo in bonds.)

Now in that the Apoſtle ſaith that the doctrine of the Goſpell is not onely a doctrine full of high and hidden myſteries, and in that reſpect an excellent doctrine, but that for it alſo he refuſed not to ſuffer impriſonment, and loſſe of his liberty, and in that regard alſo a doctrine of great excellency and dignity we may eaſily conceiue.

Doct. 9. The excellencie of the goſpell appeares clearely thorow the ſufferings of ſuch as trulie profeſſe it.

That the ſufferings of ſuch as profeſſe the Goſpell, bee they Miniſters, or others, the afflictions that are throwne vpon true profeſſors of the Goſpell, for the profeſſion, of it, are ſo farre from beeing an argument againſt the worthineſſe of the doctrine of the Goſpell, as that they much cleere, and ſtrongly prooue the excellency of the ſame, euen through the ſufferings of the true profeſſors of the Goſpell, doth the excellency of the ſame appeare,

Reaſon.

For why? Therein appeare plainely, the power, the vertue, and the glory of the Goſpell, that it is a moſt powerfull and glorious doctrine. Were it not ſo, were not the Goſpell full of power to vphold the profeſſors of it in the time of their ſufferings, doubtleſſe they would not ſuffer for it, with ſuch boldneſſe, confidence, and conſtancy as they doe, ſometimes to the ſhedding of their bloud, and loſſe of their liues; and were there not a glorie in the Goſpell to ouerſhaddowe the ſhame of it, and were not men well aſſured of the excellency of the doctrine of the Goſpell, for which they ſuffer; without queſtion, they would neuer ſo cheerefully, and with reioicing (as they doe) endure for it the extreameſt torments that their perſecutors can deuiſe to lay vpon them, and therefore

fore we may ſafely ſay that the ſufferings of ſuch as profeſſe the Goſpell, euen their ſuffering for the Goſpels ſake, doe much cleare and manifeſt the excellency of the goſpell, and ſhew foorth the glory of it, and tend much to the aduancement of it. The Apoſtle affirmes it plainely, *Philip*.1.12. That the things hee ſuffered for the Goſpell, his afflictions, his bonds, had turned rather to the confirmation and aduancement of the Goſpell, then otherwiſe.

Vſe. 1. That which the deuill thinkes will be a meanes to diſgrace the Goſpell the Lord turnes to bee a meanes to bring glory to it.

Now then, is it ſo, that the afflictions of the Miniſters and others, for the Goſpels ſake, ſet out the dignitie and excellency of it? See then, how that which the Deuill thinkes will be a meanes to diſgrace the Goſpell, and the profeſſion of it, the Lord turnes to a meanes to bring glorie to it. The Goſpell being moſt repugnant to the tyranny of Satan, the manners of the wicked world, and the corruption of our ſinfull fleſh, the Deuill and his inſtruments beſtirre themſelues againſt it, and purſue the profeſſors of it, with many indignities and much hard meaſure, thinking thereby to make the Goſpell it ſelfe odious, and to bring the profeſſion of it into contempt and diſgrace; but altogerher in vaine, the more they labour by afflicting the profeſſors of the Goſpel, to diſgrace the Goſpell and the profeſſion of it, the more doe they cleare the excellency and glory, both of the Goſpell, and of the true profeſſion of it, and ſuch as haue their eies opened by the Spirit of God, are able euen through the afflictions of the profeſſors of the Goſpell, to ſee and diſcerne that excellencie and glory; indeed carnall, and worldly minded men, ſee no manner of beauty nor glory at all in the Goſpell, and the profeſſion of it, being vnder many ſufferings, they hold the ſincere profeſſion of the Goſpell baſe, and contemptible, and why ſo? Becauſe as it is *Act*. 28. 22. that waies euerie where ſpoken againſt, becauſe it lies vnder many nicknames, and reproachfull tearmes, but if thine eies be opened by the ſpirit of God, thou ſeeſt euen thorow

row thoſe reproches and diſgracefull termes, a glorious luſtre, and bright ſhining glory of that holy profeſſion, and thou doſt not looke on the true profeſſion of the Goſpell with a right eie, with an eie opened and cleared by the Spirit of God, till thou ſee the beauty and glory of it, lying vnder many and great afflictions and ſufferings, the more the world ſeekes to diſgrace the Goſpell, and the true profeſſors of it, the more the glorie of it appeares, the brighter it ſhines, and if thou ſee it not, thou lookeſt on it with a carnal eie, and there is no more comfort of the Goſpell belonging to thee, then to one that is carnall, and therefore if thou wouldeſt find the comfort that belongs to a true profeſſor of the Goſpell, neuer reſt till thou be able to ſee, and diſcerne the excellency, and glorie of the Goſpell, and the ſincere profeſſion of it, manifeſted, and made cleare by the ſuffering of true profeſſors, yea neuer reſt till thou bee, not onely, not diſcouraged, but as the Apoſtle ſaid of ſome in his time, *Phil.* 1. 14 more emboldned and heartned to go on in a conſtant profeſſion of the Goſpell, by the ſufferings of others for the ſame. Let not the indignities and reproches throwne on the true profeſſors of the Goſpell make thee more out of heart, and more out of loue with the profeſſion of the Goſpell, if they doe, thy heart is not right within thee.

Vſe 2.
Men looke not vpon the true profeſſion of the Goſpel with a right eie till they ſee the beauty of it thorow many and great afflictions.

In the next place obſerue wee that the Apoſtle making mention of his ſufferings, and in particular, of his impriſonment, hee ſpecifieth the cauſe of it, he tels the Coloſſians, hee was in priſon and bonds, and that not for any miſdemeanor, for any crime committed, by him deſeruing bonds, but for the heauenly doctrine of the Goſpell, that his profeſſing and preaching the Goſpell, was the cauſe wherefore he was impriſoned, and that for it hee was in bonds.

Whence we are taught thus much.

That of the ſame kinde of calamities, and ſufferings that befall the godly, and the vngodly, of the ſame kinde of ſufferings that befall the children of God, and the wicked.

Doct. 10. Though the godly and the wicked many times ſuffer the ſame things, yet the cauſes for which they ſuffer, are much different.

There be different cauſes, though the calamities and ſufferings, that are inflicted on men, as impriſonment, baniſhiſhment, ſundry kindes of torments, and death, are common to the godly with the vngodly, and light on them both: yet the cauſes for which they ſuffer are different; the wicked they are puniſhed for their wickedneſſe, and for their offences, but the godly, they are preſſed by the wicked with many vexations, euen for their piety and religion, and ſo though they ſuffer the ſame things, yet not for the ſame cauſe. Wee may ſee it in many examples, *Gen.* 39.20. Wee read that *Ioſeph* was impriſoned in the place where the Kings priſoners lay bound, and in the 40. Chapter, verſe 3. We finde alſo that *Pharaohs* two officers his chiefe Butler, and his Baker were caſt into the ſame priſon where *Ioſeph* was, and ſo both *Ioſeph* and they ſuffered the ſame impriſonment, but the cauſes of their impriſonment were much different one from the other; *Ioſeph* he was put in priſon at the falſe and ſlanderous accuſation of his miſtreſſe, indeede the true cauſe was his refuſall to commit folly with her, and to ſinne againſt God. But *Pharaohs* Officers were committed for their offences againſt their Lord and King, and iuſtly for their deſerts. Wee haue example of this alſo in Chriſt and the two theeues that were crucified with him, both Chriſt and they were in the ſame condemnation, as one of the theeues ſaid, *Luk.* 23.40. (that is) in the ſame iudgement, they ſuffered the ſame puniſhment, yet how different the cauſe of their ſuffering was, from the cauſe of Chriſt, wee know well, and one of the theeues did acknowledge it, verſe 41. We are (indeed) ſaith hee, righteouſly heere, but this man hath done nothing amiſſe.

This then is manifeſt that howſoeuer the godly and wicked bee vnder the ſame troubles, the ſame preſſures, and vexations, the godly are impriſoned and ſo are the wicked, yet not for the ſame cauſe, the godly they ſuffer vniuſtly, and for a good cauſe, the wicked they ſuffer iuſtlie, and for their euill doing.

And this ſerueth.

Vſe. 1.
That ſentence juſtified, that not the puniſhment but the cauſe makes the Martyr.

Firſt, to iuſtifie and cleare that common receiued ſentence.

> Not the puniſhment, but the cauſe is that which makes the Martyr.

He that ſuffers the ſame torments, and the ſame tortures that holy Martyrs doe, is not therefore a Martyr; no, no, it is the cauſe for which a man ſuffers that makes him a Martyr.

The caſe of popiſh Martyrs.

A man may ſuffer ſome things that holy men of God doe, and yet be a wicked man, and ſuffer for his euill doing, and this is the very caſe of Popiſh Martyrs. The Papiſts, they canonize ſome for Saints, and regiſter them for Martyrs, who haue ſuffered death for no leſſe then monſtrous treaſon againſt their Prince.

Obiect.

Oh, but ſay ſome (*Catholikes*) ſuffer impriſonment and death too, for their conſcience, and for religion, and what ſay you to them? Are not they holy men and Martyrs?

Anſw.

Surely no, we tell them they muſt proue they ſuffer for conſcience rightly informed, and for Orthodoxall ſound and true religion, elſe can they not challenge the name of holy men and Martyrs.

Now this they are neuer able to doe, their perſecuted Catholikes (as they call them) ſuffer for ſuperſtition, and Antichriſtian hereſie, and therefore cannot bee truly held as holy men and martyrs.

Vſe. 2
It is raſh judgment to condem men for troubleſome perſons, onely becauſe they

But for the vſe of this point to our ſelues, is it ſo that howſoeuer the godly and the wicked, both lye vnder the ſame trouble, and the ſame ſuffering; yet if for different cauſes: the one for ſinne, the other for pyetie and religion, and for a good cauſe. Surely, then it muſt needs bee weake and raſh ſuffer neuer examining the cauſe of their ſuffering.

raſh judgement, by and by to cenſure and condemne them for troubleſome perſons that ſuffer, neuer examining the cauſe for which they ſuffer: that cannot chuſe but bee headdy and vntimely judgement, and we muſt take heede of it. And this muſt further teach euery one of vs, if wee ſuffer any thinge at the handes of men, to looke to the cauſe of our ſuffering; in thy ſuffering, look that the cauſe it be good, and not euill, as Peter hath exhorted. 1 Pet. 4. 15. Let none of you ſuffer as an euill doer: ſtand not thou on thy ſuffering, a wicked man may ſuffer the ſame, that a godly man doeth; but on thy ſuffering for a good cauſe, ſome men being juſtly ſmytten with the tongue of others, and hardly ſpoken of and that juſtly, they lying vnder an hard cenſure, and yet juſt; for their pride, their couetouſneſſe, their vncleaneneſſe, their faithleſſe dealings in couenantes, their defrauding, their circumuenting, and goeing beyond others in barganing, and the like. What doe they? and how doe they commonly ſhift off the matter? oh (ſay they) men ſpeake ill of me; but ſay all what they will, or can, I care not for it, better men then I haue beene ill ſpoken off: Chriſt himſelfe had ſcarſe a good word, when he was heere on the earth: it is true indeed, good men, and Chriſt, haue beene ill ſpoken off. But did Chriſt, and good men deſerue it? did they euer prouoke others to it by their ill deeds? thou wilt ſay noe. Why then, doeſt thou not ſee what a deceiuing argument thou vſeſt? Good men and Chriſt, haue ſuffered in this kind: the hauey beene ill ſpoken off, I now ſuffer hard and ill ſpeaches, and therefore I paſſe not for them, why? but thou thy ſelfe knoweſt, Chriſt and good men deſerued not to bee ill ſpoken off; they haue beene ill ſpoken off vniuſtly for well-doing, but thou iuſtly, for ill-doing, wilt thou then ſhrowd thy ſelfe vnder the example of Chriſt, and of good men, in regard of thy ſuffering? Thou deceiueſt thy ſelfe, if thou be ill ſpoken of, and thine owne conſcience tell thee thou deſerueſt it, thinke not to ſhift

Vſe. 3. If we ſuffer any thing at the hands of men, we muſt look to the cauſe of our ſuffeing, that we ſuffer for welldoing.

off the matter, and to finde comfort in ſaying Chriſt, and good men, haue beene ill ſpoken of, no, no, though they that ſpeake ill of thee, and reuile thee, ſin in ſo doing: yet there is no comfort in thy ſuffering. Indeed if thou bee ill ſpoken of vnjuſtly, or for a good cauſe; there is comfort in that ſuffering: ſome ſay ſome times, oh, if I had deſerued ſuch hard ſpeeches, it would neuer grieue me. Thou ſpeakeſt fooliſhly, if thou haddeſt deſerued them, then were ther juſt cauſe of griefe: but not deſeruinge them, there is noe cauſe of griefe at all, but rather of comfort, and rejoyceing, and therefore in thy ſuffering in this or any other kinde, euer looke thou to the cauſe of thy ſuffering: if thou ſuffer juſtly, then bee humbled and repent of thy ſinne, other wiſe the Lord will charge it more fully vppon thee, at the laſt day: if vnjuſtly, or for a good cauſe, with meekenes, and patience, poſſeſſe thy ſoule, and rejoyce, in that thou art partaker of Chriſt his ſufferinges. 1. Peter. 4. 13. And if thou bee rayled on for pyetie, and for religion (as hee ſayeth) Verſe 14. there is a bleſſinge belonging to thee, and through thy ſides they ſtrike the ſpirit of glory.

Obſerue yet further, in that the Apoſtle was impriſoned for the Goſpel, wee are playnelie taught.

Doct. 11. We muſt be ready to ſuffer loſſe of liberty and of life alſo, if we be called vnto it, for the true profeſſion of the Goſpel.

That for the Goſpels ſake, and for the true profeſſion of the ſame, wee muſt bee alſo ready to ſuffer impriſonment, and loſſe of libertie, yea, and loſſe of life too, if wee bee called vnto it. If then the caſe ſo ſtand, as wee muſt either looſe our liues, or forſake the true profeſſion of the Goſpel. Luke. 14. 20. ſaith our Sauiour: if any man come to mee, and hate not his father and mother, and wife, and children, and bretheren, and ſiſters, yea and his owne life alſo: that is incompariſon of mee, and of my Goſpel; hee cannot bee my diſciple. Therefore in the preparation of our heartes, wee muſt euer bee readie to ſuffer any torture, or torment for the Goſpels ſake, if the Lord vouchſafe vs that honor, and we be thereunto called.

Vſe. The failings of men in this particular duty diſcouered.

Now then is this a truth? ought true profeſſours of the Goſpell to be ready to lay downe their liues for the truth of the Goſpell, oh then how farre ſhort are many in the world from ſuch preparation? how know you that may ſome ſay? ſurely it is eaſily knowen, and I can eaſily make it plaine, are not many in the worlde, ſo wedded to the ſenſuall pleaſures and profits in the world, as they will not forſake them, for the keeping of faith and a good conſcience, they will not forſake any ſenſuall pleaſure, or any vnlawfull gaine that comes in, for the keeping of faith and a good conſcience, and can wee then thinke that ſuch perſons are prepared to forſake wife, children, houſe and land, and to ſuffer the loſſe of their liues by fire or ſword if time of triall ſhould come for the Goſpels ſake? no, no, there is no ſuch matter, if the Goſpell haue not beene powerfull in thee, and wrought in thee a deniall of vngodlineſſe and worldly luſts, certainely thou art not prepared to lay downe thy life for it, therefore deceiue not thy ſelfe, thou muſt be prepared to ſuffer impriſonment, & loſſe of libertie for the Goſpels ſake, if time of trial come vnto thee, and how ſoone it may come thou knoweſt not, and if it come, and thou bee not then prepared, a thouſand to one (without the extraordinarie mercie of God) thou wilt ſhrinke from Chriſt, and from the truth of his Goſpell, and then woe bee to thee, Chriſt will deny thee, and be aſhamed of thee, when hee ſhall come in his glory, Luke 9.26. therefore neuer reſt till thou bee prepared to lay downe thy life for the Goſpels ſake, and to that end, neuer reſt till the Goſpell haue wrought powerfully in thee, a deniall of vngodlineſſe and worldly luſts, and taught thee to liue ſoberly, righteouſly, and godly in this preſent world, Tit.2.12. and then (doubtleſſe) thou art prepared to ſuffer any thing that ſhall bee layd vpon thee for the Goſpels ſake, and if the time of triall come vppon thee, thou ſhalt be able (thorow Gods grace aſſiſting thee) to ſeale thy profeſſion of the Goſpell with thy deareſt bloud.

VER. 4. *That I may vtter it, as it becommeth mee to ſpeake.*

In this verſe the Apoſtle requires the praiers of the Coloſſians for himſelfe, more particularly, that they would lift vp their prayers to God for him more ſpecially, that he being now in priſon, and ſuffering for the Goſpell, might with boldneſſe, and all corrupt feare ſet apart, be able to vtter forth the ſecrets of the Goſpell (*that I may vtter*) and withall, he ſets downe in what manner he deſired that he might vtter it, namely, in ſuch manner as was meete and fit for him to ſpeake.

Interpretation.

That I may vtter it the word (it) hath relation to that which went before (namely) the myſtery of the doctrine of the Goſpell, and the word heere rendred (*vtter*) ſignifies to manifeſt, and to make plaine, and cleare, that I may diſcouer and lay open the ſecrets of it, that I may make manifeſt, plaine and cleere, that deepe and hidden doctrine of the Goſpell as it becommeth me to ſpeake, or as I ought to ſpeake, for ſo the words are tranſlated, Eph. 6. 20. which wordes are not to bee taken as ſome haue taught as a reaſon of that which goeth before drawen from the neceſſitie of dutie, as if the Apoſtles meaning were that I may vtter the doctrine of the Goſpell, becauſe I ought to ſpeake it, and becauſe I am bound by neceſſitie of dutie: but as expreſſing the manner, in what manner, he deſired that he might vtter it, as if hee had ſayd; that I may vtter it in ſuch manner as I ought, and as it becommeth

meth mee, and this Decorum and manner of ſpeaking muſt bee vnderſtood as hauing a double relation, both to the excellency of the doctrine of the Goſpell it ſelfe, and to the office and calling of the Apoſtle.

The Apoſtle heere meant ſuch a manner of ſpeaking as was meet and fit, both in regard of the excellency of the Goſpell, and of that truſt of Apoſtleſhip that was repoſed in him, thus then wee are to conceiue the wordes of this verſe, as if the Apoſtle had ſayd.

> *I entreat you to pray for mee more ſpecially beeing a priſoner, that I may bee able by ſpeech to manifeſt and make plaine that deepe and hidden doctrine of the Goſpell, in ſuch manner of ſpeaking, as is meete and fit, both in regard of the excellencie of the Goſpell it ſelfe, and of that truſt of Apoſtleſhippe that is repoſed in mee.*

Now here it is not to be paſſed by without obſeruation, that the Apoſtle entreated the praiers of the Coloſſians for himſelfe more ſpeciallie, that hee being now in trouble for the Goſpell, in priſon and in bonds, for the preaching of it, they would he mindfull of him, and recommend him to God in their praiers, eſpecially and aboue others, that now in time of his triall hee might bee ſtrengthened, and not ſhrinke backe for feare, nor by any ſiniſter and corrupt affection, bee diuerted, and turned aſide from a ſound and ſincere vtterance and manifeſtation of the truth of the Goſpell, but that he might vtter it, and deliuer it as it ought to be deliuered; Hence wee may note briefely.

That howſoeuer we are to recommend all, both Miniſters and other profeſſors of the Goſpell to God by praier, yet eſpecially thoſe that are in trouble, thoſe that ſuffer impriſonment or in any other kinde, for the truth of the Goſpel; we are to remember them in our prayers eſpecially, yea as the Apoſtle ſaith, Rom. 15. 30. to ſtriue and to be moſt earneſt and inſtant in prayer to God for them: and there is great reaſon for it.

Doct. 1. We are eſpecially to remember in our prayers, thoſe that ſuffer for the truth of the Goſpel.

Reaſon.

Becauſe indeed in time of ſuffering, and tryall, the Diuell willbe moſt buſie, both by inward ſuggeſtions, and by outward aſſaults, both of terrours, and flatteryes; and that corruption of nature that is leaſt in the deareſt Saints of God; will then bee workinge, and howſoeuer in time of calme: many men hold on a conſtant courſe in the profeſſion of the Goſpel, and liue vnblameably in the ſight of men, yet many times their weakenes, and ſometimes their hipocryſie, ſhewes it ſelfe when the ſtorme of perſecution is riſen, and they are toſſed with the winde of trouble; and therefore our part is in praying for others, to remember them in our prayers eſpecially, that are vnder the tryall, and ſuffer impriſonment, or in any kinde for the truth of the Goſpel. We are to pray to the Lord, that hee would vouchſafe to them ſuch wiſdome, Chriſtian carriage, and boldneſſe, meekenes, patience, conſtancie, and euery needfull grace, and ſuch a meaſure of needfull grace, as they may be able both to ſpeake, doe, and ſuffer, in ſuch ſort as God may be gloryfied, the truth of the Goſpel maintained without impeachment, and their owne ſoules comforted: and on the former ground, ſuch as are in trouble muſt learne not to be ſecure, in time of tryall vpon confidence of their owne gifts. Admit a mans gifts were not inferiour to the holy Apoſtle Paul; yet ſuch a man being in trouble for the Goſpels ſake, ought in feare and humillity to call on God for ſtrength, and to intreate others likewiſe, to do the ſame, in his behalfe: but let it ſuffice to haue poynted at theſe things offered to vs from the circumſtance of the perſon of the Apoſtle, his & condition at that time being a priſoner. Now touching the matter of this verſe, we are in

How we are to practiſe this duty.

Men that are in trouble muſt not be ſecure, but muſt be earneſt with God themſelues & intreate others alſo to pray for them that they may bee ſtrengthned.

the next

place to marke, that the Apoſtle doth heere deſire to bee helped by the prayers of the Coloſſians, that they would pray for him in particular, that he might vtter foorth and make manifeſt the myſtery of Chriſt. He heere changeth the terme, in the verſe before hee vſed the word (*ſpeake*) but heere he ſaith, that I may vtter it, that I may manifeſt and make plaine. Whence wee are giuen to vnderſtand thus much.

Doct. 2. There ought to be a perſpicuity and plaineneſſe in the preaching of the word.

That the ſpeaking of the myſtery of Chriſt, the preaching of the Goſpell, ought to bee a manifeſtation of the ſecrets of it, the Miniſter in preaching of the Goſpell, muſt manifeſt & make plaine the doctrin of it, and there ought to be a perſpicuity and plaines in the miniſtrie of the word, yea, the word ought to be deliuered in ſuch euidence and plaineneſſe, as the meaneſt capacitie may bee able to conceiue and to vnderſtand it, and as if Ieſus Chriſt crucified, were pictured and painted out before the eies of men, as the Apoſtle ſayd by way of reproofe to the Galathians, Gal. 3. 1. O fooliſh Galathians, who hath bewitched you, that you ſhould not obey the truth, to whom Ieſus Chriſt before was deſcribed in your ſight, and among you crucified, as if hee had ſayd, to whom haue I preached the doctrin of the Goſpell in ſuch euidence and plainneſſe, as if Chriſt had beene painted out before your eyes, and had beene crucified among you, and you had ſeene his bloud diſtilling from his hands and ſide.

And hence it is:

That our Apoſtle calles his preaching of the Goſpell, a declaration, or a manifeſtation of the trueth, for ſo the word ſignifieth, 2 Cor. 4. 2. in declaration of the truth, we approoue our ſelues to euery mans conſcience in the ſight of God.

The reaſon of this truth is plaine, namely this.

Reaſon

The end of the preaching of the Goſpell is to bring men to knowledge and faith in Chriſt, that they may come to know Chriſt and him crucified, and may beleeue in him to their comfort and ſaluation.

Now this cannot be effected, this end cannot be attained vnleſſe men rightly conceiue and vnderſtand the doctrin of Chriſt, therefore it muſt be deliuered in ſuch euidence and plaineneſſe as they may conceiue and vnderſtand it.

Vſe. Preaching that is full of obſcurity, and aboue the vnderſtanding of the hearers cannot bee iuiuſtified.

That manner of preaching therefore cannot bee iuſtified, that is full of obſcuritie, wherein the doctrine is wrapped vp in ſuch words and ſentences, as are aboue the reach and vnderſtanding of the hearers, wherein there is a mixture of ſpeech, and intermingling of Latine and Greeke with Engliſh, before hearers that are vnlearned, and howſoeuer ſome in way of defence of it, ſay, that kind of preaching is learned, indeed and truth, there is no ſuch matter, only that teacher ſhewes learning, that ſhewes men Chriſt, he is the learned preacher that is able rightly to vnfolde the myſterie of Chriſt, and to manifeſt the ſecrets of the Goſpell, and ſo to paint out Chriſt before the people, as they may (as it were) ſee him crucified and glorified, and that life that flowes out of his bloud, and the comforts that are treaſured vp in him;

Vſe. 2. We muſt not except againſt the doctrin of the word becauſe it is deliuered in plain, eaſie and familiar termes.

And againe muſt the doctrine of the Goſpell bee deliuered in ſuch plaine termes, as men of the meaneſt capacity may be able to vnderſtand: oh then take heed thou except not againſt the doctrine of the word for the plaineneſſe of deliuerie, if the doctrine bee ſound and true, it is but a cauill of the fleſh, and no iuſt exception to ſay, it is deliuered in plaine, eaſie and familiar termes, and yet manie there be in the world that haue no great liking of the truth of the doctrine deliuered, euen becauſe it is tendered vnto them, in a familiar plaineneſſe and ſimplicitie; they haue itching eares. 2. Tim. 4 3. they delight to heare things deliuered in more loftie and glorious termes, ſurely ſuch perſons ſhew the vanitie and weakeneſſe of their vnderſtanding, and the vnſoundnes of their iudgements. Why ſhouldeſt thou except againſt or diſlike the trueth deliuered in plaine and eaſie termes? art thou offended with the Lord, for dealing plainely with thee? whence comes that exception and diſlike? conſider thou whence it comes, and thou ſhall finde it comes from thine owne corruption, helped forward by ſtrong deluſion of the enemy of thy ſaluation, for thou excepteſt againſt that which may bee moſt for thy good, and likeſt that which many times turnes to thy hurt, the Lord (iuſtly puniſhing the vanity of thy mind, & the pride of thine hart) ſuffers thee to ſucke in poiſon and dangerous errours, lying hid vnder lofty and goodly words, which thou vnderſtandeſt not, & therefore take thou heed of excepting againſt the doctrin deliuered in plainneſſe of words, if thou heare the truth of the word plainly deliuerd, be ſo far from excepting againſt it, as euen therfore bleſſe God for his mercy, that vouchſafes to diſcouer to thee the truth of his word ſo familiarly remembring that ſpeech of the Apoſtle, 1. Cor. 14. 22. ſtrange tongs are for a ſigne, euen a iudegement and puniſhment ſent of God to them that beleeue not, therefore take heed thou neither except againſt, nor diſlike of the doctrine of the word, for the plaineneſſe of it, the plainer and the more familiarly the word is deliuered to thee in the publike miniſtry, the greater token and ſigne is it of Gods louing kindneſſe and fauour towards thee, and yet know we, that this perſpicuity and plainneſſe in preaching of the word, muſt not be rude, ruſticke and vnſeemly, and therefore the Apoſtle addes in this verſe, as it becommeth mee to ſpeake. And ſo the next poynt of doctrine laid downe in this verſe is this.

Doct. 3. The Miniſter of the word muſt lay open the doctrine of the word, in ſuch manner as is ſutable both to the excellency of the matter, and to the dignity alſo of his owne calling.

The Miniſters care and ſtudy muſt be, not only in plain & familiar termes to declare & ſpeak the Goſpell of Ieſus Chriſt, but alſo ſo to ſpeake it, as it ought to be declared; the Miniſter muſt not only haue care to manifeſt, and to lay open the doctrine of the word, but he muſt looke alſo that he do it in ſuch manner as is meet, both according to the excellency of the matter, & dignity of his own calling, & that truſt that is repoſed in him, 1. Pet. 4. 11. if any man ſpeake, ſpeak (ſaith the Apoſtle) that is, in the publike Miniſtrie of the word, let him ſpeak, not only the words of God, but as the wordes of God, as it becomes him to ſpeake, ſuch words, we finde that the Miniſter of the Goſpell is graced with many excellent titles, hee is called the meſſenger and ambaſſador of Chriſt, he is ſtiled with the name of Angel, *Reuel.* 2. & *Cap.* 3. Hee is ſaid to bee the Lords Steward put in truſt by him, 1. Cor. 4. 1. all which teach him that he muſt deliuer the meſſage of his Lord and Maſter, with due regard of the dignity of his meſſage, and anſwerable to that truſt that is repoſed in him.

2. particulars required in the right handling of the word of God.

Not to ſtand on the generall: the particulars of this duty, are many, but eſpecially theſe two.

1 First, the Miniſter muſt looke, that he vtter foorth and declare the doctine of the word purely, and powerfully; for the word of God is pure, and muſt be purely thought on, and purely deliuered, without mixture of mens deuiſes, or mens authorities.

2 Secondly, it muſt alſo be deliuered as the Apoſtle ſaith, 1. *Cor.* 2. 4. In plaine euidence and demonſtration of the Spirit, (that is) in ſuch ſort as ſinne may thereby be rebuked, the conſcience rifled, and iudged, and the ſecret corruption of the heart made manifeſt, and that it may bee a meanes)by Gods bleſſing vpon it) to inſtill the grace of faith, and repentance, and holy obedience into the hearts of the hearers, yea the word muſt bee deliuered with ſuch euidence of the ſpirit, as the hearers may diſcerne the power, the preſence, and the maieſty of God in the preaching of it, and be forced to ſay in plain termes without queſtion God is in the Preacher, 1 *Cor.* 14 25. that is the right maner of handling the word of God, when the preachers of it ſhew not words but power, as the Apoſtle ſaith, 1. *Cor.* 4. 20.

Sundrie ſorts of teachers, briefly taxed.

Now this doctrine might be applied to reproue ſundry ſorts of teachers, as (namely) ſuch as deliuer the word of God in the intiſing words of mans wiſdome, ſpirituall things in a carnal manner.

Secondly, ſuch as mingle the word with their own, and other mens deuiſes, to make their doctrine haue the more applauſe, then which, what can bee more vnworthy? as the Lord ſaith by his Prophet *Ier.* 23.28. What is chaffe to the wheate?

Thirdly, ſuch as for want of paines, or ſtudy, deliuer the word, either in termes vnfit to teach, or perſwade, or without order, and ſo not eaſie to bee learned, and remembred, and ſo without power, as it hath no point to pearce the hearts of the hearers, theſe, and many other, come within the compaſſe of iuſt reproofe by the doctine deliuered.

But let vs thinke on it to this purpoſe; Is it ſo that the Miniſter muſt not only manifeſt the doctrine of the word, but he muſt deliuer it purely, and powerfully; yea, with ſuch euidence and demonſtration of the Spirit, as the word ſpoken by him may iudge the conſcience, and ſearch the ſecret corners of the heart; and as the Holy Ghoſt ſaith, *Heb.* 4.12. Enter thorow, euen the deuiding aſunder of the ſoule and the ſpirit, and of the ioints and the marrow, and diſcouer the thoughts of the heart, and be a meanes to worke grace in the hearers?

Vſe.
It is a very hard matter to preach the word of God aright.

Oh then, as the Apoſtle ſaith, 2. *Cor.* 2. 16. Who is ſufficient for theſe things? It is no eaſie matter to preach the word; Men thinke the Miniſters of the worde of God ſpeake whatſoeuer comes into their mindes; it is not ſo, if they ſpeake the word as it ought to be ſpoken, no, no, Preaching of the word of God requires great labour, ſtudie, meditation, and praier, and the Miniſter muſt not onely bee earneſt in praier himſelfe, but after the example of the Apoſtle in this place, he muſt requeſt others to pray for him, that he may vtter the Doctrine of the Goſpell as it becommeth him to vtter it; did *Paul* who was guided by the Spirit of God, and had the infallible aſſiſtance of the Spirit (being an Apoſtle) deſire to be praied for, that hee might vtter the doctrine of the Goſpell as it became him to ſpeake?

How great cauſe then haue wee that are but ordinarie Miniſters to deſire the praiers of the Church, we are much more to craue the praiers of Gods people, and they are to helpe vs with their praiers; One ſaith well, conſider that it is the eaſieſt thing to heare, and it is the painefulleſt thing to preach the Goſpell aright; therefore pray thou that the Miniſter may vtter the doctrine of the word, as it becommeth him to ſpeake, that he may deliuer it in ſuch euidence, and plaineneſſe, and with all ſuch purity and powerfulneſſe, as it ought to bee deliuered, and then doubtleſſe, through Gods bleſſing vpon it, thou ſhalt find it a meanes diſcouering the ſecret corruption of thine heart, and working ſauing knowledge in thee. Yea, thou ſhalt find the doctrine of the word ſo deliuered, or meanes confirming and ſtrengthning grace in thee, and making thee certaine of Gods grace in Chriſt; yea, making thee reioice in Gods preſence in this life, and at the day of iudgement to ſtand before him with ioy, therefore be mindefull of this duty.

VER. 5. *Walke wiſely toward them that are without, and redeeme the time.*

The Apoſtle in this verſe proceedes to his ſecond generall exhortation, wherein hee exhorts the Coloſſians to carry themſelues wiſely toward them that are without, and this he doth generally in this verſe, that they carry themſelues wiſely in all things, and then that they carrie themſelues wiſely in one particular, (namely) in the wiſe vſage of their ſpeech, verſe 6.

His generall exhortation in this verſe is firſt propounded.

Walke wiſely towards them that are without.

And then, more particularly declared, how they may ſo doe in the laſt words (namely)

By redeeming the time.

(*And redeeme the time.*) Firſt therefore of the generall exhortation, (*Walke wiſely toward them that are without.*)

Interpretation.

(*Walke*) That is, liue, carry your ſelues in life and conuerſation, both in your words and deeds; the word (*Walke*) is often ſo vſed in the Scripture. (*Wiſely*) or as the word is (in wiſdome, or with wiſedome) the meaning is, with good diſcretion, with religious heede, and circumſpection, as the Apoſtle ſaith, *Epheſ. 5. 15. Take heede that yee walke cicumſpectly, not as fooles, but as wiſe.*

Chriſtian diſcretion, what it is.

Now Chriſtian diſcretion, and an holy warineſſe is vſed in life and conuerſation, when in euery thing, ſaid, or done, there is regard had of the end of the ſpeach, or action, that the word or deed, be to the glory of God, and the good of others, and that it be without giuing aduantage of iuſt exception againſt it, or any iuſt cauſe of offence; that is (indeede) true Chriſtian wiſdome in life and conuerſation: (*toward them*) that is, among them, or hauing any dealing with them (*that are without*) by thoſe that are without, we are to vnderſtand all vnbeleeuers, all that are out of the Church, or without Chriſt, as *Epheſ.2. 12.* Whether ſuch as haue not heard of Chriſt, as Infidels and Pagans, or ſuch as haue heard the doctrine of the Goſpell, and yet haue not receiued it, but ſtill continue in their naturall hardneſſe, and vnbeleefe.

Thus then are we to conceiue theſe words, *Walke wiſely toward them that are without.* As if the Apoſtle had ſaid.

Carrie your ſelues in life and conuerſation, both in your words, and deedes, with Chriſtian wiſwiſdome and diſcretion, with an holy warineſſe, and circumſpection, looke that in euery thing, ſaid, or done by you, there bee regard had of a right ende, euen Gods glory, and the good of others,

others, and let your behauiour bee without iuſt cauſe of exception, or offence to them that are vnbeleeuers, of what ſort ſoeuer they be, you liuing among them, as neceſſitie requires, or hauing buſineſſes and dealings with them.

The dutie heere laid before vs, comes to bee conſidered in the firſt place.

And it may thus be conceiued.

Doctr. 1. True beleeuers muſt bee wiſe in their behauiour & dealings with the wicked & vnbeleeuers, and take heed that they giue them no iuſt cauſe of exception or offence.

That true beleeuers, ſuch as truely profeſſe the Goſpell, are to carry themſelues wiſely, with good diſcretion, with warineſſe, and circumſpection, euen toward them that are without, in their walking among the wicked, and vnbeleeuers, and in their dealings with them, they muſt haue a wiſe regard of their behauiour, they muſt looke that euery thing, ſaid, or done by them, be to Gods glory, and (if it be poſſible) a meanes to worke good vpon the wicked, and that it be without iuſt cauſe of exception, and offence, I ſay, without iuſt cauſe of exception, and offence; for many times the wicked take exception againſt the holie religious and godly behauiour of true beleeuers, and are offended at it, 1 *Pet.* 4. 4. And as the Prophet ſaith, *Hoſea* 14. 10. The wicked ſtumble, and fall in the waies of God; but that is offence taken, not giuen. True beleeuers, and profeſſors of the Goſpell muſt be wiſe in their behauiour, and take heede they giue not any iuſt cauſe of exception, or offence, and that not onely to their weake brethren, but euen to the wicked and vnbeleeuing. And hence it is, that the Apoſtle doth exhort vs, *Rom.* 12. 17. To procure things honeſt in the ſight of all men (that is) wordes and deeds, not onely lawfull, and agreeable to the rule of honeſty, and goodnes, & the will of God reuealed in his word, but ſuch alſo as giue no iuſt offence to any, as the Apoſtle ſaith, 1. *Cor.* 10. 32. Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God: neither to the Church, nor to thoſe that are without the Church, 1. Theſſ. 4. 11. 12. the Apoſtle exhorted them of that Church, that they ſhould ſtudy to be quiet, and to meddle with their owne buſineſſe, and to worke with their owne hands; to this ende, that they might behaue themſelues honeſtly, (or as the word ſignifieth) decently towards them that are without, euen in the ſight of vnbeleeuers.

Wee ſee then there ought to be a Chriſtian wiſdome, a godly warineſſe, and circumſpection in ſuch as are true beleeuers, that in their behauiour among the wicked, they giue them no iuſt aduantage, either to except againſt, or to be offended with any thing, ſaid, or done by them.

And the reaſon of this duty is this.

The life and behauiour of true beleeuers, ought to bee a viſible confutation of the manners of the wicked, that when they looke vpon it, they may bee checked and reproued, thereby made to ſee how they ought to behaue themſelues, and may glorifie God in the day of the viſitation, 1. Pet. 2. 12. And therefore it ought to be far from being like to the wicked life of vnbeleeuers, in any reſpect, that ſo it may giue them no iuſt cauſe of exception, and of ſtumbling at it.

Vſe.

Many profeſſors of the Goſpell iuſtly taxed for behauiug themſelues vnwiſelie in the ſight of the wicked and prophane

Now then, to applie this, I may ſay to many profeſſors in this caſe, as the Apoſtle ſaid to the *Corinthians*, 1 *Cor.* 6. 7. There is vtterly a fault among you. There is in many profeſſors of the Goſpel too great a yeelding to their own corrupt affections, ſome that make profeſſion of the Goſpell, carrie themſelues not as wiſe, but as fooles, in the ſight of the wicked, and vngodly, and as *Michal* ſaid to *Dauid* 2 Sam. 6. 20. they vncouer themſelues in the eies of carnall minded men, as a foole vncouers himſelfe, they ſhew themſelues enuious, couetous, ſelfe-conceited, contentious one with another, cenſorious and ſuch like, euen in the ſight of the wicked, that they are able iuſtlie to taxe them with theſe and the like faults.

Oh remember thou haſt taken on thee the profeſſion of the Goſpell, and wouldeſt beare the name of a true Chriſtian, thou muſt walke wiſely euen towards them that are without; in thy whole carriage in thy words and deedes, thou muſt haue regard to the right ende, Gods glory, and the good of others, and thou muſt take heede thou giue no iuſt cauſe of exception or offence, by any thing thou ſaieſt, or doeſt, no not to the wicked, and vnbeleeuing; yea, thou muſt be ſo wiſe in thy carriage, and thy behauiour among them, as that ſometimes thou muſt forbeare the doing of ſome lawfull thing ſo farre as may ſtand with the keeping of faith and a good conſcience; if ſo be, thou in thy Chriſtian wiſdome and diſcretion perceiue, that the doing of it will hinder ſome great good that may otherwiſe be done. *Note.*

We haue example of this in *Paul*, *Acts* 19. 10. Hee was full two yeeres in *Epheſus* an Idolatrous Citie, and ſaw their Idolatrous worſhip of *Diana*, yet all that while hee kept ſilence, and ſpake not a word in particular againſt *Diana*, as he might haue done, onely in generall termes hee ſaid, as it is in the ſpeach of *Demetrius* verſe 26. That they were no gods which were made with hands. And this did *Paul* forbeare to doe, that hee might doe ſome good in that Citie by preaching of the Goſpell, which could not haue beene ſuffered if he had ſpoken againſt *Diana* in particular.

And thus muſt thou that art a true profeſſour of the Goſpell doe ſometimes, and let it neuer bee iuſtly ſaid of thee, that wouldeſt carrie the name of a true Chriſtian, that thou art as couetous, as vnquiet, once angrie, as hard to be appeaſed, as mercileſſe, as ready to catch, as idle, as cenſorious, and iudgeing, as thoſe that make no profeſſion at all; let none of theſe things, or the like, bee truely affirmed of thee, let not the wicked bee able iuſtly to charge them vpon thee.

3. Things are to be conſidered, ſeruing, to ſtirre vp true profeſſors of the Goſpell to carrie themſelues wiſely in the ſight of the wicked.

And to that end conſider.

1 Firſt, that if thou carrie thy ſelfe ſo vnwiſely, and ſo with-

out Chriſtian diſcretion, as thou giueſt iuſt cauſe of exception, or offence, thou doſt expoſe thy ſelfe to the malice of the wicked, and (as it were) incloſe thy ſelfe within their hands, and if the wicked bee ſo bold, as that they will aſſault the names of the harmeleſſe, with obtrectations, and ſlanders, how will they inſult ouer thee, hauing iuſt aduantage againſt thee?

2 Againe, conſider that by thy euill and vnwiſe behauiour in the ſight of the wicked, thou doſt not onely expoſe thy ſelfe to contempt, but euen the Goſpell it ſelfe, which thou doſt profeſſe, to ſcorne and reproach; and through thy vnwiſe behauiour the name of God is blaſphemed, and theſe among the wicked, of whom there remained any hope, are caſt further of, and left without all hope to be recouered. Thus ſpeakes the Lord by his Prophet *Ezekiel* 36.20. and the Apoſtle cites it, *Rom.* 2.24.

3 And remember further, that thou bearing the name of a true Chriſtian, by thy godly, wiſe, and warie conuerſation among the wicked, God is glorified, 1 *Pet.* 2. 12. the doctrine of God our Sauiour is adorned, *Tit.* 2. 10. and many times vnbeleeuers are wrought vpon, and wonne as the Apoſtle ſaith in one particular; Let wiues bee ſubiect to their husbands, that euen they which obey not the word, may bee wonne by the conuerſation of the wiues. Oh then, thou that doſt, or wouldeſt carry the name of a true Chriſtian, bee thou carefull to walke wiſely toward them that are without, let thy words and deeds be ordered by Chriſtian wiſdome, in all thy ſpeaches, and actions, haue an eie to Gods glory, and the good of others, and take thou diligent heed, that nothing be ſaid, or done by thee, that may giue iuſt aduantage to the wicked to ſpeak euill of thee, and to throw diſgrace vpon thy holy profeſſion.

In the next place, wee are to marke, that the Apoſtle ſaith not, *Walke wiſely with them, but toward them that are without*; it is one thing to walke with vnbeleeuers, and another to walke toward them, there is great difference betweene theſe two: to walke with anie, is to walke as they do,& to hold on the ſame kind & courſe of life that they doe, but to walke toward others, is to liue among them, and as occaſion is offered, to haue buſineſſe and dealing with them.

Note.

Hence then we may gather thus much.

Doct.2. Though we are to eſchew the corruptions and bad manners of the wicked, yet we are not to auoyd all manner of dealing with them.

That howſoeuer we are not to walke with the wicked, wee are not to doe as they doe, nor to follow their trade and manner of life, yet wee may liue among them, and haue buſineſſe, trading and dealing with them, as occaſion is offered, howſoeuer, wee are to eſchew the corruptions and bad manners of the wicked, yet wee are not altogether to auoyd all manner of dealing with them, the Apoſtle hath taught vs, Phillip. 2. 15. that wee are to liue blameleſſe and pure, and the ſonnes of God without rebuke, but where? apart from all wicked and vngodly men? no, in the midſt of a naughty and crooked nation, among whom we ought to ſhine as lights, and that in the world, euen in the throng of wicked men, and vnbeleeuers. The Lord will haue his children to liue among the wicked, as *Lot* did in Sodome.

Reaſons why the Lord will haue his children liue among the wicked.

Firſt that they may ſpend their time, their ſtrength, and all their abilities of body and mind, for the common good of all, as the Apoſtle ſaith, 1. Pet.4. 10. let euery man as he hath receiued the gift, miniſter the ſame to another, as good diſpoſers, of the manifold grace of God.

Secondly, for the exerciſe of their faith, their wiſdome, and other graces that are in them, and for the triall of their ſtrength in ſtriuing againſt ſinne, that their faith and other graces may bee exerciſed, and that they may bee tried what is in them, whether they will cleaue to the Lord with a perfect heart, or bee carried aſide with the corruption of the worlde, for that is indeede true reſiſtance of ſinne, and victorie ouer it moſt victorious, when wee conflicting and grappling with manie occaſions and allurements to it, ſtriue againſt it, and ouercome it, and he is truelie good, who is good among ſuch as bee euill, if *Ioſeph* had not beene tempted to folly by his Miſtreſſe, his chaſtity had not beene ſo great and glorious.

Vſe. Some briefly taxed, who refuſe to liue in anie fellowſhip with notorious ſinnefull men.

The Lord therefore will haue vs liue in the world, among the wicked of the world, in the middeſt of manie meanes and prouocations to euill, that the ſtrength of Gods grace that is in vs, may bee knowen, and this doctrine might bee applied to ſhew the error of ſome of ancient time, and of ſome of our time, who refuſe to liue in any fellowſhippe with notorious ſinnefull men, and I might heereby ſhew the errour of the Monkes and Votaries among the Papiſts, who thinke it a ſtate of perfection to liue like droanes fatting themſelues in a cloyſter, apart from all ſocietie of men, but I rather chuſe to ſhew the limitation of this truth that it bee not miſconceiued of vs, and touching the limits of it, know wee that it is thus confined.

The Godly may liue among the wicked only as they ſtand in ſome relation with them.

We may liue among the wicked, only as we ſtand in ſome relation with them, & as we are conioyned with them by ſome bond of nature, of office, of place or habitation, for “ the corruption of men muſt not driue vs from our ſtati-“ on and from performance of Chriſtian duties that con-“ cerne vs in our places and callings, as the Lord hath cal-“ led euerie one, ſo let him walke, 1. Cor. 7. 17.

Note. The Godly may haue dealings with the wicked onely as iuſt occaſion is offered.

“ And againe, wee may haue dealing with the wicked, “ onely as iuſt occaſion is offered, we may not hand ouer “ head, liue with all ſort of wicked perſons, and careleſly “ thruſt our ſelues into anie wicked companie, and thinke “ as the fooliſh Familiſts doe, or as Drunkards and Epi-“ cures doe, that it is no matter into what companie wee “ come, we haue no warrant for that: And there is great “ danger in ſo doing, there is no diſeaſe ſo contagious, nor “ ſickeneſſe ſo infectious, as is the ill behauior of the wic-“ ked, if we ſort our ſelues with them, and there is no age, “ ſexe or complexion, ſo apt to catch and take a diſeaſe “from another, as are the beſt of Gods children, to take “hurt by the companie of wicked perſons, and therefore “wee are not to liue among them, but according to the limite of our owne particular places and callings, nor to haue dealings with them, but as iuſt occaſion ſhall be offered vnto vs.

In the laſt place it is not to be omitted, that thoſe who haue not heard, or not receiued the Goſpell, are heere ſaid to be without, wherein the Church is compared to Gods Kingdome, Citie or Houſe, true beleeuers to the ſubiects, citizens and houſhold of God, and vnbeleeuers to ſtrangers, and ſuch as haue no part nor portion amonge them.

Doct. 3. Wicked men and vnbeleeuers are in a moſt miſerable ſtate and condition.

Here then appeares the wretched and curſed condition of wicked men and vnbeleeuers, they are diſioyned from God, the fountaine of all true happineſſe and comfort, they haue no fellowſhip with God, or the people of God, Epheſ. 2. 12. they are without Chriſt, and are aliants from the common-wealth of Iſrael, and ſtrangers from the couenants of promiſe, and haue no hope, and are without God in the world. Yea wicked perſons ſuch as beleeue not ſo long as they continue in that ſtate ſtand ſubiect to the whole wrath of God, oh that they had hearts to conſider their fearefull condition, thou that art a drunkard, a ſwearer, a prophane perſon, conſider thy curſed ſtate, as yet thou art ſeuered from Gods comfortable preſence, thou art ſhut out from all benefit of Gods promiſes of life and ſaluation, thou haſt no part nor title to the bleſſings of God, belonging to the Saints of God, and that is a beginning of helliſh torment, for finall ſeparation from God, and an apprehenſion of his wrath is hell it ſelfe.

Vſe. Wicked perſons are to conſider their fearefull condition, and to haſten out of it as ſoone as poſſibly they may.

Now ſuch is the caſe of all men, that doe not yet truely beleeue in Chriſt, and ſuch are they that liue in the practiſe of any knowen ſinne, yea thinke on it, thou that art a wicked man, and an vnbeleeuer, thou art ſo farre diſioyned from God by thy ſinne, as there is greater enmitie, and contrarietie betweene God and thee, then betweene fire and water, light and darkeneſſe, and if God be againſt thee, then who can ſtand for thee? nay God being thine enemie, all the iudgements of God attend thee, all the creatures of God are armed againſt thee, and thou lieſt open to eternall woe and miſerie: Oh then enter into a ſeſerious conſideration of thy miſerable ſtate and condition, and pray to the Lord, that by the light of his worde, and power of his ſpirit, thine eies may be open to ſee that miſerie, and ſeeing it maiſt be humbled for it, and haſten out of it, and neuer reſt till thou be ſure thou doeſt truely beleeue in Ieſus Chriſt, and then without queſtion thou ſhalt be in Gods fauour, and be one of his owne houſe and family, and haue communion and fellowſhip with God, and with the Saints of God, and that is a moſt bleſſed ſtate and condition, thou ſhalt then haue peace with God, with thine owne conſcience, with all the faithfull, yea with all the creatures in the world.

The happie condition of ſuch as truely beleeue in Ieſus Chriſt.

The ſtones of the field ſhall be in league with thee, and the beaſts of the field ſhall be at peace with thee, Iob. 5. 23. thou ſhalt haue acceſſe to the throne of grace with boldnes, and come into Gods houſe with ioy & gladnes, thou ſhalt haue title to all the bleſſings of Gods *Saints* in this life, and right to eternall happineſſe in the life to come.

Labour therefore for this aboue all things, and count all things loſſe in reſpect of this, that thou maiſt winne Chriſt, and be found in him and by him bee conioyned with God, and the Church of God, and bee partaker of all the comforts and bleſſings that belong to Gods *Saints*.

Now to the laſt words of this verſe.

(And redeeme the time) the Apoſtle hauing required of the Coloſſians by way of exhortation, generallie; that they ſhould walke wiſely toward thoſe that are without, in theſe wordes *(redeeme the time)* he ſhewes how they may ſo do, & wherin eſpecially ſtandeth their godly, wiſe, diſcreet

diſcreete and wary walking towards them that are without namely in or by redeeming the time, for theſe words (*redeeme the time*) are not (as they may ſeeme) a diſtinct precept, or an exhortation by it ſelfe, but are to bee conceiued as expreſſing the manner of wiſe walking toward them that are without, the originall text ſhewes it plainly, for thus runne the words, walke wiſelie toward them that are without redeeming the time.

Interpretation.

The word heere tranſlated (*time*) properly ſignifieth opportunitie or preſent occaſion, that preſent fit time, wherein anie thing to bee done, may bee done fitly and happily, and it is heere to bee vnderſtood with relation to the good that may bee done, euen for that fit opportunity, and fit occaſion offered of well doing, and the word (*redeeme*) in the proper and naturall ſignification of it, ſignifies to buy ſome thing backe againe, and it is heere vſed metaphorically by way of ſimilitude, it is taken from the cuſtome and practiſe of wiſe Marchants, or Tradeſmen, who vſe to buy their commodities while fit time of buying ſerues, and while the market holds, and hauing (happily) had great loſſes, or formerly ſpent their time idlely or vnthriftily, doe afterwards ſeeke to redeeme, and (as it were) to buy backe againe the time that is paſt, not that they are able to call backe againe any one minute of time paſt, that is impoſſible, but by their moſt carefull and diligent imploying of the preſent fit time of gaining, that is offered to them, by vſing in that opportunitie more then ordinarie diligence, for recoueuering of their loſſes, euen then breaking of their ſleepe, and abridging themſelues of lawfull refreſhing and delights, they doe as much buſineſſe in that ſame time, as they might haue done both in that, and in the time formerly miſpent, if they vſed onely ordinarie diligence; and ſo to redeeme that opportunitie and fitte occaſion offered of dooing good, and of well doing.

Signifieth two things.

Firſt, to obſerue, take, and vſe it being offered, and not to let it ſlip, and paſſe away without vſing of it.

And ſecondly, to vſe it with more then ordinary diligence, yea, to vſe it with loſſe of our owne pleaſures and profits.

Thus then wee are to conceiue theſe words, as if the Apoſtle had ſaid to the Coloſſians.

Obſerue, take and vſe the opportunity, and fit occaſion of well doing, when it is offered, yea, vſe it with more then ordinarie diligence, euen with loſſe of your owne pleaſures profits.

Now heere firſt in that the Apoſtle ſaith, walke wiſely to them that are without ſubioyning (as ſhewing the manner how they may ſo doe) *(redeeme the time)* or (redeeming the time) I might hence note thus much. That we ſhew our ſelues wiſe Chriſtians, ſuch as carry our ſelues wiſely among them that are without, if ſo be we omit no opportunitie of well doing, but on that I will not ſtand, but rather on a poſitiue point, the dutie hence offered, namely this.

*Doct.*4. The time and oportunity of doing good both in reſpect of our ſelues and others, is to bee taken and vſed when it is offered.

That the time and oportunitie of doing good, both in reſpect of our ſelues and others, is not to be neglected, and let paſſe, when it is offered, we are to obſerue the time and oportunitie of doing good, and to take it, and vſe it, when it is offred vnto vs, when we haue oportunity for the practiſe of the duties of piety, or for the doing of any good, we may not foreſlow it, and let it ſlip awaie from vs, and this hath our Sauiour taught vs plainely, Ioh. 12. 35. where he ſaith, yet a little while is the light with you, walk while ye haue light, leaſt the darkeneſſe come vpon you, for he that walketh in the darke knoweth not whether he goeth, as if hee had ſayd, you haue now oportunity, and fit time to walke as ye ought, hauing light to direct you, look that you vſe it, while you haue it, and let it not paſſe away from you, leaſt that being gone, and darkeneſſe comming on you, you know not then whither ye go, Gal. 6. 10. ſaith the Apoſtle, while wee haue time let vs doe good vnto all men.

Let vs not ſuffer any good occaſion of doing good to others, ſlippe away from vs, but let vs take holde of it, while it is offered, and ſo in one particular the holy Ghoſt bids vs, Heb. 3. 13. exhort one another while it is called to day, and to theſe I might adde many other teſtimonies, for the proofe of this point, Ierem. 8. 7. the Lord complained of his people, that they did not obſerue and vſe the time of grace and mercy, for the amendment of their liues when it was offered vnto them' yea, in that reſpect he preferres the verie bruit beaſts before them (ſaith he) euen the Storke in the aire knoweth her appoynted times, and the Turtle, and the Crane, and the Swallow, obſerue the time of their comming, but my people knoweth not the iudgement of the Lord, they obſerue not, neither vſe the time of grace and mercy for the amendment of their liues ſo that wee ſee by plaine euidence of Scripture, that we are not to neglect and let paſſe the opportunitie offered vnto vs, for the exerciſe of pietie, or for the doing of any good whatſoeuer, the reaſon and ground of this is.

Reaſon

Becauſe indeede, as the Lord in his eternall counſell hath ordained things to bee done, ſo hath hee appoynted the oportunity and time wherein each thing ſhould bee done; wee are therefore to obſerue, and to take, and vſe that time and that opportunity of doing good, either in reſpect of our ſelues or others, which the Lord doth vouchſafe and offer to vs, and that wee may rightly conceiue this point, and draw it to ſome profitable vſe.

A difference of good things that are to bee done by vs is to be obſerued

We muſt learne and marke a difference of good things that are to bee done by vs, ſome are ſuch good things as reach not to all times of this life, ſuch as are not to bee done at all times, but are limited to ſome particular time, and are to bee done in ſome particular time and ſeaſon as hearing and reading the word of GOD, and reading other good bookes, conference, ſet and ſolemne prayer, giueinge good councell, admonition, reproofe, giuinge almes and the like.

Though theſe be good thinges, that we are to doe, yet the doing of them, is not bound to all times, and ſo the oportunitie of doing theſe thinges, and the like: only then when the Lord doth vouchſafe vs meanes, and abillitie, and juſt occaſion in reſpect of time, place, perſon, and other circumſtances. Other good things there be that we are bound to doe, which extend and reach ouer the whole life, and are to be continuall acts, to be performed in euery part, and time of our liues. From the doing of which, no part of our life is exempted: as (namely) the excerciſe of faith, and repentance, of amendment of our liues, of workinge out our owne ſaluation, with feare and tremblinge, of ſeekeinge reconciliation, with **GOD**, yea though wee haue aſſurance of ſaluation.

And the oportunitie of doing theſe and the like things, is euery inſtant and preſent time, euen euerie moment of our liues, is the oportunitie giuen vs for the amendment and reformation of our liues, yet more ſpeciall oportunitie vouchſafed vnto vs, for the doinge of theſe thinges: For our turning to God, for our ſeekinge reconciliation with God, and the like: is that time of the Lords gracious viſitation, as our Sauiour calls it. *Luke* 19. 44 That acceptable time, and that day of ſaluation, as the Apoſtle calls it. 2. *Cor.* 6. 2. (that is) that time wherein the Lord doth offer vs mercie in the miniſtrie of his word, wherein he ſtands at the dore of our hearts, & knocks by the ſound of his word outwardly, and by the motions of his ſpirit inwardly, ſhewing vs our ſinnes, and moouinge vs to repentance, yea that time wherein the Lord calls vs to repentance by his mercies, by his judgements, by his patience, and longe ſufferance: thus then wee are to conceiue the doctrine now laid before vs.

Wee are to obſerue the oportunity and fit time of doing good, and to take that oportunitie when it is offered vnto vs, (that is) we are to obſerue and marke when the Lord doth vouchſafe vs meanes to doe good, and iuſt occaſion in regard of time, place, perſon, &c. for the doing of any good thing that is limited to ſome particular time, and to take that opportunity when it is offered, and to vſe it, and not to let it ſlip, and wee are to obſerue euery part and time of our life, as fit for repentance, and amendement of our liues; but eſpecially, the time of the Lords gracious viſitation of vs, by the Miniſtie of the word, and when the Lord calles vs to repentance by mercies, or by iudgements, and to take hold of that opportunitie, and to vſe it, and not to ſuffer it to paſſe away from vs.

Vſe.
Weare to obſerue the Lords gracious viſitation of vs by the miniſtrie and preaching of the Goſpell and to make vſe of it for our good while it is offered.

And now to come a little nearer to our ſelues, I may ſay to vs, as the Apoſtle did in that, 2 *Cor.* 6. 2. Behold now the accepted time, behold now the day of ſaluation: the Lord hath a long time, and doth ſtill vouchſafe to viſit vs with his word and Goſpell, and hath ſeconded the ſame both with his mercies, and his iudgments. This then is that opportunitie, this is that fit time of repentance, and of turning from our ſinnes to God, in amendment of our liues, and of doing good to our ſelues. Let vs take notice of it, and obſerue it, yea, let euery one of vs in particular obſerue it; doe thou obſerue, and take hold of this oportunity of the good of thy ſoule while it is offered, thou knoweſt not how ſoone it may be taken from thee.

2 Motiues to ſtirre vs vp to obſerue the time of the Lords gracious viſitation of vs by the preaching of his Goſpell, and to make vſe of it while we haue it.

Firſt, if Chriſt now knocke at the doore of thine heart, by the preaching of the Goſpell, and by his mercies and iudgements, and thou deferre to open vnto him, and to let him in, and let ſlip the opportunitie of turning from thy ſinnes to God, in amendement of thy life; happily heereafter thou maieſt pine away with a deſire of hauing him, and yet not finde him, nor any place to repentance; remember that exhortation of the Prophet, *Iſai.* 55 6 *Seeke yee the Lord while hee may bee found, and call yee vpon* *him while he is neare.* There will come a time wherein the Lord will not be found; yea, a time will come which hee threatneth, *Prouerb.* 1.26. When ſuch as now regard not, but deſpiſe his calling vnto them, ſhall crie to him in their miſerie, and hee will not heare them, but laugh at their deſtruction: which is a fearefull ſentence, as one ſaith, the Lords laughter is more to bee feared then his anger; therefore take heede, thou let not ſlip that opportunity of doing good to thine owne ſoule that is yet offered vnto thee.

2 Againe, conſider the wiſdome of men in matters of the world; the Seafaring man he obſerues the winde, and the weather, and takes the opportunity of the time; the Traueller he takes the day before him and trauels whiles it light, the Smith he ſtrikes the iron while it is hot, when it it is cold, it is to late to ſtrike; yea euery man of yeeres and diſcretion, will conſider the oportunitie offered for the well-doing of his buſineſſe, and hee will condemne himſelfe if he let it ſlip; and wilt thou then be more careleſſe in Spirituall matters, and more abſurdly fooliſh in things concerning thine owne euerlaſting good? Oh conſider thou the opportunity that is offered to thee for the good of thy ſoule; obſerue thou the fit time of well-doing, which the Lord doth vouchſafe thee, and when the Lord doth vouchſafe thee the benefit of his word, and many mercies, both common to thee with others, and peculiar to thy ſelfe, and he ſends his iudgements to warne both thee and others: know thou, that that is thy oportunitie of turning from thy ſinnes, and amendement of thy life, obſerue it, take hold of it, let it not ſlippe from thee, but vſe it ſo, as it may bee for Gods glory, and the comfort of thine owne ſoule.

From theſe words (*redeeming the time*) vnderſtood as before they were expounded; we are further taught thus much.

Doct. 5. That in vſing the oportunity of well-doing, wee are to bee be like wiſe Marchants or Tradeſmen. A wiſe Marchant or Tradeſman hauing heeretofore loſt time of gaining, he will (as it were) buie it backe againe, by his more then ordinarie diligence, when time ſerues him againe; ſo muſt wee doe in reſpect of the oportunitie and time of well-doing offered vnto vs, wee muſt gaine the time wee haue formerly loſt by negligence, with double diligence; yea, we muſt redeeme it with loſſe of our eaſe, our pleaſures, and our profits, 1 *Pet.* 4 3. It is ſufficient (ſaith the Apoſtle) for vs that wee haue ſpent the time paſt of the life after the luſt of the Gentiles, walking in wantonneſſe, luſts, drunkenneſſe, in gluttonies, drinkings, and in abominable idolatries.

In vſing the oportunity of wel doing we muſt bee like wiſe Marchãts or tradeſmen, we muſt gaine the time formerly loſt by our negligence, by double diligence.

We are to conſider our former miſpent time, and not to miſpend any more, but rather to gaine and recouer that which hath beene loſt with future diligence in well-doing. *Pſalm*, 119. 32. *Dauid* ſaith, I will runne the way of thy Commandements, when thou ſhalt enlarge mine heart: where we ſee *Dauid* promiſeth that his heart beeing ſet at liberty, being ſet free by grace from the bondage and dominion of his own natural corruption, he would not walke and keepe an ordinarie pace in the waies of Gods Commandements, but he would runne in them, hee would make more then ordinarie ſpeed in well-doing, and ſo redeeme the time formerly loſt. Thus muſt euery one whoſe heart is ſet free from the bondage of ſinne, if thou perſwade thy ſelfe, the Lord hath wrought in thee by his ſpirit, and ſet thee free from the dominion and power of thy naturall corruption, thou muſt runne the waies of Gods Commandements, thou muſt gaine time of well-doing with double diligence; it muſt be farre from thee to ſpend thy time in trifles, and paſtime, and after the manner of the world, in vaine delights to driue away dumpes, though indeed lawfull recreation may bee vſed, if it bee vſed lawfully, and at times meet and conuenient, to make vs more fit for the good duties, yet thou muſt take heede thy

Vſe.

It muſt be far from true beleeuers to ſpend their time in trifles, and after the manner of the world, they muſt vſe more then ordinary diligence in doing good things.

thy heart be not entangled with the pleaſures of this life, remember thou, that time well paſſed, is the beſt paſtime, and thou that art a true beleeuer, and ſet free from the power of ſinne, thou muſt vſe more then ordinarie diligence in doing of good things, thou muſt not content thy ſelfe to heare the word, to pray or to doe other good things, as meere naturall men vſe to doe them (that is) ſo as may ſtand with their credit in the world, with their eaſe and worldly profit; if hearing of a Sermon croſſe their worldlie commodity, they will none of that, thou muſt not ſo doe; no, no, thou muſt redeeme the oportunitie and time of doing good, thou muſt buy it with a price, euen with the loſſe of thine owne eaſe, pleaſure, and profitte. *Note.*

2. Motiues to ſtirre vs vp to redeeme the time of doing good with the loſſe of our own eaſe, pleaſures, and profits.

And to helpe thee forward, and to ſtirre thee vp to the practiſe of this dutie: conſider with me onely theſe two things.

1 Firſt, marke what the Apoſtle ſaith, *Tit.* 2. 14. Chriſt gaue himſelfe for vs, that hee might redeeme vs from all iniquity, and purge vs to be a peculiar people vnto himſelf, zealous of good workes. Whence wee may gather, that if thou be not zealous of good workes, if thou bee not ſtudious and carefull in doing good, if thou vſe not more then ordinarie paines to doe well, and if thou redeeme not time in well-doing, thou canſt haue no ſound aſſurance, that thou art redeemed by Chriſt.

2 Againe, conſider thus much, thou muſt one day come to be accomptant for the ſpending of thy time, and if thou do not number thy daies, and redeeme the time, and ſpend the oportunity of well doing, with more then ordinarie diligence, thou wilt be farre from a good account, and the Lord will iudge thee as an vnthrifty ſeruant that haſt not gained by thy talent: If then, thou wouldeſt haue ſound and comfortable aſſurance, that thou art redeemed by Chriſt, and if thou wouldeſt be able to make a good account of the ſpending of thy time before the

Iudge of all the world, and haue it ſaid to thee as it is, *Mat.* 25.21. Well done good and faithfull ſeruant, enter thou into thy Maſters ioy, then looke thou redeeme the time of doing good, doe not thou onely obſerue, take, and vſe the opportunity of well-doing, but vſe it with more then ordinary paines, and diligence, euen with loſſe of thine owne eaſe, pleaſure, and profit, and if thou ſo gaine time, no doubt thou ſhalt then bee richly rewarded with gaine and glorie in the day wherein the Lord ſhall come to take account of his ſeruants.

VER. 6. *Let your ſpeach bee gracious alwaies, and powdred with ſalt, that yee may know how to anſwer euery man.*

In this Verſe our Apoſtle comes to exhort the Coloſſians to carry themſelues wiſely toward them that are without, in one particular thing, (namely) in the wiſe vſage of their ſpeach, becauſe (indeede) in wiſe ordering of the ſpeach; ſpirituall wiſdome is ſingularly diſcouered, and withall, holy and gracious ſpeach, is a vſuall and verie effectuall way and meanes of doing good vpon them that are without, and of winning them: therefore the Apoſtle doth particularly exhort thereunto.

The generall parts of this verſe are two.

Firſt, a dutie touching the right ordering of ſpeach, propounded by way of exhortation in theſe words, *Let your ſpeach be gracious.*

1 Which exhortation is further enlarged by the extent of that duty, in reſpect of time, that their ſpeach ſhould be gracious *alwaies.*

2 And then, by a ſimilitude, wherein gracious ſpeach is compared to meat powdered and well ſeaſoned, in theſe words, *and powdered with ſalt,*

The ſecond part of the verſe is a declaration of the end, wherefore the Coloſſians ſhould looke that their ſpeech were gracious (namely) this, that ſo they might know how to anſwere euery man, expreſſed in the laſt words, *That yee may know how to anſwer euery man.*

Of theſe in order.

Firſt therefore, of the exhortation, *Let your ſpeach bee gracious alwaies, and poudered with ſalt.*

Interpretation. In the originall the words runne thus, *Let your ſpeach be alwaies in grace powdred with ſalt,* Which ſentence ſtanding vpon a compariſon, is in generall thus to be conceiued; *Let your ſpeach be ſeaſoned with grace as other things are with ſalt:* wherein the Apoſtle compares gracious ſpeach to fleſh, or fiſh, or other things, that are powdered. Now (as we know) things that are powdred with ſalt, are not onely by that powdring kept from rottenneſſe, and putrifaction, but they alſo taſte of that ſeaſoning, and are made more ſauorie, and pleaſing to the taſte of thoſe that eate them, they are made both wholeſome, and ſauourie, ſo would the Apoſtle haue ſpeech and communication, not onely by grace to be kept from rottenneſſe, and corruption, that ſo it be not rotten ſpeech, as hee ſpeakes, *Epeſ.* 4. 29. But that it alſo bee ſo ſeaſoned with grace, as that it carrie with it the taſte of grace, and euen expreſſe the grace that is within in the heart, and that it bee good and profitable to the hearers, and apt to engender and worke ſome grace in the hearts, and mindes of them that heare it, for (indeed) ſpeach is, or may bee ſaid to bee gracious or ſeaſoned with grace, when it expreſſeth ſome grace, that is in the heart of the ſpeaker, and when it is alſo apt to worke ſome grace in the hearts of thoſe that heare it, as the Apoſtle ſaith, *Ephesians* 4. 29. When it is good to the vſe of edifying, and doth miniſter grace to the hearers.

Thus then we are to vnderſtand this exhortation.

> Let your ſpeach, your talke, and communication one with another be ſo ſeaſoned with grace, as other things are with ſalt, as that it be not only thereby kept from rottenneſſe, and corruption, but that it ſauour of grace, and expreſſe that grace that is within in the heart, and that it be alſo fit to worke grace in thoſe that heare it.

Not to ſpeake of that which is offered to vs from this verſe, conſidered together with the former, the Apoſtle heere exhorting the Coloſſians to carrie themſelues wiſelie toward them that are without, particularly in regard of their ſpeach, and ſo implying that holy and gracious ſpeach ſerues much for the good of our ſelues, and others, we ſhall haue occaſion to ſpeake of that afterwards.

In the firſt place, we haue in this exhortation this duty plainely laid before vs.

Doct. 1. Our ſpeach muſt be ſeaſoned with the ſalt of grace, and ſauour of grace, as powdred meats doe of ſalt.

> That our ſpeach muſt bee gracious, it muſt bee ſeaſoned with the ſalt of grace, it muſt ſauour of grace, as powdred meates doe of ſalt, and it muſt be a manifeſting, and an expreſſing of the grace that is within, wrought in our hearts.

And hence it is that the Preacher ſaith, *Eccleſ.* 10. 12. That the words of the mouth of a wiſe man haue grace: and *Prou.* 15. 1. *Salomon* ſaith, the tongue of the wiſe vſeth knowledge (that is) the wiſe perſon ſpeakes in ſuch ſort, as that his ſpeach doth ſhew foorth grace, and wee haue example of this in our Sauiour Chriſt, *Luke* 4. 22. Where wee finde it ſaid, that hee ſpake with an euidence, and plaine demonſtration of grace, that the people wondred at the gracious words which proceeded out of his mouth.

And the reaſon of this, that our ſpeech muſt bee ſeaſoned with grace, and ſauour of grace that is within, is plaine (namely) this, *Reaſon.* Becauſe not onely the heart and the inward faculties of the ſoule muſt be ſanctified, but the tongue alſo, and the outward parts of the body, grace and holineſſe muſt not be onely within, but it muſt alſo ſpread and ſtretch it ſelfe to all the parts of the body: yea to all the actions and operations of euery part and member of the body, elſe is there no true ſanctification.

Therefore the ſpeach, which is the exerciſe of the tong, muſt be ſeaſoned with grace, and muſt ſauour of grace.

5. Special graces wherwith our ſpeech muſt be ſeaſoned & whereof it muſt taſte and ſauour.

Now that we may better conceiue this duty, wee muſt know that there be many particular graces, that are to bee ſprinkled vpon our ſpeeches, as ſalt vpon meat, and wherewith it muſt bee ſeaſoned, and whereof it muſt taſte, and ſauour, but eſpecially theſe fiue (namely)

A reuerent regard both of God and men.
Modeſtie.
Meekeneſſe.
Sinceritie.
And a due regard of the good name of others.

I will ſpeake of them a little further in order briefly.

1 A reuerent regard of God and men.

Firſt, our ſpeach muſt be ſeaſoned with a reuerent regard of God, if wee haue occaſion to vſe his names, and titles, as Lord, God, &c. or thoſe things whereby hee is knowne to vs, as his attributes, his ordinances, his creatures, his iudgements, &c. we are to vſe them with all reuerence of his great name, and with feare of his glorious maieſtie, *Deut.* 28.58. and contrarie to this, is light and careleſſe vſing of any of his titles in our common talke and communication, cuſtomable ſwearing, and forſwearing, blaſpheming, curſing, making ieſts of Scripture phraſe, and the like.

Againe, our ſpeach muſt be ſeaſoned with a reuerent regard of men, in our ſpeaking of men, and to men, we are to expreſſe a regard of that which is to bee reuerenced in them, as (namely) the image of God, and eſpecially the renouation of his image, and if they bee aboue vs in age, gifts, place, &c. then to ſpeake of them, and to them, with iuſt titles of reuerence, as *Anna* did, who being rebuked by *Elie*, anſwered him with reuerence, and ſayd, nay my Lorde, 1. Sam. 1. 15. I might ſhewe this in other examples.

Contrarie to this, is ſcoffing, curſing & deriding ſpeech, and vnreuerent ſpeaking of men, and to men.

2 Modeſty. Secondly, our ſpeech muſt be ſeaſoned with modeſty, and that is thus, if wee bee to mention good things, that are in vs, or good things done by vs, tending to our commendation, we are to ſpeake of them with modeſtie, and ſo as wee rather extenuate them, then boaſt of them, as *Paul* did, 1. Cor. 15. 9. I am the leaſt of the Apoſtles, which am not meete to bee called an Apoſtle, if wee bee to mention things that may mooue bluſhing, wee are to vtter them in as ſeemely wordes as poſſibly may bee.

Contrarie to this is boaſting and vainglorious ſpeaking of our ſelues forbidden, Prou. 27. 2. let another man praiſe thee, and not thine owne mouth, and contrary to modeſty in ſpeaking, is alſo filthie, obſcene and vnchaſte ſpeaking forbidden by the Apoſtle, chapter the 3. verſe 8. but put away euen all theſe things, wrath, anger, maliciouſneſſe, curſed ſpeaking, filthy ſpeaking out of your mouth.

3 Meekeneſſe. Thirdly, our ſpeech muſt be ſeaſoned with meekneſſe, we are to anſwer or reprooue thoſe that anie way offend vs, with meekeneſſe, with calme and quiet ſpeech, free from paſſion and perturbation, 1. Pet. 3. 9. bee courteous (ſaith the Apoſtle) not rendering euill for euill, neither rebuke for rebuke.

Contrary to this is miſcalling, rating and reuiling one another.

4 Sincerity. Fourthly, our ſpeech muſt be ſeaſoned with ſinceritie, wee are to ſpeake the trueth ſincerely, or at leaſt that wee thinke to bee the trueth, and wee are to deale plainely,

and ſincerely with others, in ſpeaking of their ſinnes, when iuſt occaſion is offred, to tell them of their ſins, Epheſ. 4. 25. ſpeake euerie man the truth vnto his neighbor Leuit. 19. 17. thou ſhalt not hate thy brother in thine heart, but thou ſhalt plainely rebuke thy neighbour, and ſuffer him not to ſinne.

Contrary to this, are lying, gloſing, diſſembling, and flattering ſpeeches, ſpeeches that ſooth vppe men in their ſinnes, or extoll them aboue meaſure, whereof *David* ſpeakes Pſal. 12. 2. they ſpeake deceitfully euery one with his neighbour, flattering with their lips, and ſpeake with a double heart.

5
Care of other mens good name.

Laſt of all, our ſpeech muſt bee ſeaſoned with care of other mens good name, wee are to ſpeake of the ſayings or doings of other men in priuate, charitably, either ſpeaking of them, as little as may bee, if they bee euill, or interpreting all in the better part, if they bee doubtfull, and where there is no euident cauſe to the contrary, which is an eſpeciall fruit of charity, as the Apoſtle ſhewes 1. Cor. 13. 7. loue beleeueth all things, it hopeth all things, it endureth all things.

The contrary to this is raſh ſpeaking, and cenſuring of the ſayings and doings of others, ſlandering, ſecret whiſpering abroad the faults of another, tale-bearing, forbidden, Leuit. 19. 16. Thou ſhalt not walke about with tales among thy people.

We ſee then how we are to conceiue the dutie propounded namely thus, our ſpeech muſt be ſeaſoned with grace, and it muſt ſauour of grace, (that is) it muſt expreſſe a reuerent regard both of God and man, it muſt be a manifeſtation of our modeſtie, meeknes, ſincerity, & a due regard of the good name of others.

Vſe.
Reproofe of ſuch perſons as many waies vtter foorth vnſauoury ſpeeches.

Now then if wee examine our ſelues touching this duetie, how farr will manie of vs bee found from that grace that ought to be in our ſpeeches? are there not many that are ſo far from ſeaſoning of their ſpeech with a reuerent regard of the great names of the LORD as that they careleſly vſe them in their common talke, and vpon euerie trifling occaſion vſe to ſay, O LORD, O GOD Ieſus &c.

And is the number of thoſe few, that powder their ſpeech not with grace, but with oathes, blaſphemies, and curſings? I wiſh it were not ſo, but alaſſe, the number of ſuch is exceeding great, manie there bee that ſcarſe ſpeak a word, but they powder it with an oath, yea, little children ſo ſoone as they are able to ſpeake, their mouthes are full of oathes, they learne them (no doubt) of their elders, and this is ſo common a ſinne, as wee may iuſtly ſay as the Prophet did, Ierem. 23. 10. becauſe of oathes the land mourneth; and are there not manie whoſe mouthes are full of ſcoffing, ſcorning, and reproachfull ſpeeches? and as for ſeaſoning our ſpeech with modeſtie, meekneſſe, ſincerity, and due regard of others good name, are there not many whoſe mouthes runne ouer with ribald and filthy ſpeaking, with railing, reuiling, with lying, diſſembling, flattering, with vncharitable cenſuring, with ſlandering, ſecret whiſpering, with tale-bearing? as the Apoſtle ſaith, 1. Timoth. 5. 13. ſome goe about from houſe to houſe, and are pratlers, and clacke in euerie corner, whatſoeuer they know, and ſo are ſowers of diſſention, and makers of ſtrife.

Well, let vs take notice of our ſinne, and know whoſoeuer thou art, that art guiltie of ſinne in anie of theſe kindes, thou art ſo farre from gracious ſpeech, as that thy ſpeech is graceleſſe and wicked.

Foure motiues to ſtir vs vp to haue our ſpeech ſeaſoned with grace.

And as they that haue their ſpeech powdered with grace haue teſtimonie to their comfort, that their hearts are ſeaſoned with the ſpirit of grace; ſo thou haſt euidence and teſtimonie to thy terrour, that the Diuell ſits and rules in thy heart, and that thy tongue is ſet on fire of hell, Iam. 3. 6. Conſider therefore thy fearefull condition, and the greatneſſe of thy ſinne, and nowe therefore whileſt that thou haſt time bee thou humbled for it, and labour henceforward to haue thy ſpeech ſeaſoned with grace, and ſauouring of grace; and to that end conſider with mee further what Salomon ſaith, Prou. 20.15. there is golde and a multitude of precious ſtones, but the lippes of knowledg are a precious iewell, as if hee had ſayd, the greateſt heape of golde and precious ſtones, is not to be compared with gracious words, and ſpeech ſeaſoned with grace.

And againe:

Prouerbs 13.2. a man ſhall eate good thinges by the fruite of his mouth, what bee thoſe good thinges that a man ſhall eate, as the fruite of his gracious ſpeech? ſurely, the good will of good men: yea, as Salomon ſaith, Prou. 22.11. of great men, and Gods bleſſing, theſe two are the precious fruites which good and gracious ſpeeches bring foorth, as on the contrarie, ſpeech wanting grace, is like ſtinking fleſh, and it is loathſome and odious to God and good men, if therefore thou wouldeſt haue teſtimony to thy comfort, that thy heart is ſeaſoned with grace, if thou wouldeſt bee enriched with that which is better then golde, or precious ſtones, if thou wouldeſt not vtter that which is hatefull to God, and loathſome to all good men, and if thou deſire the good will of men, and Gods bleſſing on thee, then bee thou carefull to haue thy ſpeech ſeaſoned with grace, neuer reſt till thou finde that thy ſpeech is the verie image and liuely picture of grace, carrying in it and expreſſing a reuerent regard of God and men, modeſtie, meekeneſſe, ſinceritie and a due regarde of the good name of others.

From this exhortation, let your ſpeech be gracious and powdered with ſalt.

We are further taught thus much.

Doct. 2.
Our ſpeach muſt not only be a manifeſtation of grace that is in our hearts, but it muſt alſo be fit to worke grace in thoſe that heare it.

That our ſpeech muſt not onely bee a manifeſtation of grace that is within, in our hearts, but it muſt be fit alſo to worke grace & ſome good effect in thoſe that heare it; and to this purpoſe ſpeakes the Apoſtle plainely. Epheſ. 4. 29. Let no corrupt communication proceede out of your mouthes, but that which is good, to the vſe of edifyinge, that it may miniſter grace vnto the hearers: as if hee had ſaid, that which is ſound, good, and gracious, and ſerueth to the vſe of edifying, and miniſtring grace vnto the hearers: our ſpeach muſt be ſpeech of faith, of hope, of loue, of the feare of God, of patience, of comfort, of admonition, of good counſell and the like.

Obiect.

May we not ſpeake of worldly matters?

Anſw.

Yes doubtles, we may, ſo as our ſpeaches therin ſauour of grace, and be for the good of one another: our ſpeeches muſt bee ſuch, as are fit to miniſter grace, and good to the hearers; there is no place for fond, and fooliſh talke, for idle, and fruitleſſe wordes. Our Sauiour ſaith, that of ſuch wordes we ſhall giue an accompt at the day of judgement. *Mat.* 12. 36.

Vſe.
There is no place for fond fooliſh idle, and fruitleſſe ſpeeches.

And if wee repent not, euen for them, wee ſhallbee condemned: our ſpeech muſt bee ſuch, as may yeelde ſome good taſt, and effect ſome good in thoſe that heare it: yea, it muſt be alwayes ſuch, as the Apoſtle heere ſaith. Let your ſpeach be gracious alwaies: happilie ſome will ſpeake religiouſlie, at ſuch time as they are pinched by affliction, then they will ſpeake religiouſlie, and graciouſlie, or before gracious companie, and yet at other times, and before other perſons, let looſe the bridle of their tongues. But a true beleeuer, muſt alwaies ſeaſon his ſpeach with grace, and if hee doe it not at all times, and cuſtomarilie, hee doth it not for conſcience ſake; and therefore looke that thy ſpeech, be euer ſeaſoned with grace, and ſuch as is fitte to miniſter ſome good to the hearers, and that it may be ſo, obſerue theſe two rules.

Two rules to be obſerued, ſeruing to make our ſpeech fit to miniſter ſome good in the hearers.

Firſt, premeditate and forethinke what is fit to bee ſpoken for the good of others, and let thine heart guide thy mouth, at it is Prou. 16. 23.

Secondly, ſanctifie and offer vp thy ſpeeches to God in praier, pray that the LORD would guide thy tong, and ſet a watch before thy mouth, and then (doubtleſſe) thou ſhalt bee able to vtter gracious wordes, ſuch as are ſeaſoned and ſauour of grace, and thou ſhalt then adde doctrine to thy lippes, Prouerbs the ſixteenth and the twenty three, thou ſhalt ſo ſpeake, as that others ſhall bee bettered by thy ſpeech.

Now to the ſecond generall part of this verſe (that is) the declaration of it, to what end the Coloſſians ſhould looke that their ſpeech ſhould bee gracious, expreſſed in theſe wordes (*that yee may knowe how to anſwer euerie man.*)

Interpretation. I will briefely deliuer the ſence and meaning of the words.

That ye may know (that is) that ye may attaine vnto wiſdome and diſcretion, and may be able to know how with wiſedome and diſcretion to anſwer euerie man, the worde (*anſwer*) in our common ſpeech hath relation to ſome queſtion, or demand going before, and to anſwer (as wee know) is to returne ſpeech to a queſtion or demand, according to the purpoſe and meaning of the queſtion or demand, but heere it is vſed in a larger ſence and ſignification, it ſignifies to beginne and to continue ſpeech whether vppon occaſion of ſome queſtion or demand, or otherwiſe, without occaſion miniſtred by a precedent queſtion or demand.

And heere it ſignifies generally to begin and to continue ſpeech, wee finde the word (*anſwer*) ſo vſed in manie places of Scripture, Matth. 11. 25. it is ſaid, at that time Ieſus anſwered &c. wee finde in that place, no queſtion nor demand going before, and ſo the word (anſwered) hath not there reſpect to anie queſtion or demand foregoing

going, but is put to ſignifie that which hee beganne to ſpeake, and ſay, ſo Matth. 28. 5. wee finde it is ſayd, that the Angell anſwered, yet notwithſtanding there went no queſtion or demand before, and ſo I might ſhew it in other places, that the word (anſwer) is many times vſed according to the Hebrew phraſe, and doth generally ſignifie to beginne, and to continue ſpeech, and ſo it is heere vſed, and is to be taken in that generall ſence and ſignification.

Now becauſe an anſwer (as wee know) is commonly occaſioned by a queſtion, or demaund from ſome other man; and is, or ought to be fitte, and ſutable to the queſtion, or demaund, and made according to the purpoſe, and meaning of him that makes the queſtion, or demaund: Therefore the Apoſtle addes (euery man) his meaning is, fitly, and to good purpoſe, according to the occaſion offered from any man. Thus then we are to conceaue theſe wordes (*that yee may knowe how to anſwere euery man*) as if the Apoſtle had ſaid more plainly thus.

> *That you may attaine to wiſdome and diſcretion, and may be able to knowe how to beginne, and how to continue to ſpeake fitly, and to good purpoſe, according to each occaſion, that is offered vnto you from any man.*

Wee are to marke and obſerue in the firſt place, that the Apoſtle did heere exhort the Coloſſians, that they ſhould haue gracious ſpeech in their mouthes; that their ſpeech ſhould bee euer ſeaſoned with grace, to this end: that they might knowe both what, and howe to ſpeake fitly and to good purpoſe, vpon euery occaſion.

Hee ſaith to them, let your ſpeech bee gracious allwayes, and powdred with ſalt, that yee may knowe howe to anſwer euery man that is, how to beginne, and how to continue your ſpeech fitly and to good purpoſe, hence we may take vp this concluſion.

Doct. 3. Continuall cuſtome of ſpeaking holily and graciouſly brings men to ſpirituall wiſdome and enables them to ſpeak fitly, and to good purpoſe vpon euery occaſion.

That gracious ſpeech, ſpeech ſeaſoned with grace and ſauouring of grace, is of excellent vſe, they that accuſtome themſelues to ſeaſon their ſpeech with grace, as it were with ſalt, ſhall bee able to knowe, both what and how to anſwer euery man, by continuall cuſtome and courſe of ſpeaking holily and graciouſly, men attaine to ſpirituall wiſedome and diſcretion, and are thereby enabled to ſpeake fitly, and to good purpoſe vpon euery occaſion.

Reaſon

For why? it is not onely true, that from the abundance of the heart, the mouth ſpeaketh, Mat. 12. 34. but alſo from the abundance of the ſences, and of the ſpeech the heart thinketh, and according to the ſpeech is the heart affected, and the heart and minde are made either better or worſe, and not onely the heart and mind of the hearer, but of the ſpeaker, if the ſpeech be vnſound and vnſauorie, it not onely infecteth the hearers, but it ſends a ſtincke backe againe to the heart of the ſpeaker, and makes it fowler then it was before; if the ſpeech be holy and gracious, it is not onely a meanes to worke ſome good, and to miniſter grace to others, but it doeth alſo miniſter further grace to the ſpeaker himſelfe, and his minde is better framed, and he more plenteouſly endued with ſpirituall wiſedome, for (indeed) the Lord doth ſo bleſſe the vſe of gracious and religious ſpeech, as it doth bring forth a ſoundneſſe and dexteritie of iudgement, thereby a man is better enabled to iudge what is moſt meete to be ſpoken and to deliuer it in the beſt manner, and this is grounded on that Parable of the talents, *Matth.* 25. which being put forth to vſe, bring foorth, or rather bring in as many more, as it is verſe 16. 17. If a man vſe the grace that is in his heart, and expreſſe it by holy and gracious ſpeaches, he ſhall gaine, and adde more to it.

Note.

And hence it is that the preaching of the word is held a very effectuall meanes of increaſing all manner of grace in the heart of the Preacher. Howſoeuer ſome teach others they ſhould not ſinne, and yet themſelues commit foule ſinnes, yet it is not poſſible, but that one, who is indued with faith, and the Spirit of God, ſhould vtter gracious ſpeeches, to the edification and good of others, and not be wonderfully ſtrengthned, and much increaſed in all manner of ſpirtuall grace himſelfe; and in this ſenſe it was that the Apoſtle ſaid to *Timothy*; These things exerciſe, and giue thy ſelfe vnto them, that it may bee ſeene how thou profiteſt among all men: and ſo (doubtleſſe) it cannot be, but that any, whoſoeuer they bee that haue grace in their hearts, and vſe it, and accuſtome their mouthes to vtter gracious ſpeeches, it cannot bee (I ſay) but that they ſhould be able to ſpeake wiſely, and to good purpoſe at all times.

1. Tim. 4. 15.

Vſe. 1.
Such as deſire to ſpeake words of cōfort in time to a weary ſoule, muſt haue their mouthes at all other times full of gracious ſpeaches.

Wouldeſt thou then be able to ſpeake fitly, and to good purpoſe on euery occaſion, as in one particular caſe, in time of diſtreſſe, in time of trouble, and vexation of body or minde, wouldeſt thou be able to ſpeake a word of comfort, and as the Prophet ſaith, *Iſai* 50. 4. Know to miniſter a word in time to him that is wearie? Oh then let thy tongue be euer powdered with the ſalt of grace, haue in thy mouth at all other times gracious ſpeeches, and certainely then thou ſhalt not be to ſeeke of ſweete and comfortable words in time of neede, many come to their friends whom they loue well, and wiſh well vnto, in time of their trouble, happily lying on their ſicke beds, and are not able to affoord them on word of ſpiritual comfort, onely they can vſe a common forme of ſpeach, aske them how they doe, and ſay, they are ſorry to ſee them ſo, and then they haue done; here is one ſpeciall cauſe of it, their mouthes are not ſeaſoned with gracious ſpeaches at other times; they vſe not to ſeaſon their ſpeech with grace at other times, and ſo it comes to paſſe that when they ſhould, and (it may bee) would vſe gracious and comfortable words, they cannot frame themſelues to them, but euen then alſo, they are out of ſeaſon with them; learne thou therefore to acquaint thy ſelfe with holy and religious ſpeaches, let thy mouth at other times be exerciſed in ſpeaking graciouſly, and then (doubtleſſe) though thou canſt not ſpeake ſo eloquently, as ſome that foame out nothing but goodly ſpeaches, yet thou ſhalt be able to ſpeak to better purpoſe, because (indeede) it is not mans wit, but Gods grace, that ſeaſons ſpeach, and makes it profitable, and comfortable.

Note.

Vſe 2. Through the vſe of rotten and corrupt ſpeach men are made vnfit to ſpeake to good purpoſe vpon any occaſion.

Againe, is it ſo, that by vſe and exerciſe of gracious ſpeaches, men are inabled to ſpeake to good purpoſe vpon euerie occaſion? Surely then it followeth on the contrarie, that through the vſe of rotten ſpeach, and of graceleſſe ſpeach, men are made vnfit to ſpeake to good purpoſe, vpon any occaſion; they that accuſtome their tongues to ſpeake words gratefull to none, but to the Deuill, and damnable men, what doe they? Surely they make themſelues vnable to ſpeake to good purpoſe at any time, and they are not able to ſpeake well, and to good purpoſe, when there is moſt need of good ſpeach, as happily when themſelues lie on their death beds, they are vnable to vtter one word of ſpirituall comfort; but (as the Preacher ſaith) *The beginning of the words of his mouth is fooliſhneſſe, and the latter end of his mouth is wicked madneſſe.* A wicked man whoſe mouth is ful of wicked graceleſſe ſpeaches, his wordes beginne in folly, and for the moſt part, they end in madneſſe; lamentable experience ſhewes it, that ſuch as accuſtome their mouthes to vtter rotten and corrupt

Eccleſ. 10. 3.

ſpeach in their life time, when they come to the houre of death, they commonly know not what to ſpeake, or how to vtter any word of ſound comfort, they either lie like ſtockes, or ſtones, or they ſpeake idly, and vainely; and (indeede) it is iuſt with the Lord they ſhould be ſo puniſhed; as they loued curſing, ſo ſhall it come vnto them, and as they loued not bleſſing, ſo ſhall it bee farre from them: As they loued graceleſſe ſpeach in their health, ſo it is iuſt with the Lord, that in their ſickneſſe they ſhould be able to vtter that only which is graceleſſe, and voide of all true comfort: thinke on this, and conſider it, thou that art a common ſwearer, a railer, or the like, thy words are not winde, they paſſe not away with the ſpeaking; no, no, thou that doſt belch out bitter blaſphemy, and other curſed ſpeaches, thou doſt not onely thereby offend God, and grieue Gods children, and make thy ſelfe liable to the curſe of God, as other greeuous ſinners doe, but thou prouokeſt the Lord to follow thee with his puniſhment in this particular kinde, that as thou haſt beene graceleſſe in thy ſpeach in thy life time, ſo thou ſhouldeſt not haue a word of grace, and ſound comfort in thy death; therefore remember thou ſwearer, thou railer, or the like, by thy ſwearing, or railing, thou doſt euen ſhut vp thy owne mouth, that thou ſhalt not know how to vtter one word of comfort in time of thy diſtreſſe, and in the houre of death, and as thou doſt tender the comfort of thine own ſoule, in the time of great diſtreſſe, put away ſwearing, railing, and all manner of corrupt and rotten ſpeaking.

Pſal.109.17.

Note.

Now from the wordes themſeues, in that the Apoſtle ſaith heere, *that yee may know how to anſwer euery man.*

Wee are taught in the next place.

Doctr. 4.
A Chriſtian muſt know how to ſpeak when hee is demanded

That a Chriſtian muſt haue in him a knowledge, hee muſt know how to ſpeake as occaſion is offered, eſpecially if he be demanded any thing pertaining to his Chriſtian faith, and profeſſion, 1 *Pet.* 3.15. Bee ready alwaies to giue any thing that pertaines to his Christian faith and profeſſion.

giue anſwer to euery man that asketh you a reaſon of the hope that is in you. A Chriſtian muſt bee euer ready and prepared to giue an account of his faith, and of his hope of ſaluation.

Vſe 1. Confutation of Popiſh implicit faith.

This (for the vſe of it) firſt meets with that groſſe opinion of our aduerſaries, the Papiſts, touching implicite faith, faith infolded in the faith of the Church: the Ieſuits teach, that Lay people are not bound to know what matters of faith be: ignorance (ſay they) is better, it ſufficeth if they conſent to the faith of the Church whatſoeuer it bee, which is a groſſe abſurde hereſie. If a Chriſtian muſt know how to anſwer, and muſt be ready to yeeld an account of his faith, certainely then hee muſt know the doctrine of faith, and of Chriſtian hope, it cannot otherwiſe be.

Vſe. 2. Reproofe of ſuch as are not able to giue any good account of their faith.

For the vſe of this point to our ſelues; is it ſo that a Chriſtian muſt know how to ſpeake of Chriſtian faith, and be able to giue a good anſwer to one that demands a reaſon of his hope? Oh then let moſt take notice of it, that they are farre ſhort of that knowledge that ought to be in them: be there not many, and thoſe, not of the yonger ſort, but of great yeeres, that are not able to giue any good account of their faith? If they be examined touching *Originall ſinne, iuſtification in the ſight of God*, and the like points, whereof they haue often heard? yet they are not able to giue any good and direct anſwer; and let it ſhame vs of this, (indeed) we ought to bee aſhamed, haſt thou liued many yeeres vnder the teaching of the word? Doſt thou heare the doctrine of faith, and heauenly knowledge from day to day, and is it not a ſhamefull thing that thou ſhouldeſt be vnable to render a reaſon, and giue any good account of thy faith? Thinke on it, and let it ſhame thee indeed, and neuer reſt, till thou know how to anſwer any that ſhall aske thee a reaſon of thine hope.

Queſt.

Now heere a queſtion may bee moued; it may bee demanded, whether a Chriſtian bee bound to anſwer euerie one that ſhall aske him any thing of his Chriſtian profeſſion.

No,

Anſw.

No,indeed a Chriſtian is bound to make a iuſt apology of his faith,and ought to defend the truth, and euerie title and iotte of it, when Gods glory is endangered, and when he is called, though before vnbeleeuers; but if any propound the queſtion with a purpoſe to deride the truth, he is not to be anſwered, wee haue the example of our Sauiour not to anſwer ſuch a queſtion, *Mat.* 26.63.& *cap.*27 14.and we haue his commandement, *Mat.*10.17. beware of men, aud therefore we are not to anſwer ſuch as aske vs ſomething of our Chriſtian profeſſion, with a manifeſt purpoſe to ſcorne the truth.

From theſe words (*That yee may know how to anſwer euerie man.*) We are further taught.

*Doct.*5.
Chriſtians muſt not only know what to ſpeake, but alſo how to ſpeake fitly to the preſent purpoſe, & ſo as they may do moſt good. To that ende all due circumſtances muſt be conſidered

That our ſpeach muſt be fitly applied, it muſt be as an anſwere to a queſtion, it muſt bee to the preſent purpoſe, there ought to bee in Chriſtians an holy diſcretion, and they muſt not only know what to ſpeake, but alſo how to ſpeake fitly, they muſt not only be able to enforme the ignorant, to rebuke the vnruly, to ſtrengthen the weake, to comfort and encourage the feeble, and fearefull, and ſuch like, but they muſt doe theſe things, ſo, as they may doe moſt good. To that end, they muſt haue regard of all due circumſtances, they muſt make their ſpeach fit to the circumſtances of times, perſons, and places, *Prouerb.*29. 11. *A foole* (ſaith *Salomon*) *powreth out all his minde: but a wiſe man keepeth it in till afterward.* A wiſe man obſerues due circumſtances of time, place, and perſons, *Pro.*15.23. *How good is a word in due ſeaſon.*

Vſe.
Reprooſe of them who obſerue not due circumſtances in admoniſhing or reprouing of others

Some priuate Chriſtians being able to giue good counſel, or to admoniſh and reproue others, yet many times faile in fitting their ſpeach to circumſtances, they tell a man of his fault being drunke, or in the heat of his paſſion, or they admoniſh and reproue ſuch as are not fit to be admoniſhed or reproued.

Queſt. Who are they that are not fit to be reproued?

Anſw. They be of two ſorts.

1 Firſt, naturall fooles, *Pro.*26.4. *Anſwer not a foole according to his fooliſhneſſe, leſt thou be alſo like him.*

Obiect.

Verſe 5. It is ſaid, *Anſwer a foole, according to his fooliſhneſſe, leſt he be wiſe in his own conceit.*

Anſw.

There be two ſorts of fooles, naturall fooles, and conceited fooles; naturall fooles are not to bee anſwered according to their folly, but conceited fooles are to bee anſwered, their errour is to be confuted, and their miſdemeanour to be reproued, that perceiuing their dotage and ſin, they may be humbled, and ſo are theſe two verſes to bee reconciled.

Secondly, ſuch as be obſtinate ſcorners, *Prou.* 9. 8. *Rebuke not a ſcorner leaſt he hate thee.* And our Sauiours rule is, *Mat.* 7. 6. *Giue yee not that which is holy to dogs, neither caſt yee your pearles before Swine.* If thou (being a priuate Chriſtian) be certaine that thy admonition, or reproofe will doe no good, but that the parties reproued wil trample them vnder their feet as things of naught, thou art not to admoniſh, or reproue them, but rather be ſilent, or ſeparate from them; for if thou goe beyond thy boundes againſt the rule of Chriſt, where is thy warrant of ſafetie againſt the malice of wicked and violent perſons? Surely it comes to paſſe ſometimes, that a priuate Chriſtian admoniſhing, or reprouing wicked perſons for their ſinnes, not obſeruing due circumſtances, doth expoſe himſelfe to their malice, and they runne on him, and as madde dogges rent him, and teare him; yea, and ſometimes put him out of patience, and due moderation; therefore in thy admonition, in thy reproofe, and in all thy gracious ſpeaches haue regard to all due circumſtances, and let thy ſpeach bee fitly applied in reſpect of perſons, places, and times, *Prou.* 25. 11. *A word ſpoken in his place is like Aples of gold with pictures of ſiluer,* holy and gracious ſpeach is commendable in it ſelfe, but when it is vttered in due time, and place, it is exceeding gracious and pleaſant, it is pleaſing to God, and it becomes profitable to others, and comfortable to thine owne ſoule and conſcience.

VER. 7. *Tychicus our beloued brother, and faithfull Miniſter, and fellow ſeruant in the Lord, ſhall declare vnto you my whole eſtate.*

8. *Whom I haue ſent vnto you for the ſame purpoſe, that hee might know your ſtate, and might comfort your hearts.*

9 *With Oneſimus a faithfull and a beloued brother, who is one of you. They ſhall ſhew you of all things heere.*

The Apoſtle hauing finiſhed the firſt generall part of this Chapter (namely) his exhortation to ſome generall duties.

The ſecond generall part of this Chapter, and the concluſion of this whole Epiſtle.

In this ſeuenth verſe he enters on the ſecond generall part of it, containing the concluſion of his whole Epiſtle, the particular parts and branches of his concluſion wee haue heeretofore laid foorth.

The firſt is laid downe in the 7. 8. and 9. verſe and is a declaration of the Apoſtles owne loue, and care of the Coloſſians, expreſſed by ſending certaine meſſengers vnto them, to acquaint them with his eſtate, and generally with the eſtate of the Church where he was, and alſo to vnderſtand their eſtate, and to comfort, and confirme their hearts; that is the ſome and ſubſtance of theſe three verſes.

In them, we haue more particularly theſe two things offered to our conſideration.

First, the perſons whom the Apoſtle ſent, and emploied in his meſſage. 1

Secondly, the ends and cauſes wherefore he ſent them. 2

The perſons he ſent, were *Tychichus*, and *Oneſimus*, and both theſe he deſcribes, and commendes to the Coloſſians,

ans, to be worthy perſons, by certaine excellent quallities. As firſt, in the 7. verſe, hee commends *Tychicus* both by that which was common to him with all true beleeuing Chriſtians, that hee was a brother, to which hee addes the adiunct and epithite (*beloued*) (*Tychicus our beloued brother*) and then by that which was more proper, and peculiar to him, in reſpect of his calling and function, as that he was,

Firſt, a Miniſter,
Secondly, more ſpecially, a fellow-ſeruant with the Apoſtle in the Lords buſineſſe.

And to both theſe, he addes the adiunct (*faithfull*) *and faithfull Miniſter.*

Secondly, he likewiſe commends *Oneſimus* verſe 9.

Firſt, by the title (*brother*) to which hee ioines two Epithites (*faithfull, and beloued*) *With Oneſimus a faithfull and beloued brother.*

And ſecondly, by the particular relation that was betweene *Oneſimus* and the Coloſſians, that hee was one of them.

Now the endes and cauſes wherefore the Apoſtle ſends theſe two worthy perſons to the Coloſſians, are two.

1 Firſt, to let them vnderſtand, both his ſtate particularly, verſe 7. (*ſhall declare vnto you my whole ſtate*) and the things done where he was, generally, verſe 9. (*They ſhall ſhew you of all things heere.*)

2 And ſecondly, that by them the Apoſtle might bee certified of the eſtate of the Coloſſians, and they be comforted by thoſe hee ſent vnto them, chieflie by *Tychicus*, a faithfull Miniſter; therefore he ſaith, verſe 8. *Whom I haue ſent vnto you for the ſame purpoſe, that he might know your ſtate and comfort your hearts.*

And thus we haue the reſolution of theſe three verſes. I take them together, becauſe they make but one context.

In further handling of them, I will firſt ſpeake of the perſons that were ſent, and then of the ends, and cauſes of their ſending.

And for the perſons before we come to ſpeake of them ſeueraly, we may obſerue thus much in generall.

The Apoſtle ſent not one meſſenger alone, but two together, though *Tychicus* was a worthy meſſenger, and fit for the diſpatch of the buſineſſe alone, yet with him hee ſent *Oneſimus*, no doubt in theſe reſpects, both to make the meſſage of more authority, the things that concerned eyther party being confirmed by the teſtimony of two witneſſes, and for the mutuall comfort and aid which they might haue of each other, both in their iourney, and in their buſineſſe there, and for theſe cauſes (no doubt) it was, that our Sauiour ſent out his twelue Apoſtles two by two Mark. 6.7. and ſo the 70. diſciples, two and two before him, Luke 10. 1. Hence we may gather the wiſedome and care that ought to bee vſed in matters and buſineſſes of waight and importance, eſpecially in buſineſſes of the Church, both in regard of the buſines it ſelfe, and of the perſons imployed in the ſame, but on that I will not ſtand, onely obſerue we generally touching the perſons ſent by the Apoſtle thus much.

That the Apoſtle did commend the perſons whom hee ſent on his meſſage, & he ſet them out by ſundry excellent qualities, and titles of honor, he ſaid not barely, I haue ſent to you one named *Tychicus*, & an other whoſe name is *Oneſimus*, but I haue ſent to you *Tichicus*, a man excellently qualified, a *beloued brother* and faithfull miniſter with *Oneſimus* alſo a man worthy commendation, beeing a faithfull and a beloued brother, who is one of you: as if the Apoſtle had ſaide, I haue ſent vnto you, men whom you may ſafely credit and beleeue, and the report and meſſage they bring you, is to bee regarded, becauſe I know they are good men, and I dare boldly commend them to you for ſuch as wil ſpeake the trueth, and make conſcience of that they deliuer vnto you.

This no doubt was the Apoſtles drift and purpoſe, in commending his meſſengers ſent to the Coloſſians, whence we may gather thus much.

That the dignitie and goodneſſe of the perſon or perſons bee it one or more, that are ſent on a meſſage of weight and importance, is of great force to giue entertainment to the meſſage that is brought, when the meſſenger is knowne to be an honeſt man, and of good credit, and one fearing God, the meſſage that he brings, is the better credited, the honeſtie, fidelitie and good qualities of the meſſenger commonly makes the meſſage more welcome and better regarded.

Doct. 1. The honeſtie, fidelitie and good qualities of the meſſenger, commonly makes the meſſage more welcome and better regarded.

As *Dauid* concluded of *Ahimaaz* the ſonne of *Zadoke*, 2. Sam: 18. 27. he is a good man, therefore he commeth with good tidings: and ſo many times the good opinion that men haue of the honeſtie and goodneſſe of the meſſenger, that brings them any tidings, it ſwayes much with them to beleeue his report, and to giue great regard to it: common experience ſhewes this to be true, euen in ciuill buſineſſes and matters of the world: and no doubt thus it is alſo in the heauenly meſſage, and in bringing the glad tidings of the goſpell, if ſuch as are the Lords meſſengers, imployed in bringing the comfortable newes of ſaluation, be knowne to be men well qualified, not onely with knowledge and vtterance, but with ſanctified hearts and liues, oh it ſtrikes a great reſpect of that which they bring, and preuailes much for the entertainment and reuerent regard of the meſſage they deliuer to Gods people: for howſoeuer in that holy buſineſſe, men ought to looke rather to the meſſage then to the meſſenger that brings it: yet indeed the multitude and greateſt part, rather caſt their eye on the meſſenger, than on the meſſage, and according as the meſſenger is, either good or ill, ſo they regard the meſſage it ſelfe. We read *Mark: 6. 20. Herod* did many things that *Iohn Baptiſt* taught, not becauſe *Iohn* was an excellent teacher, but becauſe he was a good man, ſo ſaith the text, *Herod* knowing that *Iohn* was a iuſt man and holy, he reuerenced him, he did manie thinges, and heard him gladly.

Vſe 1.
Reproofe of ſuch miniſters, as carry themſelus baſely & offenſiuely in the ſight of thoſe to whom they are ſent.

Now heere occaſion is giuen to reproue ſome, who beeing ſent on the Lordes embaſſage to the people, yet care not how baſely, and how offenſiuely they carrie themſelues in the ſight of thoſe to whom they are ſent, and to exhort and ſtir them vp that as they would ſee any due regard of the meſſage they bring to Gods people, and any good fruit of it, yea, as they tender the comfort of their owne ſoules in the great day of the Lord, ſo they would bee carefull to ſhewe themſelues not onely able meſſengers, but good and godly meſſengers of the Lord, and that they would make it appeare, that they not onely call others to a fellowſhippe and communion with Chriſt, but that themſelues alſo haue true fellowſhippe and communion with him, and that it may be truely ſayd of them as heere of *Tychicus*, that they are beloued brethren.

Vſe. 2.
We are to pray that all that are ſent about the Lords holy buſineſſe may be as well godly men as good ſchollers.

Wee for our parts are to pray for this, that ſeeing the regard of the Lords heauenly meſſage depends much on the quality of the perſon of the meſſengers, and is commonly greater or leſſe, as the meſſengers that bring it are qualified, and as they are either good or bad, it would pleaſe the Lord, to make all that are ſent about his holy buſineſſe, aſwell godly men as good ſchollers, and that they may be as well ſanctified in their hearts and liues, as in their doctrine ſound and good, otherwiſe certainly wofull experience will ſhew it, that they ſhall pull downe as much with their liues, as they build vp with their doctrin.

Come now we to ſpeak of the perſons ſeuerally, & firſt of *Tychicus* & his commendation, in theſe words (*Tychicus our beloued brother, and faithfull miniſter, and fellow-ſeruant in the Lord*) what *Tychicus* was by birth, in reſpect of the country, we find Act. 20. 4. that he was borne in *Aſia*, and that hee went with *Paul* going thither to preach the Goſpell, but for his deſcription, heere *Paul* cals him.

Interpretation.

Firſt (*a beloued brother*) a brother not by birth or bloud, or in reſpect of country (as the word brother) is often vſed in Scripture, but in reſpect of religion, and profeſſion of the ſame true faith of Chriſt, ſo are all true Chriſtians, all that profeſſe the ſame faith of Chriſt called, *Mat.*23.8. *one is your Doctor, to wit Chriſt, and all ye are brethren,* ſo in many other places of Scripture, and the Apoſtle addes (*beloued*) thereby ſignifying that hee was worthy to bee beloued of all true Chriſtians, for his piety, religion and godly life.

Secondly, he cals him (*faithfull Miniſter*) that is, one who did ſerue Chriſt in the miniſtry, and preaching of the Goſpell, and in that office, he did anſwer that truſt that was repoſed in him.

He addes (*and fellow-ſeruant in the Lord*) that is, one that ſerues the ſame Lord that I do, euen the Lord Ieſus Chriſt in the holy miniſtry, and laboreth in the miniſtry of the word together with mee: this then is the meaning of the Apoſtle, as if he had ſaid.

> *Tychicus* who is one profeſſing the ſame true faith with vs, one (no doubt) beloued of God, and one whom I loue, and worthy to bee beloued of all true Chriſtians, and one that doth faithfully ſerue Chriſt, in the miniſtry and preaching of his Goſpell, yea, and labours together with mee, in the miniſtrie of the word, he ſhall declare vnto you my whole ſtate.

Note we heere, in the firſt place, that the Apoſtle commending *Tychicus*, he giues him theſe titles, as titles of honour and dignitie, that hee was a beloued brother, and faithfull Miniſter, and fellow-ſeruant in the Lord, hee

though

thought hee could not better grace him, and ſet him out, then by theſe titles, a brother in Chriſt, a Miniſter of the goſpell, and a fellow-ſeruant in the Lord; hence then it is cleare.

Doct.2.
It is a great honour, to be a brother in Chriſt, a miniſter of the goſpell, and to be ſpecially imployed in that ſeruice.

That theſe are indeed ſtiles and titles of great honour, and it is an excellent priuiledge and preferment to bee a brother in Chriſt, a Miniſter of the goſpell, and to be ſpecially employed in that ſeruice.

It is ſaid, Ioh: 1 12. *As many as receiued him, to them he gaue power* (or rather as the word ſignifies *prerogatiue and priuiledge) to be the ſonnes of God, euen to them that beleeue in his name.* Where the Euangeliſt teacheth, that as many as receiue Chriſt, as many as truly beleeue in Chriſt, and are true beleeuing members of Chriſt, and ſo brethren one to another in Chriſt, they haue this priuiledge and preferment, to bee the ſonnes of God, the excellencie of which honour is vnſpeakable: and if to this bee added, ſome ſpeciall and proper title, as to bee a Miniſter of the goſpell, it muſt needs bee an exceeding great honour; I might ſhew it in particular, that to haue the title of a faithfull Miniſter, is a matter of ſpeciall honour and preferment, and therefore it is an audacious and monſtrous impietie, that is found in ſome ſcoffing and prophane wretches, who dare turne that which the Lord hath giuen as an honour, and glory to his ſeruants, into matter of ſcorne and contempt. To ſay in way of ſcoffing, oh he is a brother forſooth, or he is one of the brotherhood, and what is he but a pild Prieſt, or a pelting Miniſter, and ſuch like. Such ſonnes of Beliall, and ſuch prophane ſcoffers there be in the world: well, let it not diſcourage any that is (indeed) of the brotherhood with the members of Ieſus Chriſt, that is a title of honour and glory, that the God of glory hath vouchſafed to ſet on his deareſt children, and this is our reioycing, (euen as many of vs as are true beleeuers) that the Lord hath vouchſafed to honour vs not with vaine puffes of worldly honour,

Vſe 1.
It is monſtrous impietie to turne the titles of honor, which God hath giuen to his ſeruants into matter of ſcorne and contempt.

Vſe 2.
It is matter of comfort to be of the brotherhood with the members of Ieſus Chriſt.

but with ſuch honour as ſhall neuer bee taken from vs, yea, though wee haue onelie the common title of Gods children, the title of beloued brethren, truely giuen vnto vs, it is enough to fill our hearts with ioy, and our mouth with laughter for euermore, that beeing a greater dignitie, then to bee ſonnes and heires to the greateſt Monarch in the world, for then we are the ſonnes and heires to the Lord of Lords, and King of Kings, and heires of a Kingdome not earthly, but in the higheſt heauens.

Now more ſpecially from the firſt of theſe titles *(beloued brother)* in that the Apoſtle calles *Tychicus a brother*, and he adioynes (beloued) a brother in Chriſt, a true Chriſtian, and ſo beloued of God, and beloued of the Apoſtle himſelfe, and worthy to be beloued of all Chriſtians: hence we are taught thus much.

Doct. 3. Though we are to loue all men, yet more ſpecially and more entirely are we to loue the Saints and children of God who are our brethren in Chriſt.

That if a man be a true beleeuing Chriſtian & ſo our brother in the Lord, we are bound euen in that reſpect much more tenderly to embrace him in our hearts, and to loue him, howſoeuer, Chriſtian loue muſt reach generally to all men, as they are men and reaſonable creatures, and wee muſt loue euen the wicked and vnbeleeuing, as partakers of the ſame nature, as they haue title to the ſame common redemption, & as they haue in them the remainders of Gods image, yet in more ſpeciall manner, and with more entire and hearty affection, are we to loue the Saints and children of God, who haue vnion and coniunction with vs in Chriſt.

The order of Chriſtian loue

For indeed the order of Chriſtian loue is this, wee are firſt to loue God ſimplie for himſelfe, and then all that beare his image for his ſake, and among theſe, thoſe that beare Gods image, more eſpecially, to loue them that are renued according to Gods image in holineſſe, and excell others in ſpirituall graces, Pſal. 16. 3. my well doing (ſaith Dauid) extendeth to the Saints, and to them that excell in vertue, Gal. 5. 10. let vs doe good vnto all men, but eſpecially vnto them which are of the houſhold of faith, our doing good is a fruit of our loue, and it muſt bee extended eſpecially to the houſhold of faith, the obiect of our loue is all men generally, it muſt bee ſet on all, as they beare Gods image, but chiefely on the members of Chriſt, the Saints and children of God, in whom are manifeſt arguments and ſignes of true and vnfained holineſſe and religion.

Vſe. 1.
Many iuſtly reprooued who hate them that are renued according to Gods image, and ſpitefully abuſe them, & loue and delight in them who beare the image of Satan.

What then ſhall wee ſay to many in the worlde, who are ſo farre from bearing ſpecial loue to ſuch as haue Gods image renued in them, or anie ſparke of grace wrought in their hearts, and appearing in their liues, as that thereupon they hate them, and becauſe they haue brotherhood with the members of Chriſt, they cannot abide them, but carrie themſelues ſpitefully towards them, and ſet their chiefe delight and loue on thoſe who beare the image of Satan, and are brethren in euill, and mates and companions in drunkenneſſe, in ſwearing, and the like, ſurely, I may ſay as the Holy Ghoſt hath taught mee, 1. Ioh. 3. 12. they are as *Kaine* was, of that euill one, Satan, they are yet to bee reputed, both in their owne, and other mens iudgments, children of the Diuell, *Kaine* ſlew his brother, and why ? becauſe as it followeth, his owne workes were euill and his brothers good, the old ſerpent Satan, hath not yet caſt his skin, he ſtill ſowes diſlike emong men, and for the ſame cauſe, we finde it too common, where ſome are truely fearing G O D, and religious, they make themſelues a prey, Iſai. 59. 15. others that are wicked, euen in that reſpect, hate them, gnaſh their teeth at them, cannot abide them, but let ſuch know, as they are like *Kaine* in ſinne, ſo it cannot bee, but if they goe on in that ſinne, they ſhall at length bee like him in puniſhment, the hand and curſe of God ſhall ouertake them.

Vſe 2.
We are to loue them that beare Gods image because they beare it, and a godly man or woman because they are godly.

Let vs learne to loue men bearing Gods image, becauſe they beare his image, a beleeuer, becauſe hee is a beleeuer and a godly man or woman, becauſe they are godly, and to perſwade vs to it: knowe wee then thus much.

This is a ſpeciall note that we are Gods children.

That this is an infallible note of the true childe of God, 1. Iohn 3. 14. wee know that wee are tranſlated from death to life becauſe wee loue the brethren, and *Dauid* makes this a ſpeciall note of him that ſhall dwell in the Lords tabernacle, Pſal. 15. 4. that hee is one in whoſe eyes a vile perſon is deſpiſed, but hee maketh much of thoſe that feare the LORD; would wee then bee infallibly aſſured that wee are the children of God? euery one (no doubt) would haue that aſſurance, & euery one making ſhew of religion, will flatter himſelfe, that hee is a childe of God, but would wee certainely knowe it, then let vs loue them that feare God, and beare Gods image, euen becauſe they beare his image, becauſe they are godly and religious, & that we deceiue not our ſelues in this.

How we may be ſure that our hearts are mooued with a ſanctified motion of loue.

Let vs loue with ſpeciall loue euerie one, in whom wee diſcerne anie meaſure of ſanctifying grace, according to the meaſure of grace, without partiality, and without reſpect of perſons; for (happily) wee may loue ſome that are renued according to Gods image, ſome that are holy and religious, becauſe they are kind to vs, and in reſpect of our owne profit, or ſome other by-reſpect, and yet not loue others, as holy and religious as they, becauſe they are not ſo kinde, and ſo beneficiall vnto vs in outward things, that is, to loue as the Publicanes did, of whom Chriſt ſaith, Mat. 5. 47. that they are friendly to their friends; and that loue may be in them, that are yet in the corruption of nature.

If therefore thou wouldeſt bee ſure that thine heart is mooued with an holy and ſanctified motion of loue, then loue them that are holy, and religious, whatſoeuer they be, yea though they haue many infirmities in them, and though they bee thine enemies, but yet loue them ſo farre as they beare the image of GOD euen becauſe they beare his image, loue euerie brother becauſe hee is a brother in CHRIST, and that will bee to thee an infallible note that thou art a childe of GOD, and it will certainely ſeale it vp to the comfort of thy ſoule, that thou art in the ſtate of grace in this life, and ſhalt be partaker of the glory of Gods children in the life to come.

In the next place we are to obſerue that the Apoſtle commending *Tychicus* in regard of his calling and function, that he was a Miniſter, and one that did ſerue Chriſt in the miniſtrie of of the Goſpell, and one that labored together with him in that calling, hee giues to theſe titles the adiunct or epithite, *faithfull* (*and faithfull Miniſter*) wee ſee he doth not commend *Tichicus* a Miniſter for his wit, his learning, his eloquence, his grauitie, &c. that hee was a learned, an eloquent, or great Miniſter, (though theſe be good and commendable things in a Miniſter) but hee commends him for his faithfulneſſe, that hee was faithfull in his Miniſtrie and did anſwer that truſt that was repoſed in him in diſcharge of his dutie.

Hence then we may gather.

Doct. 4. The chiefe ornament of a Miniſter of Chriſt is faith fulnes in the execution of his office.

That the chiefe ornament and that which moſt commends a Miniſter of Chriſt in regard of the execution of his office, is to be faithfull, it is the beſt epithite of praiſe that can be giuen to a miniſter of the Goſpell, that hee is faithfull, and that he is one that doth vſe the talent and gift beſtowed on him for the beſt aduantage of gaining glorie to Chriſt, his Lord, and of good to his people, and that in the performance of ſuch duties as concerne him, hee doth anſwere that truſt that is repoſed in him.

1.*Cor*.4.2. As for the reſt it is required of the diſpoſers that euery man be found faithfull, as if he had ſaid, as for the other things, or howſoeuer hee bee carefull for other things, it is not ſo much materiall, but it is eſpecially required of a Miniſter of the Goſpell, that hee bee faithfull, and (indeed) faithfulneſſe is required of a Miniſter in euerie miniſteriall action, that in teaching, in exhorting, in comforting, in reprehending, and ſuch like, he bee found faithfull, and without faithfulneſſe he can doe no dutie of his calling, pleaſing to God, or profitable to men. I haue heeretofore handled this point, *Cap*.1.7. and therefore I now touch it in a word.

Now in the laſt place from this commendation of *Tychicus*, note we, that the Apoſtle, though he was an Apoſtle, and *Tychicus* (no doubt) but an ordinarie Miniſter, yet he calles him fellow ſeruant (*Tychicus our beloued brother, and faithfull Miniſter, and fellow ſeruant.*)

Wee ſee then,

Doctr. 5. Ordinarie Miniſters that are truely called to that office, are fellow-ſeruants with the Apoſtles.

That euen ordinarie Miniſters of the Goſpell, ſuch as are truly called to that office and function, are fellow-ſeruants with the Apoſtles of Chriſt, though indeed, there is difference in degree betweene an ordinarie Miniſter, and an Apoſtle: an Apoſtle being a miniſter of a higher ſort, and that by the ordinance of God, yet ordinarie Miniſters ſerue the ſame Lord that the Apoſtles did, euen the Lord Ieſus Chriſt.

Vſe. Comfort to all true Miniſters of the Goſpell, who faithfully labour in their calling.

And that is a matter of great comfort to all true Miniſters of the Goſpell, faithfully labouring in their calling, they are thereby aſſured of the aſſiſtance of Gods Spirit in teaching, of his protection ouer them in their Miniſtrie, and that they ſhall be rewarded in the end, with an eternal waight of glorie, as certainly as the Apoſtles that are in heauen, they ſerue the ſame moſt powerful, good, and gracious Lord, the Apoſtles did, and ſeruing him, they cannot be diſappointed of their hope.

Come we now to the deſcription of *Oneſimus*.

VER. 9 *With Oneſimus a faithfull and a beloued brother, who is one of you.*

Interpretation.

This *Oneſimus* (no doubt) was the ſame man that was ſeruant to *Philemon*, who both robbed his maſter, and ran away from him, whom *Paul* after that hauing wonne to Chriſt, and begotten in his bonds, as he ſaith, *Philem: epiſt. verſ.*10. he ſent againe to his maſter crauing pardon for him. Now him, the Apoſtle calles not onely (*beloued brother*) but he addes (*faithfull*) thereby meaning, that hee was an honeſt, and truſty brother, and he thus commends *Oneſimus*, leſt vpon his former fault, and fraud, the Coloſſians ſhould take occaſion to ſet light by him, and the Apoſtle further commends him, that hee was one of them (that is) one of the ſame Countrey, and (it may bee) of the ſame Citie with the Coloſſians, and a member of their Church.

Now for the matter of doctrine offered vnto vs from this commendation of *Oneſimus*, (paſſing by that which was common to him with *Tychicus*, as that hee was a beloued brother) wee are to marke heere that the Apoſtle calles him a faithfull brother; thereby ſhewing that howſoeuer he had beene in former time faulty, in deceiuing of his Maſter; yet now beeing conuerted, and hauing repented of that ſinne, the Apoſtle did not ſo much as thinke of his former fault, but now eſteemed him as an honeſt, and truſty brother, and ſo calles him, and would haue others ſo to thinke of him.

Doct. 1. The falles & faults of men after their true repentance and turning to the Lord are to bee forgotten of vs.

Hence wee are plainely taught thus much.

That the falles and faults of men after their true repentance and conuerſion to the Lord, are to bee forgotten of vs, no mans ſinne which hee hath truely repented of, ought to be any diſparagement to him in after time, wee are not to haue any man in leſſe eſteeme, or to thinke the worſe of him for his ſinne in former time committed, if he haue truely repented of his ſinne, and good fruits of amendement doe budde foorth, and ſhew themſelues in his life, and conuerſation, but we are rarher after the example of the Apoſtle in this place to commend him, as far as truth will beare, and to ſpeake of the graces of God, that are in him.

Luk. 7. We finde, that when a certaine woman that had beene a notorious ſinner came to Chriſt, ſitting in the Phariſies houſe, though ſhe waſhed his feet with teares and ſhewed forth token of vnfained repentance, and loue, yet the Phariſie that had bidden Chriſt, ſtill eſteemed of the woman as ſhee had beene in times paſt, and ſaid within himſelfe, verſe 39. Surely, this man is not a Prophet, if he were, hee would haue knowne who, and what manner of woman this is which toucheth him, for ſhee is a ſinner: this ſecret thought and cloſe biting cenſure of the Phariſie, our Sauiour, who knew his heart, brought to light, and he reproued it.

Firſt, by propounding to him a Parable, from the 40. verſe to the 47. and in the 47. verſe, he doth directly check his hard conceit of the woman, and telles him, that hee thought amiſſe of her: I ſay to thee, many ſins are forgiuen her for ſhe loued much, as if he had ſaid, thou iudgeſt amiſſe of this woman, thou art not to deeme of her according to her former life paſt, knowne to thee to be wicked, and ſinnefull, but as ſhee now is, truly penitent, and ſhewing her ſelfe an humble penitentiarie, iudge of her by her loue, which is an infallible proofe of her acquittance, and diſcharge from her ſinnes, plainely teaching the point I haue now propounded, that we are not to think, or eſteem the worſe of any one, that hath beene knowne in former times to be faulty, if ſo be now we ſee viſible and apparant ſignes of his vnfained repentance, but we are to thinke and ſpeake of him as now he is.

And the reaſons of this are theſe.

Firſt, in regard of God that hee may bee glorified in the conuerſion of ſinners, for the worſe they haue beene before, the greater is Gods mercy and power in their amendment, and his mercy towards them therein ought the more to be acknowledged, and he the more magnified for the ſame accordingly.

Secondly, in reſpect of the perſon himſelfe that hath repented, that he may be encouraged, and fully perſwaded of the good eſtimation hee is in with men, for howſoeuer his conſcience, after his true repentance, doe aſſure him of Gods fauour towards him, yet his weakeneſſe will eaſily make him ſuſpect, that hee is contemned of men, or that howſoeuer they make ſhew of eſteeming him, yet ſome hard conceit ſtill ſtickes in their minde againſt him.

And laſtly, in regard of other men, to whom his labours and endeauours, though neuer ſo well performed, ſhall be of little force or fruit, except their bee a good opinion conceiued of him, for theſe reaſons wee are not to thinke, or ſpeake the worſe of any that hath beene heeretofore knowne to bee guilty of ſome great ſinne, if now hee haue repented, and doe ſhew euident ſignes of ſound repentance.

Vſe.
Reprooſe of them who once knowing another to be guilty of ſome great ſinne, euer after thinke hardly of that partie though they ſee manifeſt tokens of his repentãce.

Firſt, therefore ſuch perſons are iuſtly to bee taxed, and much to bee blamed, who if once they know another to be guilty of ſome great ſinne, euer after that, carry a foule ſuſpition of that partie, and though they ſee manifeſt tokens of repentance, yet will neuer bee ſatisfied, but are alwaies ſuſpicious, and take it as a maxime or ground, hee or ſhee, that is once found to bee euill is alwaies ſuppoſed to bee euill ; yea, ſome are ſo raſh and ſo vnaduiſed, that they are ready on euery iarre, and difference, to caſt that in the teeth of another, which happily the Lord hath caſt behinde his backe, and forgiuen the partie hauing truely repented.

This ought not ſo to be, thou art not to thinke, or ſpeake the worſe of any, whoſe ſinne hath been open to the ſight of the world, if now hee haue repented of his ſinne, and now carrie in his body and life, the markes of true repentance; conſider with thy ſelfe, that thou wouldeſt bee loath to haue that throwne in thy diſh, thou haſt done amiſſe in former times, if thou haue beene truely humbled for it; remember then to deale with others, as thou wouldeſt be dealt withall thy ſelfe: and for this point I ſay no more but this, take heed thou condemne not him, whom (it may bee) God hath acquitted, ſet not thou a curſe where thou ſeeſt the print of Gods bleſſing, and doe not thou load them with heauy burdens, whom (for any thing that thou knoweſt) Chriſt himſelfe hath disburdened; if thou ſo doe, thou makeſt thy ſelfe odious in the ſight of God. *Prou. 17. 15. Hee that iuſtifieth the wicked, and he that condemneth the iuſt, and whom God hath iuſtified, euen they both are an abomination to the Lord.*

Vſe. 2. Comfort to ſuch as haue been guilty of foule ſins, but now are truly humbled for the ſame.

Againe, is it ſo, that the falles and faults of men after their true repentance are to bee forgotten by others, and are not to be caſt in their teeth, and they are not to bee vpbraided with them? Heere is then matter of great comfort to all ſuch as haue beene heertofore ouertaken with foule ſinnes, but now are truly humbled for the ſame, and doe teſtifie their repentance by bringing foorth newe fruits, men are not to obiect theſe ſinnes to them, if they doe, it is either malice, or raſhneſſe in them, it is their ſin; yea further, if thou haſt beene faulty in ſome foule ſinne in times paſt, and haſt truely repented of thy ſinne: know it to thy comfort, the deuill himſelfe is not to vpbraid thee with it, he cannot lay it to thy charge, if hee doe at any time obiect to thee thy life paſt, on this ground thou maiſt repell his obiection, and maieſt boldly ſay vnto him, tell me not what I haue beene, but tell mee what I am, and what I will bee by Gods grace heereafter, I confeſſe (indeed) to the glorie of Gods power, and mercy, I haue

Note.

beene thus or thus faulty, but now as the Apoſtle ſaith, 1. *Cor.*6.11. I am waſhed, now I am ſanctified, I am iuſtified in the name of the Lord Ieſus, and by the ſpirit of my God, and the Lord now accepts mee not as I haue beene, but as I am; and therefore auoid Satan, be packing, thou art not to obiect to me my former ſinne, thus may euery one that hath truely repented his former groſſe ſinne, anſwer the Diuell, obiecting to him his life paſt, and this is a ſingular comfort to all true repentant ſinners, and let none but ſuch take hold of this comfort, let not ſuch as liue in their ſinnes, catch at this, it belongs not vnto them, but if thou haſt beene a greeuous ſinner heeretofore, and now art humbled truely for thy ſinnes, and truely repentant, heere is comfort for thee, I ſpeake it for thy comfort alone, neither men nor deuils are to obiect to thee thy former ſinnes, if they doe, it is nothing, the Lord doth iuſtify thee, and who ſhall condemne thee? and thinke on it to thy comfort.

One thinge yet remaines in the commendation of *Oneſimus*, the Apoſtle addes (*who is one of you*) as if hee had ſaid.

> *Oneſimus is on of your owne citie, and a member of your Church, therefore you ought the more to eſteeme him.*

Hence we are taught.

*Doct.*2. If men be conioined not only by the bond of one faith and religion, but alſo by ſome naturall or ciuil bond, they are in that reſpect bound to loue and regard on another more tenderly.

That euen naturall and ciuill reſpects in which men partake one with another, as conſanguinity, affinitie, nation, countrie with the like, ſhould be to them cauſes of greater mutuall loue one towardes another, if men be conioyned not only in fellowſhip of the ſame faith and religion, but alſo by ſome naturall or ciuil bond, they are in that reſpect bound more tenderly to loue and regard one another.

And on this ground (no doubt) it was that the Apoſtle ſaid 1.*Tim.* 5. 8. if any prouide not for his owne, namely, for them of his houſhold, he denieth the faith and is worſe then

Vſe.
Reprooſe of them who regard thoſe leaſt who are of themſelues.

then an Infidell; a man is eſpecially to loue, and regard thoſe that are more neerely knit to him, by the bond of nature, or by any other ſpeciall bond whatſoeuer, it is our common fault that we eſteeme them leaſt that are of our ſelues, in regard of the familiaritie wee haue with them, or becauſe their infirmities are beſt knowne vnto vs, and it is hard to finde neighbours to agree together, euen becauſe they are neighbours, and daily conuerſe one with another, what iarres and differences do dailie riſe betweene neighbour and neighbour, and betweene ſuch as dwell the next doore one to another, we finde it too common a thing; well, let vs remember, that our neighbourhood ought to binde vs more neerely together in ſpirituall loue one to another, and when thou art ſtird vp by the Deuill, and thine owne corruption, to iarre, and to fall out with thy neighbours, thinke thus with thy ſelfe. Shall I fall out with him? no; beſides the common bond of Chriſtianitie I am bound to him, with a more ſpeciall bond of neighbourhood, he is of the ſame pariſh, and of the ſame particular congregation with mee, and therefore I ought the more to loue and regard him, euen in that reſpect, let vs remember that we are taught by the ſame word, fed at the ſame table of the Lord, led along by the ſame waters of comfort, and we reſt in the ſame fold, and let vs in regard of that neere coniunction, more tenderly loue and regard one another, that ſo hauing mutuall loue, and fellowſhip one with another in this life, we may (through Gods mercie) haue eternall fellowſhip, and communion together in the life to come.

Hauing now ſpoken of the perſons whom the Apoſtle ſent to the Coloſſians, and of the commendations he gaue them, come we to ſpeake of the ends, and cauſes, wherefore he ſent them, which are (as I haue ſhewed) two.

Firſt, to acquaint the Coloſſians with his owne ſtate particularly, and with the ſtate of things where he was generally, as he ſaith verſe 7. (*ſhall declare vnto you my whole ſtate*)

And verſe 9. (*They ſhall ſhew you of all things heere.*)

Secondly, that he might be made acquainted with their ſtate, and that they might receiue comfort by his meſſengers, ſent vnto them, and eſpeciallie by *Tychicus*, whom he ſaith verſe 8. that hee ſent to them for the ſame purpoſe.

Interpretation.

Touching the wordes, ſome thinges are to be cleared, that wee may better proceede in the matter of doctrine verſe 7. (*ſhall* declare vnto you my whole ſtate) the Apoſtle by his whole ſtate, meant all thoſe thinges that were done to him, and befell him in priſon, for ſo the wordes do ſignifie, things done about mee, or done to mee, the Apoſtle would haue the Coloſſians vnderſtand, what was done to him, and how hee was dealt withall being in priſon, then he ſaith verſe 9. they ſhall ſhew you of all things heere, by all thinges, he meant not all thinges in generall, whatſoeuer were done at Rome, for there was (no doubt) a multitude of things done, a world of things done in that Citie, but all thinges concerning the ſtate of the Church, and the caſe of Chriſtian faith, and profeſſion, the knowledge whereof was profitable for the Coloſſians to know.

And where hee ſaith verſe 8. that he ſent to them for the ſame purpoſe, that he might know their ſtate, his meaning is, that he might vnderſtand the ſtate of their church and how it ſtood with them in regard of Chriſtian profeſſion, how the Goſpell proſpered, and was glorified among them, or otherwiſe how they were moleſted, and troubled for the Goſpell, he ads (and might comfort your hearts) (that is) might encourage you, and cheere vp your harts, happily grieuing, and fainting for my impriſonment, or perſecution of the Church, that he might hearten, and ſtrengthen you againſt imminent dangers, and againſt the ſcandall, and offence of the croſſe; thus then we are to conceiue the Apoſtles meaning, in reſpect of the ends wherefore he ſent meſſengers to Coloſſe, as if he had ſaid.

I haue ſent to you two worthy Meſſengers, Tychicus and Oneſimus to theſe ends, and purpoſes, that they may report to you how I am dealt withall, and all things that are done to mee in my impriſonment, together with all things that concerne the ſtate of the Church here at Rome, and may relate, and make report to mee backe againe, how it ſtands with you, how the Goſpell doth proſper, and is glorified among you, or otherwiſe, how you ſuffer for the Goſpels ſake, and that they might bee meanes to cheere vp your hearts, that you faint not at my trouble, and might ſtrengthen you againſt troubles that are like to fall vpon you, and againſt the offence and ſcandall of the croſſe.

I might hence (as iuſt occaſion is giuen) ſpeake of the Apoſtles ſingular care that he had ouer the Coloſſians, who being himſelfe in priſon which could not but giue him much occaſion of care for himſelfe, yet ceaſed not, to care for them, and in care of their good, not onely to write, but to ſend ſuch worthy meſſengers vnto them, and that for ſo good ends, yea ſuch men as himſelfe (no doubt) had neede of to miniſter to him in priſon, and ſo, for their good, to neglect (as it were, his owne life, and health, which was an exceeding meaſure of care, and it ought to be imitated of all that will approue themſelues faithfull and carefull miniſters in the like caſe, but vppon that I will not ſtand.

In that the Apoſtle ſent, forth his meſſengers to theſe ends, to acquaint the Coloſſians with his owne ſtate, and with the ſtate of the Church where he was, and to vnderſtand of their ſtate, he doth plainely manifeſt a deſire that was in him to know the ſtate of the Coloſſians, and that they alſo were deſirous to heare and know his ſtate, and the ſtate of the whole Church where he was, and that they did euen long to heare one from another, whence we are giuen to vnderſtand thus much in generall.

That particular Churches may bee deſirous to know the eſtate one of another, one particular Church may deſire to heare newes from another, yea, particular perſons and members of the Church, may enquire after the eſtate of other Churches, yea, of ſpeciall members, and ſpeciall inſtruments of Gods glory, in other Churches.

Doct. 3. Particular Churches may deſire to know the eſtate one of another, and particular perſons may enquire after the eſtate of other Churches.

Wee haue heere example of it, and elſewhere in other Epiſtles of *Paul*, and wee haue a notable example of it in *Nehemiah: Nehemiah* enquired after the ſtate of the Iewes and concerning Ieruſalem, and there is reaſon for this.

Nehem 1.2.

Reaſon.

Becauſe (indeed) the Lords dealing with his Church, is not only a part of his reuealed wil, but it is a thing of ſpeciall note and obſeruation, and therefore may be enquired after and knowen.

Vſe. It is lawfull to deſire to heare newes from other Churches, and touching ſuch as be ſpeciall inſtruments of Gods glory in them, if it bee not for noueltíes ſake.

And ſo it is lawfull for vs, to deſire newes from other Churches, touching ſuch as are eminent members and ſpeciall inſtruments of Gods glorie in thoſe Churches, but withall know this, that it muſt not bee for noueltíes ſake, it is an Heatheniſh thing to hearken after newes for noueltíes ſake, as the Athenians are noted to haue done, Act. 17.21. who gaue themſelues either to tell, or to heare ſome newes, and manie of vs may iuſtlie bee taxed alſo for ſo doing, wee may lawfully deſire to heare newes, but our liſtening after newes from other Churches, muſt bee to other good ends and purpoſes, as namely, that wee may praiſe God for their good eſtate, or that we may reach foorth our helping hands to them, either by prayer, or otherwiſe, as occaſion and neceſſitie ſhall require, theſe (indeed) are the principall, and almoſt the onely cauſes why wee ſhould bee deſirous to heare newes from other Churches, and if wee liſten after newes to theſe ends, it is a teſtimonie of our communion with them, and that wee are members of the ſame bodie with them, and haue a fellow-feeling, both of their good, and of their troubles.

The principall cauſes why we ſhould deſire to heare newes from other Churches.

Now more ſpecially, in that the Apoſtle ſaith, verſe 7. That *Tychicus* ſhould declare to the Coloſſians his whole ſtate, how he was dealt withall, and all things that befell him in his impriſonment, this being one end, wherefore he ſent his meſſengers, and he ſending thoſe meſſengers, out of his ſingular loue, and care that he had of the good of the Coloſſians we muſt needs conceiue thus much.

That it was goood for the Coloſſians to know the ſtate of the Apoſtle then in priſon, and hence wee may gather this point of inſtruction.

Doct. 4. It is good for vs to be acquainted with the ſtate of Gods children that be in priſon, or in any other trouble or affliction.

That it is good for vs euer to know the ſtate of Gods children, that are in priſon, or that lye vnder any other preſſure, or trouble whatſoeuer, it is good for vs to be acquainted with the ſtate of Gods children ſuffering eyther impriſonment, or any other kind of trouble or affliction, it is good for vs to know, and conſider how they are dealt withall, what things come vnto them, how they behaue and carry themſelues in their troubles and what iſſue they haue out of them, what end the Lord makes, as *Iames* ſaith *Iam.* 5. 11. ye haue heard of the patience of *Iob*, and haue knowne what end the Lord made, ſo it is good for vs to know, yea to marke, and obſerue the things that befall Gods children in their ſufferings, and what end the Lord makes of them, and not onely to know and conſider the things that befel the Church and children of God in former ages, ſet before vs in the Scripture for examples to looke vpon, but to know and conſider the things that are now done to Gods children in time of their troubles, and how they demeane themſelues, and what iſſue they haue out of them, for therein wee ſhall many times ſee Gods great mercy and his wonderfull power manifeſtly appearing, and therein we ſhall ſee the malice and fury of Satan, and of the world againſt Gods children, and how maruellous the Lord is in his Saints, how he many times reſtraines the malice and power of their enemies, how hee ſupports and holds vp his children, how hee armes them with patience, and how he is preſent by the vnſpeakable comfort of his ſpirit, when they are moſt weake, and giues them iſſue out of their troubles when all hope ſeemes to be gone, and therefore doubtleſſe it is good for vs to know and conſider the ſtate of Gods children in time of their impriſonment or any other ſuffering whatſoeuer, it is good for vs to mark and obſerue it, and to be acquainted with it.

Queſt.

To what purpoſe may ſome ſay?

Anſw.

Vſe.

The great good that comes vnto vs by our knowledge and due conſideration of the ſtate of Gods children in time of their troubles and afflictions diſcouered.

Euen to this purpoſe, both to teach vs how to carry our ſelues, Pſal. 32. 6. and to arme and ſtrengthen vs, and to make vs better able to endure the like triall, yea, the knowledge and due conſideration of the ſtate of Gods children in time of their preſſures and afflictions, and how they are dealt withall, how they carrie themſelues, what comfort they finde, and what end the Lord makes of their trials is of excellent vſe, to put off, and to make voyd a notorious ſhift that Satan vſeth ſometimes againſt the weake Chriſtian, as when a weake Chriſtian is preſſed with ſome great affliction, and ſome to comfort him, and cheere him vp, happily put him in minde of *Ioſeph*, of *Dauid*, of *Iob*, and ſuch like, and wiſh him to conſider what end the Lord made of their trials, Satan is readie to ſuggeſt to the weake Chriſtian, alaſſe, what tell you me of *Ioſeph*, *Dauid* or *Iob*? what am I to be compared to them? they were men of excellent gifts, & endued with a great meaſure of ſtrength their examples is not to be vſed and applied to me, which indeed is falſe, for as *Iames* ſaith of *Elias*, Iam. 5. 17. they were ſubiect to like paſſions that wee are, they had their infirmities as other men haue, and they are ſet foorth as examples of comfort, to the weakeſt of Gods children, but if a weake Chriſtian through the ſubtilty of Satan, and his owne weakeneſſe, bee not able to finde comfort in conſideration of theſe examples, yet if hee can call to minde, that hee knew in his owne time a childe of God, as weake as himſelfe, lying vnder ſome great affliction, and hee was acquainted with his whole ſtate in his affliction, and how the Lord vouchſafed comfort vnto him, and made a good end of his trouble, hee ſhall finde that that will bee of excellent vſe to repell and quench the fiery darts of Satan, and that will be a notable meanes to ſtrengthen and to hold him vp, and to giue him aſſurance, that the Lord will likewiſe reſtraine the malice of Satan againſt him, and giue him patience in his affliction, and will make ſuch an end of it, as ſhall be moſt for his owne glory, and his comfort; doe thou therefore acquaint thy ſelfe with the ſtate of Gods children, ſuffering either impriſonment or any other trouble, (thou canſt not want examples) conſider, obſerue, and marke them, how they are dealt withall, how they behaue themſelues, what end the Lord makes of their trouble, and thou ſhalt finde it will be a notable meanes to ſtrengthen thee in time of like tryall, and if thou in time of thy affliction canſt call to minde, and bee able to ſay, I know a childe of God, that was afflicted as I am, I remember his whole ſtate, how hee was dealt withall, and what end the Lord made of his trouble, no doubt, thou ſhalt finde, that this concluſion of comfort will follow. Therefore I make no queſtion, but that the Lord will be likewiſe good vnto me, and giue me ſuch iſſue out of my trouble, as ſhall be moſt for his owne glory, and my good; Let euery childe of God therefore, labour not onely to arme himſelfe with comforts and examples of Scripture, (though with thoſe chiefly) but with examples alſo of his owne age and time, and thou ſhalt finde, that in time of need, thou ſhalt therby haue ſtronger conſolation and comfort.

Now further whereas the Apoſtle ſaith, he ſent his meſſengers to the Coloſſians, to know their ſtate, and to ſhew them all things where hee was, meaning this, to know the ſtate of their Church, how it ſtood with them in reſpect of chriſtian profeſſion, and things that did concerne the ſtate of religion where hee was, wee may eaſily conceiue thus much.

That

Doctr. 5. We are chiefly to inquire how it ſtands with other churches, and with our freinds abſent in reſpect of religion.

That in our liſtning and enquiring after the ſtate of other Churches, wee are chiefly to inquire how it ſtands with them in reſpect of religion, how it fares with the goſpell among them, and how the profeſſors of it are dealt withall; yea in our enquiring after the ſtate of our particular freinds abſent from vs, wee are chiefly to liſten and looke after their ſpirituall ſtate.

Uſe. Reproofe of them that chiefly inquire after other things.

It is an vſuall thing, for men in token of their loue, to inquire after the health, the wealth, the frugalitie of their freinds abſent, and far from them, which (indeed) is not to be diſallowed, it is both lawfull and commendable: the Philippians inquired after the health of *Epaphroditus*, cap: 2. 26. after he had been ſicke, and now recouered, the Apoſtle ſent him to them that they might ſee him, and reioyce for his recouery; But we are eſpecially to liſten after them, and deſire to know how it ſtands with them in reſpect of religion, how they profit and increaſe in faith, in loue, in repentance, in humilitie, and in other gifts and graces of Gods ſpirit, that is the thing wee are chiefly to inquire after: and let it ſuffice to haue named this point. The Apoſtle addes further, that hee ſent *Tychicus* to the Coloſſians, that hee might comfort them, that hee might bee a meanes to cheere vp their hearts, that they ſhould not faint at his troubles.

Whence wee are taught.

Doct.6. The miniſters of the goſpell are chiefly to intend in their ſpeeches and miniſteriall actions, the ſpirituall ioy and comfort of ſuch as belong to God.

That it is a principall duty to bee performed by them that are ſent as *Tychicus* was, to others, to comfort them to whom they are ſent, that they faint not, and that they be not ouercome of affliction: yea it is one ſpeciall end to be driuen at by all ſuch as are ſent forth from the Lord to his people, euen by all the Miniſters of the goſpell, they are in their ſpeeches and miniſteriall actions, chiefly to ayme at this, that mens hearts may be comforted, that ſuch as belong to God may receiue ſpirituall ioy and comfort, and may be furniſhed with ſuch comfort, as that they may be able to ſtand without fainting in time of any affliction, that is either vpon themſelues or others.

Reaſon

For (indeed) for that end, haue they knowledge of the ſecrets of the goſpell giuen them, and the word of the goſpell put into their mouthes, which is the word of glad tydings and heauenly comfort: and the end of the preaching of it, is to bring Gods elect to certaine hope of saluation, and as many as are begotten by that liuely hope, are alſo brought to reioyce with ioy vnſpeakable and glorious, 1. *Pet:* 1. 8. this point I haue handled before, therefore I now only touch it.

Vſe. Many miniſters of the goſpell iuſtly reprooued, but eſpecially the wickednes of popiſh teachers diſcouered.

It may ſerue to checke and reprooue many Miniſters of the goſpell, who in their ſpeeches and other miniſteriall actions, ayme not at the comfort and edification of thoſe, to whom they are ſent, but at their owne profit; but chiefly it diſcouers the wickedneſſe of popiſh teachers, who turne their ſpeeches and their teaching to a cleane contrary end, euen to hold men in continuall feare and doubt, and ſo in ſtead of comfort they fill them full of diſcomfort, and diſpaire in time of great affliction, any man may ſee that that is to croſſe the ordinance of God, and to prophane the holy word of comfort.

Wee are further to marke, that the Apoſtle ſaith not, and might comfort you, but, comfort your harts.

Hence we are taught,

Doct. 7. True & ſound comfort of heart is ordinarily deliuered by the miniſters of the goſpell out of the word of God.

That comfort of heart, true and ſound comfort, that comforteth the hearts of men, is ordinarily deliuered by the Miniſters of the goſpell out of the word of God, I ſay (ordinarily,) for extraordinarily it may be deliuered by priuate perſons. *Iob* 33. *verſ:* 19. we finde that when a man is ſtricken with ſorrow on his bed, and findes no comfort, yet if there be with him a faithfull meſſenger of the Lord, one of a thouſand, if hee declare vnto him his righteouſneſſe, and miniſter comfort to him faithfully, out of the word of God, that will comfort him, and cheere him vp, and make him ſee the face of the Lord with ioy, *verſ.* 26. and the reaſon and ground of this is,

Reaſon.

Becauſe (indeede) the Lord that formed the lips hath vndertaken to giue a bleſſing to the word of comfort deliuered by his faithfull Miniſter, *Iſai.57.19. I create the fruits of the lips to be peace.* Peace vnto them that are farre of, and to them that are neere(ſaith the Lord. Peace (that is) true, perpetuall, and conſtant comfort, vnto them that are farre of, and to them that are neere.

Vſe.
Speciall account to bee made of the comforts of the word, deliuered by the miniſtrie of faithfull Miniſters.

Oh then, what account ought we to make of the comforts of the word, made knowne to vs by the miniſtry of faithfull Miniſters? How ought we to treaſure, and ſtore it vp in our hearts? Worldly wiſdome teacheth men to prouide againſt a ſtorme, and a rainy day (as wee vſe to ſpeake) that they may haue ſome thing to comfort their bodies in time of neede; oh then bee thou wiſe, prouide ſome comfort for thy ſoule againſt the time of diſtreſſe, and affliction, and remember that thou canſt not ordinarily haue true comfort, vnleſſe it be deliuered by the miniſtrie of the Goſpell, out of the word of God, and the comforts that faithfull Miniſters deliuer out of the word, are cordiall indeed, they are ſuch as will ſtand by thee, and cheere vp thine heart, when all the comforts in the world, faile thee, thou maieſt obſerue in that, ſometimes it comes to paſſe, that a man that hath had no care to prouide ſuch comfort, when the Lord lets looſe the cord of his conſcience, and (happily) now hee lieth on his death bed, though he would giue all the world, (if it were his) for the leaſt dramme of ſound comfort, yet hee cannot haue it, therefore bee thou wiſe, now make precious account of the comforts deliuered to thee in the miniſtry of the word, hide them and treaſure them vp in thine heart, that in time of neede they may comfort thee, and thou maieſt finde the ſweetneſſe and comfort of them in thy greateſt affliction.

VER. 10 *Ariſtarcus my priſon-fellow ſaluteth you, and Marcus Barnabas ſiſters ſonne, (touching whom yee receiued commandements. If he come vnto you, receiue him.)*

11 *And Ieſus which is called Iuſtus, which are of the circumciſion. Theſe onely are my worke-fellowes vnto the kingdome of God, which haue beene vnto my conſolation.*

The ſecond branch of Apoſtle concluſion.

In this verſe the Apoſtle comes to a ſecond branch of his concluſion, (namely the declaration of the loue of others, that were with him towards the Coloſſians, made knowne both by their ſalutations, ſent vnto them, and by their praiers for them, in the 10.11.12.13. and 14. verſes. In the 10 and 11. verſes wee haue three perſons mentioned, that out of their loue ſent ſalutations to the Coloſſians, *Ariſtarcus*, *Marcus*, and *Ieſus*, and that the Apoſtle might incite and ſtirre vp the Coloſſians, to regard the loue of theſe men, and to loue them againe, hee deſcribes them, and ſets them out after a double manner.

Firſt, hee commends them by ſuch titles as were proper to them ſeuerally, as that *Ariſtarcus* was his priſon-fellow, *Marcus* kinſman to *Barnabas*, his ſiſters ſonne, and that hee was alſo a man touching whom they had receiued commandements, that if hee came vnto them, they ſhould receiue him, and *Ieſus*, by his ſurname, that he was ſurnamed *Iuſtus*.

Then the Apoſtle commends them all three together, by things common to them all. As

Firſt, by their deſcent from the Iewes, that they were al three of the race of the Iewes, (which are of the circumciſion.)

Secondly, by their aſſiſting of him, and working together with him to the kingdome of God, which commendation is further amplified by the word of reſtraint (*onely*) that they only were his workfellowes vnto the kingdome of God. And then,

Thirdly, they are commended by the comfort which they yeelded to the Apoſtle, that being in part, an effect of their aſſiſtance of him to the kingdome of God, in the laſt words of verſe 11. (*wich haue beene vnto my conſolation*) and ſo we ſee the generall things contained in theſe two verſes.

Interpretation.

Come we to ſpeake of them ſeuerally, and firſt of the 10. verſ. (*Ariſtarcus my priſon-fellow ſaluteth you, and Marcus, Barnabas ſiſters ſonne.*) Touching theſe two perſons, who they were: the firſt of them we may read of, *Act*. 19. 29. and *Act*. 20. 4. and *Act*. 27. 2. In thoſe places we find that he was of *Macedonia*, a Theſſalian, no doubt, deſcended of the Iewes, and being conuerted by *Pauls* preaching, he did accompany him in the moſt of his iourneies, hee was taken with him in the tumult at *Epheſus*, and after that hee accompanied him going into *Aſia*, and was carried priſoner together with *Paul* to *Rome*, and therefore hee heere cals him his fellow-priſoner.

The other heere named (*Marcus*) was (no doubt) that *Iohn Marke*, ſpoken of, *Act*. 12. 12. who being taken into the company of *Paul*, and *Barnabas*, miniſtred to them in their iourney till they came to *Perga*, a Citie in *Pamphilia*, but then departed from them, and returned to *Ieruſalem*, *Act*. 13. 13. by meanes of whoſe departure, there aroſe afterwrd a ſharp difference between *Paul* & *Barnabas* inſomuch as they parted company, and went aſunder one from another, *Act*. 15. 39. But after this, *Marke* repented him of his departure, and was reconciled to *Paul*; yea, hee became ſtudious, and painefull in promoting the Goſpel, and hee was with *Paul* being priſoner at *Rome*, and miniſtred vnto him, as appeares both in this text, and *Philem*:

Epiſt.verſ. 24 him the Apoſtle commends vnder the title of *Barnabas* ſiſters ſonne, (that is) nephew, or kinſman to *Barnabas*, that worthy ſeruant of Chriſt, and hee further addes that touching him they had receiued commandements, meaning that they had beene written to concerning him, and the tenour and effect of the commandement, or writing was, that if he came they ſhould receiue him (that is) that they ſhould entertaine him kindly, and reſpectiuely, as a true and faithfull ſeruant of Chriſt, and the reaſon of that Commandement, or writing was, leſt vpon his former fault, his refuſing to goe with *Paul*, and *Barnabas* to the worke of the Lord, and thereupon *Pauls* refuſall to take him to his company, the Coloſſians ſhould thinke that *Paul* ſtill carried an hard conceit of him, and that hee was not worthy to bee receiued.

Thus then conceiue wee the meaning of the Apoſtle in the Apoſtle, in the words of this verſe; as if hee had ſaid.

> *Ariſtarcus* that hath gone through many brunts of trouble with mee, and now my fellow-priſoner, and *Iohn Marke* nephew to *Barnabas*, that worthy ſeruant of Chriſt. who (indeed) at one time pulld away his ſhoulder from the worke of the Lord, for which I was much offended, and after that refuſed to take him to my company, but hauing repented himſelfe of his departure, and being reconciled vnto mee, I haue written to you concerning him, and touching him you haue recieued commandements, that if he come to you, you ſhould giue him kinde and reſpectiue entertainement. Theſe two out of their loue, ſend ſalutalions, they louingly and friendly ſalute you.

Doct. 1.
Sending of ſalutations is not onely a matter of ciuility, but a duty of loue that one chriſtian is to yeelde to another, and it muſt proceede from loue.

Now heere obſerue we in generall that theſe perſons *Ariſtarchus, Marcus, and Ieſus*, called *Iuſtus*, out of their loue, and in token of it, ſent ſalutations to the Coloſſians, whence we haue warrant and ground for ſending of ſalutations. That ſending of ſalutations, is not onely a matter of ciuilitie, and good manners (as we call them) but a duty of loue required of Chriſtians, and to be performed one to another, by word, or by writing, we haue example of it not only heere but in other places alſo *Rom.* 16. almoſt throughout the whole chapter, 1. *Cor.* 16. 19. 20. 2. *Cor.* 13. 12. wee finde it required by expreſſe precept, greete ye one another with an holy kiſſe, and therefore ſending of greeting one to another, is not onely a matter of common curteſie, but a duty to be performed for conſcience ſake, to expreſſe that loue and good affection that we beare one to another, for the Lord who hath appointed it to be a token of loue, would haue it to proceede from loue, and therfore whom we are forbidden to loue in their euill waies we are forbidden to ſalute, 2. *Ioh.* 10. verſe. *If there come any vnto you and bring not this doctrine, receiue him not to houſe, neither bidde him god-ſpeede.* Wee muſt then looke with what affection we ſalute one another, our ſaluting and greeting one another muſt bee a teſtimonie and token of our heartie, and vnfained loue to thoſe which we ſalute.

Vſe.
Reproofe of thoſe who yeelde to others only a verball and complementall ſalutation.

No doubt we will eaſily yeeld that to ſalute one another is our dutie, and we ſo doe, as occaſion is offered, but is thy ſaluting of an other at all times a fruite of thy true loue to them whom thou ſaluteſt? I feare me it is not ſo in ſome, they ſalute others, and ſeeme kindly and friendly to greete them, but their ſalutation is many times, (as we vſe to ſay) but from the teeth outward, it comes not from any true loue of the heart, eſpecially if there haue beene a difference, or iarre betweene them and thoſe whom they ſalute, or they haue conceiued ſome diſlike of them, then their ſalutation is but as the couetous miſers welcome,

come, *Prouerb*. 23.7. as though he thought it in his heart, he ſaith to his gueſt, eate and drinke, but his heart is not with him, ſo they ſalute others with whom they liue, and (happily) aske them how they do, but it is like *Ioabs* ſaluting of *Amaſa*, 2. *Sam*. 20.9. they carrie within a wicked purpoſe, and miſchieuous heart againſt them, yea ſome thinke it ſufficient if they yeeld a verball greeting of thoſe with whom they liue, and ſticke not to ſay, I giue him or her the time of the day, when I meete them, I aske them how they do, and what would you haue more, yes, there is more required of thee, thy ſaluting of others muſt proceede from a true loue of them, it muſt be a fruite iſhuing out of that loue, and to that end conſider thus much.

1 Motiues to ſtirre vs vp to ſalute others heartily.

That counterfet loue to men diſcouers fained and counterfet loue to God. For the firſt table of the commandements is fulfilled in the ſecond, and the duties of the ſecond, are plaine euidences of the duties of the firſt, and he that ſaith he loues God, and hates his brother, he is a liar: for how can he that loueth not his brother whom hee hath ſeene, loue God whom he hath not ſeene, 1. *Ioh*. 4.20.

2 Againe, counterfet loue to men diſcouers a corrupt heart, an heart not ſanctified by the word, and ſpirit of God, 1. *Pet*. 1.22. ſeeing your ſoules are purified in obeying the truth through the Spirit to loue brotherly without faining, loue one another with a pure heart feruently.

If then thou wouldeſt be loath to diſſemble with God, and if thou wouldeſt not diſcouer that thou art yet in the dregs of nature, and not ſanctified by the word and ſpirit of God, then let thy heart and tongue euer go together in thy ſaluting of others, take heede of formall ſaluting of any: Let thy ſaluting and greeting of others euer proceed from inward affection and be an euidence and teſtimonie of thy vnfained loue to thoſe whom thou ſaluteſt.

In the next place we are more ſpeciallie to marke, that the Apoſtle to prouoke the Coloſſians to loue, and honor *Ariſtarcus*, as he out of his loue ſaluted them, deſcribes him by his impriſonment with himſelfe, that he had gone thorow many troubles, and now was his priſon fellow, whence we may note thus much.

Doct. 2. The conſtant ſuffering of men and their impriſonment ought to moue vs to loue and to honor them aboue other profeſſors.

That the conſtant ſuffering of men, and namely the impriſonment which they ſuffer or haue ſuffered for the truth ſhould be a ſpeciall reaſon to mooue vs to loue and to honor them, yea to honor them aboue other men, yea aboue other profeſſors of the Goſpell, we finde that the Apoſtle thus ſet foorth *Andronicus* and *Iunia* his Coſens *Rom*. 16. 7. And *Epaphras Philem*. Epiſt. verſ. 23. and indeed ought we not exceedingly to loue, and in loue to honor, and reſpect them, who being free, are content to become bound for the Goſpell ſake, and are moſt faithfull, and faſt to Gods truth, and ought wee not exceedingly to honor thoſe whom the God of glory hath ſo highly honored, as to chuſe them out from among the common ſort of ſoldiers, to be as it were his champions to ſtand out in the defence of his truth, againſt all gaineſaiers? certainely we ought.

Vſe. We are not to thinke as the world doth touching thoſe that are impriſoned for the truth of God.

And therefore take heede thy thoughts be not like the thoughts of the world, do not thou thinke they are fooles, and ſilly fellowes, men of no reach nor wit, that ſuffer reſtraint of their liberty by impriſonment, for the truth of God; as the world, and as carnall minded men thinke of them, but remember the words of the Apoſtle *Phil*. 1.29. *To you it is giuen for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake.*

The Apoſtle would haue vs to know that it is a ſpeciall fauour which none attaine to, but they to whom it is giuen and granted by ſpeciall priuiledge from the Lord, and that it is a ſpeciall honour vouchſafed to ſome, to ſuffer for the truth of God, and thou art to diſcerne that honor and to ſee it ſhining through the thicke cloud of their ſufferings, and thou art to honor, and to eſteeme them the more, whom the Lord hath ſo honored, otherwiſe thou lookeſt not on them with a right eie, and thy heart is not right within thee.

Obſerue further in that the Apoſtle calles *Ariſtarchus* his priſon fellow we may eaſily, and we muſt needes conceiue, that the Apoſtle had a companion, and fellow, one that did partake with him in his ſuffering, and did ſuffer the ſame things with him, and hence wee may raiſe this point of doctrine.

Doct. 3. The ſame afflictions befall diuers of Gods children.

That the ſame afflictions befall diuers of the children of God, that which one of Gods children ſuffers, another, yea it may be many others ſuffer the like, the cup of affliction in any kinde, is not tempered, and appropriated to one childe of God alone, but it is made ready for many of them, as the father himſelfe ſhall iudge fit, and many of Gods children drinke of the ſame cuppe of affliction, no childe of God is ſingular in his ſuffering, but he may finde out a fellow ſufferer, if he looke abroad into the world, and into the ſtate of Gods children in former times.

Gen. 26. 1. The text ſaith there was a famine in the land beſides the firſt famine that was in the daies of *Abraham*, plainely ſhewing, that the Lord tried *Izhak* with the ſame affliction of famine, that he had tried *Abraham* his father withall. *Heb.* 11. 36. The holy Ghoſt ſaith others haue beene tried by mockings, and ſcourgings, yea moreouer by bonds & impriſonments, giuing vs to vnderſtand, that howſoeuer the Saints ſuffered ſome one kinde of affliction, and ſome another, yet no kinde of affliction was laide on any one alone, but others were fellow ſufferers with him, and endured the like, we ſee it then a cleare point.

That no triall or affliction befals one childe of God alone, but others alſo with him, he hath fellow ſufferers.

Vſe. Comfort to Gods children in time of their grieuous afflictions.

And this (for the vſe) may ſerue as a ground of great comfort to a childe of God in time of ſome grieuous affliction, as the common ſaying is, it is a comfort to ſuch as be in miſerie to haue a companion in their ſuffering.

And (indeed) there is matter of comfort to a childe of God in time of his affliction in this, that no other burden is laid on him then was before, or (happily) now is borne by other of Gods children, and that he may (if he will) finde out a fellow-ſufferer one that is like to himſelfe in ſuffering, in time of great affliction, Sathan will be buſie with a weake Chriſtian, and go about to perſwade him, and to faſten it vpon him, that neuer any but he tooke vp that croſſe, or at leaſt, was afflicted as he is, and ſometimes he doth worke that perſuaſion into the hearts of ſome that are weake, and they ſticke not to vtter it, and to crie out, as the Church did, *Lamen.* 1.12. was there euer any ſorrow like vnto my ſorrow which is done vnto me wherewith the Lord hath afflicted me in the day of his fierce wrath: Oh neuer man nor woman ſuffered as I ſuffer, neuer any felt and endured that which I feele, and endure. Thou art deceiued whoſoeuer thou art, this is but out of thy weakeneſſe, it is not ſo, if thou be a childe of God know it for a certaine truth, what thou doeſt abide, others of Gods children in like ſort haue abiden, and thy ſuffering, and meaſure of affliction, is no more a token of Gods diſpleaſure to thee then this was to them, but both to thee, and them it is his meſſenger in loue, for the exerciſe of thy faith, the triall of thy patience, or ſome other good end, the Apoſtle *Peter* ſpeakes plaine to this purpoſe 1.*Pet.*5.9. Reſiſt the (deuill) ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren, which are in the world. If then Sathan be buſie with thee in time of thy affliction, and tell thee thou art an odde perſon, and thou differeſt from all Gods children in thy ſuffering, and that the Lord neuer dealt ſo with any of his children, tell him he is a liar as he hath beene. The Apoſtle whom thou oughteſt to beleeue hath taught thee another leſſon, that the ſame afflictions are accompliſhed in thy brethren, which are in thee, although thou know them not, and therefore thou art no odde perſon, thou differeſt not from all Gods children in thy ſuffering, euer remember it in time of thy grieuous affliction, that no other triall, or affliction, is vpon thee, then hath beene, or now is endured by other of Gods children, and thou art no otherwiſe chaſtiſed then with that rod that hath beene laide on their backes, whoſe ſaluation is ſure, and thou ſhalt finde it will be a notable comfort to thee.

We are further to obſerue that the Apoſtle deſcribing *Marcus*, and commending him to the Coloſſians, he ſets him out by his kindred, that he was *Barnabas* ſiſters ſon, that he was kinſman to *Barnabas*, that worthy ſeruant of the Lord, and in that reſpect to be eſteemed, hence wee may eaſily gather thus much.

Doct. 4. It is a matter of honor and dignitie to be of the kindred of ſuch as are godly and worthy inſtruments of Gods glory.

That it is no ſmall honor to be kinſman to one that is a worthy ſeruant of God, it is a matter of dignity to be allied and to be of the kindred of ſuch as are godly and excellent inſtruments of gods glory.

Vſe. 1. True piety is not onely an honour to thoſe that haue it, but it brings honour alſo to all their kindred.

And hence it is that the Apoſtle not only heere, but elſewhere remembers this title of honor, as *Rom.* 16.7. *Andronicus* and *Iunia* my Coſins, verſe, 11. *Herodian* my kinſman verſe 21. *Lucius, and Iaſon*, and *Soſipater* my Kinſmen whereby the holy ghoſt would teach vs to eſteeme it as an excellent honor to be of the kindred to a godly man, ſee then by this briefly, the great force of true pietie and the accoumpt it is of with the Lord, it is ſufficient not only to get honor to thoſe that haue it with all that are able to iudge aright, but alſo to all their kindred, and ſuch as bee of the kindred to good and godly men, may reioyce in this, and after an holy manner euen boaſt in it, that they haue worthy ſeruants of God to their kinſmen, and much more to their parents, that they are the children of godly parents, yet *ſo as that by their example they be ſtirred vp to the like godlineſſe*, elſe that honor will turne into their ſhame, both before God, and men, for as *Salomon* ſaith of age *Prouerb.* 16. 31. *Age is a crowne of glorie when it is found in the*

the way of righteouſneſſe.

So to bee kinſman to ſome worthy ſeruant of God, or deſcended of godly Parents, is a crowne of glory, if it bee ſet on the head of one that is godly & religious himſelfe, elſe it is rather a diſhonour vnto him, and without Gods mercy, it ſhall encreaſe his condemnation.

Vſe. 2. **It is the greateſt honour that can be, to be brother to the Lord Ieſus, and the adopted ſonne or daughter of God his father, in and thorow him.**

Again, is it an honor to be of the kindred to holy men and worthy ſeruants of God? then much greater honour is it to be brother to the ſon of God himſelfe, the Lord Ieſus & the adopted ſon or daughter of God the father, in him, that is the higheſt degree of honour that can bee vouchſafed to any; worldly men eſteeme it great honour to bee of the kindred of noble men, and great men in the world, but alaſſe, it is but a ſhadow, or rather not ſo much as a ſhadow, compared to the true honour of the leaſt of Gods Saints, to be brethren to Chriſt, and the adopted ſonnes and daughters of God, and therefore let thy heart be affected with that honour, and be thou euen ambitious, in ſeeking after that aboue all things in the world.

The Apoſtle further affirmes that touching *Marcus*, the Coloſſians had receiued commandements, that if he came vnto them, they ſhould receiue him, they had been written vnto concerning him, they had receiued letters (no doubt of commendation touching him, and letters giuing order and charge to them, and commanding them in the Lord, as the Apoſtle ſaith Philem. 8. verſe, though I be very bold in Chriſt, to command thee that which is conuenient, ſo they had receiued letters (it may be) from the Apoſtle, by vertue of his Apoſtleſhippe, commanding them, if *Marcus*, now a true and faithfull ſeruant of Chriſt came vnto them, they ſhould giue him kinde and reſpectiue entertainement: See then in the Apoſtle an excellent example of Chriſtian behauiour, toward ſuch as hauing formerly offended, are now truely humbled for their offence, and ſhew foorth euident ſignes of their repentance for the ſame. Though *Iohn Marke* had made defection not from Chriſt and Chriſtian faith, but from the labour and worke of it, from going with *Paul* and *Barnabas* to the worke of the Lord, and therefore greeuouſly offended, yet now hauing repented himſelfe of his ſinne, and teſtified his repentance by his ſincere care to promote the Goſpell of Chriſt, the Apoſtle did put cleane out of his minde, his former offence, and eſteemed him as a true and faithfull ſeruant of Chriſt, and did commend him to the Church by his letters, he writ letters of commendation on his behalfe, yea (as it may ſeeme) he vſed his Apoſtolicall power, in charging them to whom he writ, that if *Iohn Mark* came vnto them, they ſhould receiue him, we ſee then no former offences ſhould bee remembred after the heart is truely touched for them, and repentance made knowen by infallible tokens, this poynt wee lately ſtood on.

I will now onely adde thus much.

Doct. 5. After mutuall reconciliation betweene parties that haue beene at difference, all former offences ought to bee cleane forgotten, & there ought to be a doing good one to another, as occaſion is offered.

That no former offence to vs in particular ſhould bee thought vpon, after the partie offending, hath been humbled, and hath made knowen his repentance, and we are mutually reconciled, after mutual reconciliation betweene parties that haue beene at difference, all former offences ought to bee cleane forgotten, as though they had neuer beene, yea, there ought to bee a commending of good things in the party that hath offended vs, and a dooing good to him, as occaſion is offered.

Vſe. A common ſaying amongſt men iuſtly taxed.

And therefore doe not thou ſay as commonly men vſe to ſay, I will forgiue him, and I will be friends with him, but I will neither meddle nor make with him, I will neither buy nor ſell with him, I will haue nothing to do with him, it ſhall bee betweene vs as it was betwixt the Iewes and Samaritans Ioh. 4. 9. if it be ſo, there is no ſound reconciliation; Vpon ſound and true reconciliation, there muſt follow a ſpeaking, and a writing for the good of the partie that hath offended vs, yea, a doing good to him, as occaſion ſhall bee offered, if that follow not, certainely, there is no ſound reconciliation, no reconciliation pleaſing to God, and comfortable to thine owne ſoule.

Now further in that the Apoſtle ſaith, that touching *Iohn Marke*, the Coloſſians had receiued commandements, or letters of commendation, and had beene written vnto in his behalfe: we may ſee.

Doct. 6. Letters of commendation may lawfully be giuen to men.

That letters commendatory may lawfully be giuen vnto men, certificates and teſtimonies in writing, touching the vertue, and good life, and conuerſation of men, for their better entertainment in ſtrange places may lawfully be granted.

Wee find that the Apoſtle thus yeelded commendations to *Phœbe* in his epiſtle Rom. 16. 1. I commend vnto you *Phœbe* our ſiſter, an it was an ancient cuſtome in the primitiue Church, to giue to ſome both profeſſours and Preachers of the Goſpell, letters of commendation, as we may gather, 1. Cor. 16. 3. 2. Cor. 3. 1. which (indeede) the Apoſtle there ſaith, he needed not to, or from the Corinthians, becauſe their conuerſion was his letter of commendation, need wee (ſaith hee) as ſome other, Epiſtles of recommendation, vnto you or letters of recommendation from you, verſe 2. yee are our Epiſtle written in our hearts, which is vnderſtood and read of all, yet thereby he ſhewes it was the manner of the Church, to giue letters of recommendation to ſome in thoſe times: and ſo it is ſtill lawfull for the Church, and Gouernours of it, to giue and grant letters of recommendation to ſome in theſe dayes, if ſo be they be carefull to certifie nothing but the truth, & to commend none but ſuch as are worthy to be commended, it is a groſſe abuſe that hath crept into the Church, that many rouers and wanderers, who haue been ſpued out of ſome place for ſome enormious ſinne, they come to other places where they are not knowen, bringing with them, letters of large commendation, they bring many goodly vertues written down in their papers, when notwithſtanding a man may ſee many foule vices abounding

How and to whom letters of commendation may be giuen.

ding in their liues.

Vſe. The giuing of letters commendatory to vnworthy perſons reproued

It is a foule abuſe to grant letters of commendation to ſuch, it doth much hurt in the Church, eſpecially if the perſons ſo commended bee in the miniſtry, then they range vp and downe, and propound many times dangerous and poyſonfull doctrines to the people, and by that, and by their bad example of life, they leaue a miſerable infection behinde them; whereſoeuer they come, the Church and Gouernonrs of it ſhould haue care to repreſſe them, and wee for our parts, if it come to vs, to giue letters of commendation and teſtimony, touching the life and conuerſation of any, muſt looke that wee certifie nothing but the truth, and that wee yeeld faithfull teſtimony and commendations to none, but ſuch as iuſtly deſerue commendation.

Come we now to the eleuenth verſe.

VER. 11 *And Ieſus which is called Iuſtus, which are of the circumciſion. Theſe onely are my worke-fellowes vnto the kingdome of God, which haue beene vnto my conſolation.*

Interpretation.

We finde in the firſt words of this verſe, the third perſon that ſent ſalutations vnto the Coloſſians, namely, (*Ieſus*) commended by his ſir-name (*Iuſtus*) *And Ieſus which is called Iuſtus*, no mention is made of this man elſewhere in any place of the new Teſtament, vnleſſe it were that *Iuſtus* ſpoken of Act. 18. 7. a worſhipper of God, whoſe houſe ioyned hard to the ſynagogue, whoſoeuer it was, he hath two names giuen him; firſt his name (*Ieſus*) by which he was knowen among the Iewes, giuen him (no doubt) at his circumciſion, the other his ſir-name (*Iuſtus*) or in English (*Iuſt*) a name that was gotten, and vſually giuen him for the notable vprightneſſe, and iuſt dealing vſed by him.

Obiect. It may bee will ſome ſay, the Greeke word hath no ſuch ſignification.

Anſw. I grant it, it is true indeede, but we muſt know that the word is not a Greeke word, but a Latine, written in Greek characters, I ſay, a Latine ſir-name, giuen him among the Romans, with whom he liued, and it was giuen him as a token of great honour which they yeelded vnto him, thus then wee are to conceiue theſe words (*And Ieſus which is called Iuſtus*) as if the Apoſtle had ſayd, And *Ieſus* known by that name among the Iewes, who for his vpright and iuſt dealing, is ſir-named by the Romans among whom he liued, in token of honour, *Iuſtus*, he alſo ſalutes you.

We are heare firſt to conſider the name (*Ieſus*) giuen to this man, at his circumciſion, it was a name not onely giuen to Chriſt our Sauiour, who was ſo named by the Angell. *Mat.* 1. 21. With the *etimologie* of the name: but to others alſo among the Iewes, in time of the old Teſtament.

Queſt. Heere then a queſtion may be mooued. It may be demaunded, whether the name (*Ieſus*) may now bee giuen to any childe at his baptiſme: as it was among the Iewes, to ſome at their circumciſion?

Anſw. I anſwere, no, it may not, and the reaſons are theſe.

Doctr. 1. The name Ieſus may not be giuen to any child at his baptiſme. *Reaſons.*

Firſt, becauſe now ſince the incarnation and circumciſion of Chriſt, that name, is a name of a perſon, who is more then a meere man, euen God-man it is now a name and title of God, and therefore may not bee giuen to any creature.

Againe, it is a name ſignifying a Sauiour, appropriated to Chriſt, as both a perfit and abſolute Sauiour: and as the alone Sauiour of man, the work of Saluation being wholy, and onely wrought by him, and no part of it reſerued to any creature in heauen, or earth, according to that Acts. 4. 12. Among men there is giuen none other name vnder heauen, whereby we muſt be ſaued.

Vſe.

The Ieſuites juſtly taxed for their bold preſumption in taking to themſelues the name of Ieſuites.

And therefore now the name (*Ieſus*) may not be giuen to any childe, at his baptiſme: and indeed, it is a preſumptuous, and bold part, of that peſtilent brood of the *Ieſuites*, to take to themſelues, the name and title of *Ieſuites*: that being a name, and title deriued from the name (*Ieſus*) the proper name of our Lord Chriſt, which ought not ſo much as by deriuation, to be put vpon any creature whatſoeuer. Happilie they will ſay, that we take to our ſelues, the name of Chriſtians, which is a name deriued from Chriſt, and why then may not they take the name (*Ieſuite*) deriued from the name *Ieſus*.

Obiect.

Anſw.

We haue expreſſe warrant for the one, in the worde of God: but not for the other. Act. 11. 26. we finde the name (Chriſtian) was giuen to the diſciples at *Antioch*: not by the deuice of man, but by diuine oracle, as the word there vſed ſignifieth, but wee finde no warrant for the name, Ieſuite, in the booke of God, and certainely, it is a monſtrous boldneſſe and preſumption, to arrogate and aſſume that name, that being deriued from the moſt high and glorious name (*Ieſus*) a name aboue euery name, Phil. 2. 9.

Names of ſpeciall ſignification may now be giuen to children.

But to make ſome vſe of this to our ſelues: howſoeuer we may not now giue the name IESUS to any childe at his baptiſme, yet as that name being a name of ſpeciall ſignification, was giuen to ſome in time of the old Teſtament: ſo now may wee giue names to our children, that ſignifie and put vs in minde of good things: we may giue names to preſerue the memory of ſomething, to preſerue the name and memory of parents, or kindred: eſpecially if they haue been godly, and religious: or to reuiue the remembrance of the life and profeſſion of good men, by renuing their names.

The vſe we are to make of our names

And wee muſt know that though our names, that haue been giuen vs at our baptiſme, be not of ſome ſpeciall ſignification, yet they ſhould put vs in minde of our new birth: they were giuen at the ſacrament of regeneration, and new birth, and whenſoeuer they are recited, they ſhould put vs in minde of that, and of that vow and promiſe we made to God at our baptiſme, when thy name was impoſed on thee, and regiſtred in the roll of Chriſtians, thou didſt promiſe in the ſight of God, of his Angels, and of his people, to forſake the deuill and all his works: and whenſoeuer thy name is repeated, thou ſhouldſt call to minde that vow, and endeuour to performe it: and if thou doe not, ſurely, thy very name ſhall one day be a witneſſe againſt thee, and increaſe thy iudgment.

giuen vs at our baptiſme.

Now further in that this Ieſus was ſurnamed (Iuſtus) or Iuſt: in that he had gotten ſuch an honorable title among the Romanes, as to be called Iuſtus, and thorow his notable vpright and iuſt dealing amongſt them, it teacheth vs thus much.

Doct. 2. The Lord vouchſafes titles of honor to his children euen in this world.

That the Lord vouchſafeth titles of honour euen in this world to his children, ſuch as are true beleeuers, and by their holy and righteous conuerſation, ſeeke glory and honour: the Lord doth crowne them with honour, they haue many times excellent epithites, and titles of true honour giuen them, euen in this world. We may ſee it, not onely in this man, but in other examples alſo: wee finde that *Abraham* is called (*faithfull Abraham*) he hath that honorable title vouchſafed him by the Apoſtle, *Galat:* 3. 9. and hee is knowne by it to all nations. Thus *Noah* was called a Preacher of righteouſneſſe, 2. *Pet:* 2. 5. and *Lot* (*iuſt Lot*) the ſame chapter and 7. verſe: and thus the children of God are vſually commended for ſome excellent vertue in them: yea certainly, by what gift, grace, or vertue ſoeuer the children of God and true beleeuers, doe moſt of all glorifie God, in the ſame doth the Lord commonly vouchſafe them honour, and cauſe them to bee reuerenced, and magnified, euen in this world. Thus *Ioſeph* for his wiſdome, by which he much glorified god, was had in honour with *Pharaoh*, and the prophane Ægyptians,

Note.

ans, Gen. 41. 38. 39. *Can we finde ſuch a one as this is, a man in whom the ſpirit of God is.* And *Pharaoh* ſaid vnto *Ioſeph, Foraſmuch as God hath ſhewed thee all this, there is none ſo diſcreet and wiſe as thou art.* Thus *Phinehas* for his zeale in executing gods iudgments; was renowmed from generation to generation, *Pſal.* 106. 31. And on the contrary, wherein wicked men moſt of all diſhonour God, therein commonly the Lord doth cauſe them to be branded with a note of infamie, euen in this world, as *Ieroboam* hath often that blacke marke ſet vpon him, *Ieroboam the ſonne of Nebat that made Iſrael to ſinne*, it became as a ſirname to him. And *Iudas* is often branded with that foule blemiſh of treaſon, *Iudas the traytor*, or *Iudas Iſcariot, that betrayed Chriſt*, and the reaſon and ground of this is.

Reaſon 1.

Firſt, that ſpeech of the Lord to old *Elie*, 1 Sam: 2. 30. ſaith the Lord to him, *they that honour me I will honour, and they that deſpiſe me ſhall be lightly eſteemed.* The Lord will certainly honour them that honour him, and he will bring ſhame and diſgrace on them that diſhonour him.

Reaſon 2.

Againe, glory is an inſeparable companion of goodnes: and ſhame of ſinne, and therefore he that hath the one of them, cannot be without the other.

Vſe.
The right way to get honour and eſtimation in the world.

Now then doſt thou thirſt after titles of honour? doſt thou deſire to haue honour and eſtimation euen in this preſent world? no doubt thou doſt, for (indeed) a good name and good eſtimation in this world, is much to bee deſired, *Prou*: 22. 1. it is to bee choſen aboue great riches, and aboue gold; why then ſeeke it not in fleſhly courſes, but in the loue of God, and of his word, in the loue of his truth, and in approouing thy ſelfe both to god and man, in well-doing, that is the way to get the title of honour.

Obiect.

It will bee ſaid that is the onely way to get ſcorne, and contempt in the world, doe you not ſee that thoſe who make conſcience of ſinne, and haue care to pleaſe god, and to approoue their hearts and liues, to god and man, in well-doing, they are counted as the baſeſt, and as the off-ſcowring of all things; they are pointed at with the finger, nick-named, and many waies abuſed.

Anſw.

It is true (indeed,) but wee muſt know, that it is not a good name and true honour, that is giuen by all men, or vpon all occaſions, but then onely, when it is giuen for iuſt cauſe, and by ſuch as are of ſound iudgment, and haue their eyes opened by the ſpirit of god, to ſee and diſcerne, who are worthy to bee honoured. The wicked in the Scripture, are called fooles: now who will care what a foole or madde man ſaith of him? but let vs ſeeke to approoue our ſelues to the Lord in well-doing, and the Lord will crowne vs with honour and eſtimation amongſt all good men, and that is (indeed) a good name, and true honour: yea if thou in vprightneſſe of thine heart, labour to approoue thy ſelfe to God and man, in well-doing, aſſuredly howeuer in this wicked world, thou bee little accounted of, (if it did not ſo account of thee it were not like to it ſelfe) yet thou ſhalt bee honoured in the hearts of all Gods children: yea *ſometimes thou ſhalt be honoured in the conſcience of ſome, whoſe tongues doe ſmite thee*: and therefore if thou be one that doſt ſtriue to keep faith and good conſcience, and to approoue thy ſelfe in well doing to god and man, bee ſtird vp and encouraged to doe it more, vndoubtedly the Lord will cauſe thy righteouſneſſe to ſhine as the light, *Pſal* 37. 6. it ſhall bee as cleare as the light, to the eyes of all that looke on thee, and ſhall ſhine brighter and brighter: thou ſhalt haue increaſe of honour, in this preſent world, and thou ſhalt finde, through Gods mercy, euerlaſting honour, and an eternall waight of glory beſtowed vpon thee in the life to come.

Note.

The Apoſtle hauing thus commended and ſet forth theſe three, *Ariſtarcus*, *Marcus*, and *Ieſus*, by things proper to them, ſeuerally: hee comes to commend and ſet them forth by things common to all three, ioyntly together: as firſt,

That

Interpretation.

That they were of the circumciſion,(that is) of the race of the Iewes, naturally deſcended of the Iewes : for ſo are the Iewes, many times, expreſſed in the new Teſtament, vnder that name or title, *Circumciſion.* Rom: 3. 30. *it is one God who ſhall iuſtifie circumciſion of faith,* (that is) the Iewes, as appeares verſ: before; ſo Titus 1. 10. *There are many* (ſaith the Apoſtle) *diſobedient, and vaine talkers, and deceiuers of mindes, chiefly they of the circumciſion,* (that is) the Iewes.

Now in that the Apoſtle commended theſe three, *Ariſtarcus, Marcus,* and *Ieſus*, being now conuerted to the faith,& being now beleeuing Chriſtians,that they were of the linage and race of the Iewes, wee are giuen to vnderſtand thus much.

Doct. 3. True beleeuing Iewes may challenge it as an honor to them that they are deſcended of ſuch anceſtors

That it is ſo farre from being any diſparagement or diſgrace to true beleeuers, to bee deſcended of the race of the Iewes, as that (indeed) it is a matter of dignitie and honour to them : true beleeuing Iewes may truly challenge it as a matter of honour to them, that they deſcended of ſuch anceſtors, that they are come of them, who were a people, with whom the Lord made a ſpeciall couenant.

For howſoeuer the body of that people generally, fell away by their vnbeleife : yet that lets not, but that the remnant of them which belieue, haue ſome kinde of priuiledge aboue other people. The Apoſtle demaunding, Rom: 3. 1. *What is then the preferment of the Iew? or what is the profit of circumciſion?* hee anſwers himſelfe in the ſecond verſe: *much euery manner of way, for chiefly becauſe vnto them were committed the Oracles of God: for what* (ſaith he) *though ſome did not beleeue, ſhall their vnbeliefe make the faith of God without effect? God forbid.* The beleeuing gentiles are become ſonnes of God together with the beleeuing Iewes : yet ſo as the Iewes,are (as it were) the firſt borne, and the elder brother of the two : the gentiles are not true branches of the Lords oliue, but ſuch as of wilde oliue branches are naturalized : whereas the Iewes were naturall branches: and to the Iewes was the goſpell firſt preached by the commandement of Chriſt, *Matth:* 10 6. and from them it proceeded to the gentiles: and the Apoſtle reckons vp many priuiledges of the Iewes, Ro: 9.4. that *to them pertaines the adoption, and the glory, and the couenants, and the giuing of the Law, and the ſeruice of God, and the promiſes*, therefore (doubtleſſe) it is a matter of honour to true beleeuing Iewes, that they are deſcended of ſuch progenitors: and this muſt firſt teach vs.

Vſe. 1
The beleeuing Iewes are not to bee hated, becauſe they are Iewes, but they are the more to bee loued euen in that reſpect.

Not to hate the Iewes (as many doe) becauſe they are Iewes, but to hate their obſtinacie, in reiecting Chriſt, and chriſtian faith: but if they be true beleeuers, then to loue them the more, becauſe they are Iewes: and ſeeing the Lord made ſuch a ſpeciall couenant with that people, and vouchſafed them ſuch excellent prerogatiues, and that they are deſcended of the holy Patriarkes according to the fleſh: in that reſpect, we are to loue them, though they bee yet vncalled, and to wiſh them well, and to pray for their calling, and for their conuerſion.

Vſe. 2.
To be deſcended of excellent and worthy anceſtors, is an honour and dignitie, when it is ioined with true faith in Chriſt

Againe, it is a matter of honour to the true beleeuing Iew, to the Chriſtian Iew, that hee is deſcended of ſuch progenitors to whom many excellent prerogatiues did belong.

We may ſee then, that deſcent from excellent and worthy anceſtors, and from ſuch as haue many priuiledges ioined with true faith, is (indeed) a matter of honour and dignitie; bare diſcent from ſuch anceſtors is no matter of honour at all, vnleſſe it be ioined with true faith, but concurring, and meeting together with true faith in Chriſt, it is a matter of great honour, yea certainely, in whom there is true faith in Chriſt, though the perſon beleeuing be not of the Iewes, (which is our caſe) yet to him (as one ſaith well) all the nobility of Chriſt his auncestours according to the fleſh, is communicated, to one that beleeues in Chriſt, be hee Iew, or Gentile, euen the Fathers

Note.

and anceſtors of Chriſt, according to the fleſh, are made his anceſtors, and he is honourable in them.

Abraham is his father, as the Apoſtle ſaith plainely, *Gal.* 3. 7. They which are of faith, the ſame are the children of *Abraham*, but one that beleeues not in Chriſt, though hee bee a Iew by naturall birth, yet he is not to be eſteemed as a true childe of *Abraham*, as the Apoſtle likewiſe ſaith, *Rom.* 9. 6. *All are not Iſraell, which are of Iſraell*; and it is no matter of honour to ſuch an one to be deſcended of the Iewes according to the fleſh, and ſo in like caſe, admit it to bee true that our aduerſaries, the Papiſts ſay, that their Pope, and their Biſhops are ſucceſſors of *Peter*, and of the Apoſtles, yet that perſonall ſuceſſion is nothing worth, that is no matter of honour, except they can ſhew ſome good euidence that they likewiſe ſucceed them in the true faith of Chriſt, which they are neuer able to doe; indeed, perſonall ſucceſſion is of ſome worth, and to be eſteemed of, and we reuerently eſteeme of it, if ſo bee true faith in Chriſt concurre and meete with it, but to vſe the bare plea of antiquity, and of perſonall ſucceſſion, without the truth of faith, is but a vaine bragge, and an emptie title without honour.

Perſonall ſucceſſion is nothing worth without the truth of faith.

Interpretation.

Come we to the ſecond thing common to theſe three men, *Ariſtarcus*, *Marcus*, and *Ieſus*, whereby the Apoſtle commends them to the Coloſſians that theſe onely were his worke-fellowes vnto the kingdome of God, that word of reſtraint (*onely*) is to be vnderſtood with limitation to the Iewes, as if the Apoſtle had ſaid theſe onely of the Iewes, or theſe onely among them of the circumciſion, are my workefellowes (that is) ioine not onely their hearts, but their hands, euen all their force and abilities, with mee to the furtherance of Gods kingdome, and doe (indeed) with me, further, and helpe forward the kingdome of God, the Apoſtle ſpeakes in the time preſent they are my worke-fellowes, (*vnto the kingdome of God.*)

The Kingdome of God in Scripture, hath many acceptions,

tions, I forbeare to ſpeake of them, heere it ſignifies the Goſpell, or the whole word of God, the doctrine of the Prophets, and Apoſtles, and eſpecially, the doctrine of the Goſpell.

And that it may thus be expounded, we haue warrant for it, *Act.* 28. 23, Where it is ſaid, that *Paul* expounded to them that came vnto him, and teſtified the kingdome of God; then preſently is added, by way of expoſition, and preached vnto them concerning Ieſus, taught them the doctrine of the Goſpell. And againe, verſe 31. Preaching the kingdome of God, and then followes, and teaching thoſe things which concerne the Lord Ieſus Chriſt.

Whence it is cleare, that the Kingdome of God is ſometimes put for doctrine of the Goſpell, for (indeede) the doctrine of the Goſpell is the Scepter of Gods kingdome, and the ſpeciall meanes whereby hee raigneth among vs, in which reſpect the Goſpell is called the Goſpell of the kingdome, and the rod of his mouth, and the breath of his lips to ſlay the wicked, and the arme of the Lord.

Mar. 1. 14.
Iſai. 11. 4.
53. 1.

Thus then we are to conceiue theſe words, (*theſe onelie are my worke-fellowes vnto the kingdome of God.*) as if the Apoſtle had ſaid.

> Theſe onely among the Iewes, ioine their hearts and hands, euen all their force, and abilities with me, to the furtherance of the Goſpell, and doe (indeed) with me further, helpe forward, and promote the doctrine of the Goſpell.

Now, firſt in that the Apoſtle thus commended theſe three men, *Ariſtarcus*, *Marke*, and *Ieſus*, that they were his worke-fellowes to the kingdome of God, in that hee gaue them this commendation, that they ioined hearts and hands together with him, in furthering and aduancing the kingdome of God, in helping forward, and promoting the doctrine of the Goſpell.

We may eaſily gather thus much in generall.

Doct. 4. It is an excellent thing when men ioine their hearts and hands together in aduancing the kingdome of God

That it is an excellent and commendable thing, when men ioine together in the worke of the Lord, when men ioine their hearts, and hands, euen all their force, and abilities together, in aduancing the kingdome of God, in helping forward, and promoting the doctrine of the Goſpell, it is a matter moſt excellent and commendable.

For why? We know that a combination, and aſſociation, and ioining together of men, in any good worke, is an excellent thing, deſeruing commendation, and the better the work is the greater commendation is it for men to ioine their hearts and hands together in the furthering of it.

Reaſon.

Now the aduancing of Gods kingdome, and promoting the doctrine of the Goſpell, is a moſt excellent worke, for that beeing aduanced, God is moſt glorified, and his name euery way moſt of all ſanctified; therefore it muſt needes be a moſt excellent thing, when men ioine together in helping forward, and furthering the doctrine of the Goſpell; and ſpecially when maſter-workemen, miniſters of the Goſpell, ioine hearts and hands in that buſineſſe: when they (as the Apoſtle ſaith) *Gal.* 2. 9.) Giue the right hand of fellowſhip one to another, and ioine together as one man in aduancing Gods kingdome, when they ioine their ſtudies, their labours, their learning, their vtterance, their teaching, their writing, and all their abilities to the furtherance of the Goſpell.

Vſe 1. Wee are to pray that the miniſters of the Goſpell may ioine together as one man in aduancing Gods kingdome.

That is an excellent thing indeed, and that is a ſpeciall thing that we are to pray for, yea that is a ſpeciall thing we doe pray for, if we pray aright when wee vſe that petition, *Let thy kingdome come*. We are to pray to the Lord that the differences amongſt the Miniſters of the Goſpell may bee compounded, and that they may ioine hearts and hands and all their forces together, for the aduancement of Gods kingdome, and for the beating down of the kingdome of ſinne, Satan, and Antichriſt, that they may ioine together as one man againſt the enemie of our ſaluation, and againſt all the aduerſaries of our comfort.

Vſe 2. A vile and diſcommẽdable thing it is, when men ioine hands and hearts together to hinder the doctrine of the Goſpell.

Againe, is it an excellent thing when men ioine hearts and hands together, for the aduancement of Gods kingdome, and furtherance of the Goſpell? Surely then, wee muſt needes conceiue on the contrarie, that it is a vile and diſcommendable thing for men, to ioine hearts and hands together, to hinder the doctrine of the Goſpell, that is a fearefull high degree of ſinne, that is to be work-fellowes, not to the kingdome of God, but to the Kingdome of the Deuill: Doſt thou ioine hands with othets, to hinder the doctrine of the Goſpell? Doſt thou together with others oppoſe the ſpreading of the Goſpell, and courſe of good things? A thing too common in the world, if the grace of the Goſpel do but peere out, & begin to appeare in any, preſently men band themſelues againſt it, they diſcountenance it, and they ioine all their force and ſtrength againſt it? doſt thou, I ſay, ioine hand with ſuch perſons? Surely then, thou makeſt thy ſelfe guilty of a fearefull and high degree of ſinne, and thou prouokeſt the Lord to heauie wrath againſt thee: conſider that place 1 *Theſſ.* 2. 16. The Apoſtle there ſaieth that the Iewes in hindering the courſe and ſpreading of the Goſpell to the Gentiles, fild vp the meaſure of their ſinne, and it was a token that the wrath of God was come on them to the vtmoſt; wouldeſt not thou then fill vp the meaſure of thy ſinne, and make it euen ripe and ready for iudgement? Wouldeſt thou not ſeale it vp to the terrour of thine owne ſoule, that Gods wrath is already ceaſed vpon thee, and that the Lord already ſits in iudgement on thee? then be not thou a worke-fellow with thoſe that openly hinder the courſe of the Goſpell, and doe not thou ioine hands with them that oppoſe the grace of the Goſpell, and good things, take thou heede of ſo foule a ſinne.

Now more ſpecially in the next place we are to mark, that the Apoſtle calles not theſe men his fellow-wellwiſhers, or ſuch as had onely as good a will to the furtherance of the Goſpell, as himſelfe, but hee calles them his fellow-workers, he ſaith, they were ſuch as did ſome thing together with him, to the aduancement of Gods kingdome, and to the furtherance of the Goſpell.

Hence we may gather this concluſion.

Doct. 5. It is not inough for vs to wiſh as wel as others to the furtherance of the Goſpell, but we muſt doe ſome thing together with them that labour that way.

That it is not enough for vs to wiſh well together with others, to the kingdome of God, but wee muſt doe ſome thing together with them that labour that way, wee muſt put our helping hands to that worke, we muſt ioine hands with them that endeuour and labour to aduance the kingdome of God, yea though we be but priuate perſons, yet muſt we doe ſomething together with the Miniſter, that may ſerue to helpe forward the kingdome of God, and may further the Goſpell.

This we finde that *Aquila* and *Priſcilla* beeing tent-makers, and one of them a woman, yet were they the Apoſtles fellow-workers, ſo hee calles them, Rom, 16.3. The originall word is the ſame that is heere vſed, they laboured together with the Apoſtle: ſo againe, verſe 9. of that Chapter, he calles *Vrbanus* his fellow-helper in Chriſt, and thus *Marcus*, *Ariſtarcus*, *Demas*, and *Luke*, his fellow-helpers, *Philem: Epiſt. verſ.* 24.

Vſe. Such as onely wiſh well to the doctrine of the Goſpel and yet helpe it not forward any thing at all, are reproued.

To make vſe of this; A man may heare ſometimes many amongſt vs, wiſhing that things were well, and ſaying, oh that men would yeeld to the Doctrine of the Goſpell, and to the things they are taught in the publike miniſtrie of the word, then it were an happy thing, then all would bee well, but alas, few there bee that helpe forward any thing at all that way, few there bee that ioine hands with the Miniſter, to helpe forward the kingdome of God.

And it may be, ſome thinke it is a matter not belonging to them, to helpe forward the Doctrine of the Goſpell, but that it pertaines onely to the Miniſter: indeed principally it belongs to him, but thou muſt know, it belongs to thee alſo, being a priuate perſon in thy place and calling, thou muſt within the compaſſe of thy calling, bee a fellow-worker with the Miniſter to the aduancement of Gods kingdome, and promoting of the Doctrine of the Goſpell.

It belongs to priuate perſons within compaſſe of their callings to helpe forward the doctrine of the Goſpel.

Obiect.

Alas, how ſhall I that am a poore man be a fellow-worker with the Miniſter, and helpe forward, and promote the doctrine of the Goſpell?

Anſw.

In two things eſpecially, may priuate perſons helpe forward the doctrine of the Goſpel.

Thou maieſt be ſo many waies, by inſtruction, by counſell, by admonition, by conſolation, by good example, and the like; but eſpecially by theſe two things.

1 Firſt, by remembring the doctrine deliuered by the Miniſter, and conferring vpon that, and euen whetting that vpon thy children, ſeruants, friends, or neighbours, as the Lord commanded his people, *Deut. 6.7. And thou ſhalt* * *rehearſe* (the word ſignifies to ſharpen) *them continually vnto thy children, and thou ſhalt talke of them when thou tarrieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp.*

*ושבנתם

2 Secondly, by earneſt and hearty praier to God for a free paſſage of the Goſpell, 2. *Theſſ.* 3.1. *Pray* (ſaith the Apoſtle) *that the word of the Lord may haue free paſſage, and be glorified euen as it is with you.*

Theſe two waies, thou art eſpecially to ioine hands with the Miniſter, and become a fellowworker with him, in the aduancement of Gods kingdome, and to further the aduancement of the Goſpell.

Two motiues to ſtir vp priuate perſons to helpe forward the doctrine of the Goſpell.

And to ſtirre thee vp to this duty, conſider onely theſe two things.

1 Firſt, where there is conſcience of this dutie, experience ſhewes it, there is much profit by the publike miniſtrie of the word, and where this is neglected, there is little or no good done by the moſt faithfull, and powerfull miniſtry of the word, the Miniſter may ſpend his heart out of his body, and doe little good, if he haue no worke-fel-

Iowes to helpe forward the doctrine of the Goſpell.

2 Againe, conſider that thou praieſt to the Lord that his kingdome may be aduanced; thou ſaieſt, *Let thy kingdome come*, and yet haſt thou no care to helpe forward Gods kingdome? What is this but to mocke God, who cannot bee mocked, and to deceiue thine owne ſoule? Thou doeſt by that praier of thine (thou not caring to helpe forward Gods kingdome) prouoke the Lord to wrath againſt thee, and of thine owne lippes hee will one day iudge thee.

If thou then deſire that the miniſtry and preaching of the word of God ſhould bee much profitable to thy children, thy ſeruants, and others; yea, if thou wouldeſt not prouoke the Lord to puniſh thee, as a mocker of his maieſty, and of thine owne mouth to iudge and condemne thee. Then be thou ſtird vp to carrie in thee a conſcience of this dutie, bee thou a fellow-worker with the Miniſter to the kingdome of GOD; ioine handes with him, to helpe forward the doctrine of the Goſpell, by counſell, by admonition, by conſolation, by good example, and the like, but eſpecially, by whetting the doctrine deliuered by him in the publike miniſtrie of the word, vpthy children, thy ſeruants, and others, and by earneſt and hearty praier for a bleſſing vpon the preaching of the Goſpell, and thou ſhalt finde much comfort in ſo doing.

Further obſerue we (in a word) the Apoſtle ſaith, theſe onely among the Iewes, were his worke-fellowes to the kingdome of God.

Peter was either not at Rome when this Epiſtle was writen, or elſe he was much too blame.

Where then was *Peter*, it is like he was not at *Rome* when the Apoſtle writ this Epiſtle, whether hee was there at all, or no, I will not diſpute, but it cannot bee that hee ſate there as Biſhop 25. yeeres, as the Papiſts hold, as an Article of their Creed, either he was not at *Rome* when this Epiſtle was written, or elſe hee carried himſelfe little better, then when he denied his Maſter.

One thing yet remaines to be conſidered of vs, namely, the forme, and manner of ſpeach heere vſed by the Apoſtle, (*The kingdome of God*) hee puts downe the kingdome of God, for the doctrine of the word and Goſpell.

The point hence offered is this.

That the doctrine of the word, and eſpecially the doctrine of the Goſpell, is the kingdome of God, the doctrine of the word and Goſpell, is that whereby God doth in ſpeciall manner rule and raigne amongſt vs, and ouer vs, (I ſay in ſpeciall manner) for by his vniuerſall gouernment and prouidence, hee rules ouer all things, both in heauen and earth, yea ouer the Diuels and damned in hell, as the Pſalmiſt ſaith, Pſal. 29. 10. the Lord remaines a king for euer, but in ſpeciall manner doth the Lord rule and raigne, by the doctrine of his word and Goſpell, by that doth he exerciſe his kingly power and authority ouer his Church and children.

Doct. 6. The doctrine of the word and Goſpell is that whereby God doth rule & raigne amongſt vs, and ouer vs, in ſpeciall manner.

And hence is the doctrine of the Goſpell called the power of God, 1. Cor. 1. 18. and verſe 24. the power of God, and the wiſedome of God, yea, hence it was that our Sauiour ſayd, Iohn 5. 25. that the houre ſhould come, and then was, that the dead ſhould heare the voice of the ſon of God, and ſhould liue. The Lord doth rule and worke ſo powerfully by the doctrine of his word and goſpell, as that thereby he quickeneth, and giueth life to the dead, euen to ſuch as are dead in their ſinnes, and makes them liue a new ſpirituall life, and yeeld obedience and ſubiection to him, and therfore by that doth he rule and raigne amongſt vs, and ouer vs, in ſpeciall manner, and the reaſon of this is this.

The word and goſpell, is one of the lawes of Gods kingdome of grace, and hence is the word, the doctrine of the goſpell, called the word of the kingdome, Mat. 13. 19. and the law of faith, Rom. 3. 27. where is then the reioycing (ſayth the Apoſtle) it is excluded, by what law? of works? nay, but by the law of faith, by the doctrin of the goſpell.

Vſe.
Triall of our ſelues, whether we bee vnder the ſpeciall gouernment of the Lord or no.

Now as an earthly King doth rule and raigne ouer his ſubiects, and keepes them in awe and order, in ſpeciall manner by the lawes of his Kingdome, ſo doth the Lord by his word and Goſpell, and of the Lawes of his Kingdome of grace, and therefore by that doth he in ſpeciall manner rule and raigne amongſt vs, and exerciſe his kingly power ouer his Church and children, hence then it muſt needes follow, that the more or leſſe the doctrine of the word and Goſpell, preuaileth with vs, the more or leſſe the Lord raigneth amongſt vs, and ouer vs, by the doctrine of his word and Goſpell, the more or leſſe are wee ſubiect to the ſpeciall gouernment of the Lord, if the doctrine of the word and Goſpell be powerfull and effectuall amongſt vs, then doth the Lord rule and raigne amongſt vs, in ſpeciall manner, as our King and Gouernour, if that be powerleſſe and fruitleſſe, and if that haue no power nor fruit amongſt vs, ſurely then the Lord raignes not amongſt vs in ſpeciall manner, the Lord is then in no other ſort our King and Gouernour, but as he is King ouer the reprobates, yea, ouer the Diuels, and damned in hell, euen by his generall prouidence, yea, let euery one in particular examine himſelfe touching this poynt, doth the Lord rule and raigne ouer thee, and in thee by the doctrin of his word and Goſpell? then is he thy King and Gouernour, in ſpeciall manner, if he doe not ſo raigne and rule ouer thee, and in thee, certainely thou art not vnder his ſpeciall regiment and gouernment, and thou muſt know it is not enough for thee, onely to haue vnderſtanding of the letter of the word and goſpell, but thou muſt know and feele the power of it.

The doctrine of the word and goſpell is the kingdome of God, it is in it ſelfe the arme of the Lord, and his ruling power, and it muſt be ſo to thee, elſe thou art not vnder his ſpeciall gouernment, thou muſt feele the doctrine of the word and goſpell, teaching thee to humble thy ſelfe in due conſideration of thy miſerable ſtate wherein thou art by nature, and to denie thy ſelfe in a true acknowledgment of thine owne corruption, and to lay faſt hold vpon Chriſt, who is the light of thy ſaluation, yea, thou muſt finde the doctrine of the goſpell, teaching thee (as the Apoſtle ſaith) Tit. 2. 12. to deny vngodlineſſe, and worldly luſts, to liue ſoberly, and righteouſly and godly, in this preſent world, yea, the power of the goſpell muſt be ſeene in thy attire, that thou goeſt comely, not vainely and gariſhly; in thy ſpeech, that it be gracious, not idle, wanton or blaſphemous, in thy whole carriage, and in all the actions of thy life.

If the doctrine of the word and goſpell be not thus powerfull ouer thee, and in thee, aſſuredly, the Lord is not thy King, and gouernor in ſpeciall manner, thinke on it and hereby examine thy ſelfe, and if thou finde that thou art not vnder the ſpeciall gouernment of the Lord, thy caſe is fearefull, haſten out of it, as ſoon as poſſibly thou canſt, thou art in a miſerable ſtate, and condition, thy caſe is worſe then the caſe of other creatures in the world, that are ſubiect to the generall gouernment and prouidence of God, for thou art ſubiect to the power of the Deuill, thou art his ſlaue, and the Deuill holdeth vp his ſcepter in thee he is thy Lord, and King, therefore *Paul* ſaid *Act.* 26. 18. that he was ſent to the Gentiles to turne them by the preaching of the Goſpell, from the power of Satan to God, ignorant people and prophane perſons cannot abide to heare of this, that the Deuill ſhould rule in them, and that he ſhould be their Lord and King, they ſpit at the meaning of the Deuill, and they ſay fie on him, and they defie the Deuill with all their heart, but alas, ſo long as they liue in their ignorance, and prophaneneſſe, they are vnder his power, ſo long as thou liueſt in thy pride, thy couetouſneſſe, thy vſury, thy maliciouſneſſe, thy drunkenneſſe, thy whoredome, thy ſwearing, or any other pleaſing ſinne, thou art from vnder the ſpeciall gouernment of the Lord, and the Deuill is thy Lord, and King, for there be but two regiments and kingdomes in this world, the kingdome of Chriſt and the kingdome of Sathan, and if thou be not in the kingdome of Chriſt, thou art in Sathans kingdome.

Againe conſider that condemnation, and euerlaſting perdition, is the portion of all that haue not Chriſt for their head.

Note.

Now Chriſt is head to none, but ſuch as haue their life from him, and none haue life from Chriſt, but they that are ruled and gouerned by him, and he rules none but by the power of his word: and therefore if thou be not ruled and ordered by the doctrine of the worde and Goſpell, thou art in a fearefull condition, thou haſt Satan ruleing ouer thee, as thy Lord, and King, and thou art lyable to euerlaſting perdition. Conſider this, thou that art an ignorant perſon, thou that art a proud perſon, a drunkard, &c. And findinge thy ſelfe in this miſerable thraldome, haſten out of it by all poſſible meanes, neuer reſt till thou find, that thou art made ſubiect, to the doctrine of the word, and Goſpell, and that it is powerfull in thee: cauſing thee to lay aſide thy former ſinne, and turning thee to all holy obedience, then thou maieſt be ſure that thou art vnder Gods ſpeciall rule, and gouernment.

Vſe. 2. Comfort for all that cheerfully ſubiect themſelues to the doctrine of the word and Goſpell.

Againe, is it ſo that the Lord doth in ſpeciall manner rule, and raigne ouer his Church, and children by the doctrine of his word and Goſpell. Heere is then matter of great comfort for all that cheerefully ſubiect themſelues to the doctrine of the word, and Goſpell: they are vnder the ſpeciall rule and gouernment of the Lord, the Lord is their King, and gouernour in ſpeciall manner, and to them as to the true and loyall ſubjects of his kingdome, are all the benifits of his kingdome belonging, and communicated, euen the ſpirituall, and eternall benifites of Chriſt, as faith, true conuerſion, remiſſion of ſinnes, righteouſneſſe, the gifts of Gods ſpirite, and continuance of the ſame, glorification, and life eternall, and they are made partakers of that glorie, to bee kinges, and prieſtes, vnto

God, Reuel. 16. Which is an excellent comfort, and to bee thought on, by all that truely ſubmit themſelues to the doctrine of the word and goſpell. And thus wee haue handled the ſecond thing, wherby the Apoſtle commended thſe three men, *Ariſtarcus*, *Marcus*, and *Ieſus*, common to them all, that they onely were his worke-fellowes vnto the kingdome of God.

Come we to the third, and laſt thing, whereby hee ſets out their commendation joyntlie together, in the laſt wordes of this verſe: that they were to his comfort, and conſolation, (*which haue beene vnto my conſolation*) and this in part is an effect of the former, namely, of their ioyning hands with him, to the aduancement of the Kingdome of God, and to helpe forward the doctrine of the Goſpell, therein they were to the Apoſtles conſolation, the word heere rendred conſolation, ſignifies alſo councell and encouragement, and ſo the meaning is briefely this. *Interpretation.*

Which haue beene to my comfort, to my councell, and to my encouragement.

Now for matter of doctrine hence offered, firſt in that the Apoſtle ſaith theſe three men *Ariſtarchus*, *Marcus*, and *Ieſus*, helping forward the kingdome of God and furthering the doctrine of the goſpell together with himſelfe, were to his conſolation, and did thereby much comfort him, we are giuen to vnderſtand thus much.

Doct. 7. It is a great comfort to the miniſters of the Goſpell when they ſee others ioyne hands with them to the aduancement of Gods kingdome.

That the aduancers of the kingdome of God, and ſuch as with others further, and help forward the doctrine of the goſpell, they are a conſolation to the godly, and eſpecially to the miniſters of the goſpell.

It is a great comfort to the miniſters of the Goſpell, when they ſee others ioyne hands with them to the aduancement of gods kingdome, and to the furthering of the goſpell. For why? If their hearts be rightly affected, and ſet as they ought to be for the aduancement of Gods glory, if the firſt and chiefe thing they aime at, and ſeeke after, be the kingdome of God, and his righteouſneſſe, as it *Reaſon.*

it ought to be *Math*. 6. 33. it muſt needes be that ſuch as together with themſelues, doe further, and aduance the ſame, are a great conſolation to them, and miniſter ſweete comfort to their hearts.

Vſe. The right way to cheere vp the heart of a faithfull miniſter is to ioine hands with him in aduancing Gods kingdome.

Wouldeſt thou then be a comfort to the miniſter of the goſpell, doſt thou deſire to cheere vp his heart, and to hearten and encourage him? Oh then ioyne handes with him in aduancing the kingdome of God, and in helping forward the doctrine of the goſpell, it may be thou beareſt true loue to a faithfull miniſter of the goſpell, and thou wouldſt be glad to doe him any good thou art able, here is the way to do the beſt good, and to yeeld him the greateſt comfort, ioyne thy hands with him in aduancing the kingdome of God, and in furthering the doctrine of the goſpell, and that will be an excellent cordiall, to the comfort of his heart, thou canſt not miniſter matter of greater ioy, and conſolation to him, by any thing, then by ſo doing.

Now further in that the Apoſtle ſaith theſe three men, *Ariſtarchus*, *Marcus*, *and Ieſus*, had beene to his conſolation and encouragement, and been in ſteede of councellors to him in ſome things, hee being an Apoſtle, and a man of excellent gifts, and graces, and they no doubt far inferiour to him in gifts, and graces, it teacheth vs.

Doctr. 8. Men of great gifts & graces neede ſometimes encouragement counſell, and comfort from men of meaner gifts and graces then themſelues.

That euen men of great gifts and graces haue neede ſometimes of encouragement, of councell and comfort from ſuch as be of meaner gifts and graces then themſelues.

And hence it was that our Apoſtle ſaid, hee longed to ſee the Romanes, *Rom.* 1. 12. that he might be comforted together with them, through their mutuall faith, both his and theirs, and (indeed) the reaſon of this is plaine, namely this.

Reaſon

The Lord doth not giue all gifts to any one man, nor the like meaſure of the ſame gift to euery man, but to ſome one gift, and to ſome another, to ſome a greater, to ſome a leſſe a leſſe meaſure of the ſame gift, yea the Lord doth ſometimes ſo diſpoſe his gifts, as that a man of meaner place and fewer gifts, hath ſome ſingular and ſpeciall gift, wherby he may help, and do good to others, of higher place, and of greater gifts.

Vſe.
Men of meaner gifts then our ſelues are not to be deſpiſed of vs.

This then muſt teach vs not to deſpiſe men of meaner giftes then our ſelues; Do not thou in regard of thine excellent knowledge, wiſedome, or any one gift, or grace of God beſtowed on thee, lift vp thy ſelf aboue others, and diſdaine to haue familiar conference, and ſpeach with men of meaner gifts then thy ſelfe, no; no, doe thou ſtoope downe, to conferre with them, and to liſten to things ſaid by them, and take thou benefit of ſome gift, (happily) more eminent, and in greater meaſure in them, then in thy ſelfe, though thou excell them in knowledge, yet it may be they go beyond thee in good affections, and thereby they may do thee good, they may be meanes to ſtirre vp thy zeale, to quicken thy loue, or the like, yea certainely thou maiſt finde ſome good by hauing ſpeech, and conference with the meaneſt of Gods children.

VER. 12 *Epaphras the ſeruant of Chriſt, which is one of you, ſaluteth you, and alwaies ſtriueth for you in praiers, that ye may ſtand perfect and full in all the will of God.*

VER. 13 *For I beare him record that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.*

The Apoſtle in this 12. and 13. verſes ſtill goes on in the ſecond branch of his concluſion, namely, the declaration of the loue of others that were with him towardes the Coloſſians, and heere he ſets downe, the loue of *Epaphras*

phras towards them, manifeſted, and made knowne by two things.

By his ſalutations ſent to them, and by his praiers for them.

That hee ſaluted them, and that he praied for them, Now theſe things are not thus naked, and barely propounded, but firſt the Apoſtle deſcribes *Epaphras*, by two qualities or conditions.

Firſt, by his calling, that he was the ſeruant of Chriſt.

Secondly, by that particular relation that was betweene him and the Coloſſians, that he was one of them, *Epaphras the ſeruant of Chriſt which is one of you ſaluteth you.*

And then the Apoſtle further ſets out *Epaphras* by his praying for the Coloſſians.

Firſt, by the manner of his *praying*, that it was with ſtriuings and earneſt contention, and that continually, in theſe words, (*and alwaies ſtriueth for you in praiers*).

Secondly by the matter of his praier, what it was hee praied for, on their behalfe, namely this, that they might ſtand perfect, and full in all the will of God.

And then verſe 13. the Apoſtle doth diſcouer the efficient cauſe of that earneſt ſtriuing of *Epaphras* in praier, for the Coloſſians, that it proceeded from his zeale for them, which zeale of his is further ſet out by the meaſure, that it was great: and by the extent of it, in regard of the perſons to whom it reached, that it reached not onely to the Coloſſians, but alſo to them of Laodicea, and them of Hierapolis: and it is alſo confirmed by the teſtimonie of the Apoſtle, *I beare him record he hath a great zeale for you, &c.* in which teſtimonie is alſo preuented a ſecret obiection, for happily the Coloſſians might haue ſaid to the Apoſtle.

Obiect: How know you that *Epaphras* ſtriueth in prayer for vs, are you priuie to his priuate prayers, for therein eſpecially, if hee doe remember vs, hee makes mention of vs?

Now this obiection the Apoſtle preuents when he ſaith *(for I beare him record that he hath a great zeale for you, &c.)* as if he had ſaid, howſoeuer I am not priuy to his priuate prayers, yet I dare boldly write, that he ſtriueth for you in prayer, becauſe I am priuie to, and a witneſſe of a great zeale that he beares to you, and to them of Laodicea, and them of Hierapolis. And thus we ſee the generall things that are laid downe in theſe two verſes.

Come we now to ſpeake of them, as they lye in order, and I will take the words as they are layd downe before vs.

First therefore of theſe words, *(Epaphras the ſeruant of Chriſt, which is one of you, ſaluteth you, and alwaies ſtriueth for you in praiers.)*

Interpretation.

Epaphras the ſeruant of Chriſt] That firſt title, *(ſeruant of Chriſt)* is not heere to bee taken in a generall ſignification, as it is common to all the faithfull, who are ſeruants of Chriſt, 1 *Cor.* 7. 22. but in a ſpeciall ſenſe, for the miniſter of Chriſt: for ſo the Apoſtle called *Epaphras*, cap: 1. 7. and therefore this title *(ſeruant of Chriſt)* is not heere giuen to him as a qualitie and condition, common to him with all true beleeuers: but as ſignifying his particular office and function, that hee ſerued Chriſt in the miniſterie of the goſpell. *(which is one of you)* how theſe words are to be taken, wee ſhewed verſe 9. namely thus, who is one of the ſame Citie and Church with you. *(ſaluteth you)* that is, wiſheth you health, proſperitie, and all true happineſſe that can be. *(And alwaies ſtriueth for you in praiers.)* The word *ſtriueth* is metaphoricall borrowed, and taken from ſuch as withſtand open violence and hoſtilitie: or from ſuch as earneſtly ſtriue for maſteries or life, againſt ſuch as ſeeke to take it away: and it is heere put, to ſignifie earneſtneſſe and feruencie of ſpirit. *(alwaie's)* that is, whenſoeuer he doth humble himſelfe in prayer, (which he doth often) he remembers you. Thus then are theſe words to be conceiued, as if the Apoſtle had ſaid.

Epaphras that ſerues Chriſt in the miniſterie of the Goſpell, who is one of the ſame Citie and Church with you, wiſheth you health, proſperitie, and all true happineſſe and comfort, and whenſoeuer he doth humble himſelfe in prayer, (which he doth often) he is mindfull of you, and with earneſt contention of minde, and feruencie of ſpirit, he praies for you.

Now firſt in that the Apoſtle calls *Epaphras the ſeruant of Chriſt*, thereby meaning the miniſter of Chriſt, or that he ſerued Chriſt, in the miniſterie of the goſpell, wee are taught thus much.

Doct. 1. The Miniſter of the goſpell is in ſpeciall manner the ſeruant of Chriſt.

That the miniſter of the goſpell is the ſeruant of Chriſt: yea the miniſter of the goſpell in regard of his function and office, is in ſpeciall manner the ſeruant of Chriſt, he is Chriſt his ſeruant in more particular manner, then men of other callings, it is his profeſſion, and (as it were) his trade, to be the ſeruant of Chriſt, euen to ſerue the Lord Ieſus, in bringing his meſſage, and his embaſſage to the people of God, that is his place and office.

And therefore the Apoſtle ſaith in plaine termes, 2 *Cor.* 5. 20. that the miniſters of the goſpell are Ambaſſadors for Chriſt, and in Chriſt his ſtead do intreat Gods people to be reconciled vnto him, 1 *Cor.* 4. 1. *Let a man ſo thinke of vs as of the miniſters of Chriſt, and diſpoſers of the ſecrets of God*; and hence it is that the Apoſtle often calls himſelfe and other miniſters of the goſpell, the ſeruants of Chriſt: as Rom: 1. 1. *Paul a ſeruant of Ieſus Chriſt.* Philipp. 1. 1. *Paul and Timotheus the ſeruants of Ieſus Chriſt.* Titus 1. 1. *Paul a ſeruant of God, &c.* yea the deuill himſelf plainly & freely confeſſed this truth, though not in loue to the miniſters of the goſpel. Act: 16. 17. *Theſe men are the ſeruants of the moſt high God, which ſhew vnto vs the way of ſaluation.*

Vſe. 1. Now then this ſerues to teach miniſters of the goſpell a ſpea ſpeciall duty; are they in peculiar manner ſeruants of the Lord Ieſus Chriſt, their Lord and maſter? are they ſent out from him on his meſſage and embaſſage? ſurely then they muſt looke they deliuer nothing but that which is both according to his will, and for his glory: a good ſeruant will do the will of his Maſter, and what his Maſter appoints him, and what he requires of him, and will ſeeke his Maſters credit in all his courſes: and ſo ought the miniſters of the goſpell, euer to haue an eye to the will of Chriſt, their Lord and Maſter, and to ſeeke his glory in all things: thoſe miniſters forget their office and calling, that they are the ſeruants of Chriſt, who deliuer their own fancies, and new found deuices, or apply their ſpeeches and teaching to the humors of men, and ſeeke to pleaſe men. Gal: 1.10 *If I ſhould yet pleaſe men, I were not the ſeruant of Chriſt*: Miniſters that are men-pleaſers are not the true ſeruants of Chriſt.

Miniſters of the goſpell muſt looke they deliuer nothing, but that which is according to the will of Chriſt, and for his glory.

Vſe. 2.
Comfort for all true Miniſters of the goſpell.

Againe, heere is matter of comfort for all true miniſters of the goſpell. for why? are they in ſpeciall manner ſeruants of the Lord Ieſus, to whom all power is giuen in heauen and in earth, *Matth.* 28.18. they may then be bold to deliuer the meſſage the Lord hath put into their mouthes, they haue a Maſter will make it good, and they may boldly ſtand in the face of all that oppoſe them and gaine-ſay it, they haue a Maſter that is able and willing to defend them, and this is an excellent comfort vnto them.

Vſe. 3.
Men are to eſteeme the Miniſters of the goſpell, as the ſeruants of Chriſt.

Now further, is it ſo, is a true miniſter of the goſpell in ſpeciall manner the ſeruant of Chriſt? then learne thou ſo to eſteeme him, euen as the ſeruant and ambaſſador of the Lord of glory, and take heed thou offer him not the leaſt contempt or wrong, in word or deed, though hee be (happily) poore and weake, yet he hath a Maſter, that is mighty and powerfull, and will mightily reuenge the wrong done to his ſeruants. *Ahab*, *Iezabell*, and *Iulian* found it by wofull experience, and no age or ſtate, can ſhew the contrary, that euer any contemner or abuſer of a true miniſter of God, eſcaped the viſible vengeance of God, and his reuenging hand on him, or his; therefore take heed how thou doeſt wrong, or abuſe a miniſter of the Goſpell.

I ſhould now ſpeake of two titles the Apoſtle heere giues to *Epaphras*, (that he was one of the Coloſſians) and likewiſe of his ſaluting of them, but of thoſe things wee ſpake verſe 9. 10. and therefore I paſſe by them, and come to theſe words *(and alwaies ſtriueth for you in prayers.)* where firſt, in that the Apoſtle ſaith, that *Epaphras* did ſtriue in prayers for the Coloſſians, that whenſoeuer he humbled himſelfe in prayer, he prayed for them with earneſt contention of minde, with feruencie of ſpirit, wee are plainly taught.

Doct. 2. We muſt earneſtly pray for others together with our ſelues, and eſpecially thoſe with whom wee ſtand in ſpeciall relation.

That we muſt pray for others together with our ſelues, we muſt be earneſt in prayer for others, and pray for them with a feruencie of ſpirit, eſpecially for thoſe with whom we ſtand in ſome ſpecial relation, and with whom we haue neere coniunction: for *Epaphras* was the miniſter of the Church at Coloſſe, and hee prayed earneſtly for the Coloſſians, as he was their miniſter, and ſo muſt we be earneſt in prayer, for thoſe with whom wee ſtand in ſome ſpeciall relation, and with whom we haue neere coniunction: as the Miniſter for his people, the Magiſtrate for thoſe that be vnder his gouernment, the Maſter of the houſe for his familie, &c.

We haue examples of this in other places of Scripture, as that of *Samuell*, 1 Sam. 12.23. *God forbid* (ſaith Samuel) *that I ſhould ſinne againſt the Lord, and ceaſe praying for you.* Samuell accounted it a ſinne, if hee ſhould ceaſe praying for the people. And that of *Moſes*, Pſal: 106.23. where it is ſaid, that he *ſtood in the breach*, no doubt by earneſt interceſſion and prayer, to turne away the Lords wrath from the people: and thus (doubtleſſe) did *Iob* ſanctifie his children, by earneſt and hearty prayer for them, *Iob* 1. 5.

and the reaſon of this is plaine, namely this.

Reaſon

We are to haue a liuely fellow feeling of the wants and neceſſities of others, and as the Apoſtle ſaith, 1 *Cor*. 12.25 we ought to haue the ſame care one for another, as members of the ſame body, and eſpecially of the wants and neceſſities of them, with whom we are more neerly knit and conioyned: and therefore out of that liuely feeling of the wants of others, and eſpecially for ſuch as are neerly knit vnto vs by any ſpecial bond, we are to ſend out earneſt and hearty praiers for them, and to call on the Lord euen with feruencie of ſpirit, for a ſupply of their wants.

Vſe.
Reproofe of ſuch as ſeldom or neuer pray for others together with themſelues with any earneſtnes

A duty wherein many of vs are much defectiue, many ſeldom or neuer pray for others together with themſelues with any earneſtneſſe and feruencie of ſpirit: it may bee thou art ſomtimes earneſt in praying for thy ſelfe, neceſſitie, or extremitie preſſing thee, the hand of God in ſome heauy affliction driuing thee to it: but in praying for others, oh how cold art thou? yea (I feare me) I may iuſtly ſpeake it, many ſeldome or neuer vſe any earneſt praier for their owne families, for their owne children, and thoſe that belong vnto them: happily thou saieſt, God bleſſe my children, and God make them his faithfull ſeruants, (which I ſpeake not againſt) but when didſt thou ſtriue in praier for them? when didſt thou powre out thine heart, as *Dauid* ſaid he did, *Pſal*. 42. 4. in the behalfe of thy children, thy ſeruants, or for the wife of thy boſome? I appeale to the hearts and conſciences of many, they can tell them, they haue ſeldome or neuer done it: well remember, this is thy duty thus to pray for others, together with thy ſelfe, and that with earneſtneſſe of ſpirit, and eſpecially for thoſe, to whom thou oweſt ſpeciall duty, for thy wife, thy children, thy ſeruants: and to that end, conſider their ſpeciall wants and neceſſities, and if thou neglect this dutie, it is a plaine euidence thou haſt not ſuch a feeling of other mens wants and neceſſities, as thou oughteſt to haue, and it is an argument thou art not a liuely mem-

ber

ber of the ſame body with them, whereof Chriſt is the head, and if thou pray not earneſtly for thy wife, children, and ſeruants, and out of a feeling of their wants, thou haſt not that loue, and that care of them, that ought to be in thee, and without repentance thou ſhalt one day anſwer for it; yea many times *it comes to paſſe, that a man that makes no conſcience of this duty, euen to bee earneſt with the Lord in prayer for ſupply of ſuch grace, as is wanting in his wife, children, and ſeruants, he findes the puniſhing hand of God vpon him in his wife, children, or ſeruants:* the Lord doth puniſh him with an vnruly wife, with graceleſſe children, and with lewd ſeruants; therefore learne then to make conſcience of this dutie.

Note.

Now further in that the Apoſtle ſets downe *Epaphras* his manner of praying for the Coloſſians vnder that metaphoricall word (*ſtriueth*) a word borrowed and taken from ſuch as withſtand violence and hoſtilitie, or ſuch as ſtriue for maſteries, we are giuen to vnderſtand.

Doct. 3.
It is no eaſie thing to pray well.

That it is no eaſie thing to pray well, to pray to God truly and heartily, is no eaſie matter: true and hearty praier is euer with ſtriuing, and wreſtling againſt oppoſition, and it is as hard a matter to pray truly and heartily, as it is to withſtand a ſtrong armed man, that ſeeks to take away life from vs.

And therefore the Apoſtle not onely heere but in other places alſo, vſeth this phraſe and forme of ſpeech; as Ro: 15. 30. *I beſeech you for our Lord Ieſus Chriſts ſake, and for the loue of the ſpirit, that yee would ſtriue with me by prayers to God for me.* and 2 Cor. 1. 11. (ſaith he) *that yee labour together in prayer for vs,* plainly teaching. That true and hearty praier is with much labor and ſtriuing, and the reaſon of it is this. There be many things that oppoſe, and ſtand againſt making of true and hearty prayer to God, as

Reaſon.
Hinderances of true and hearty praier.
1

Firſt, the malice of Satan, who ſeeks (if poſſibly he can) to keep vs from praying at all, by troubling our mindes, and diſturbing our hearts, with paſſions of loue, feare, anger,

ger, and the like: if he cannot ſo doe, then hee labours to make vs haſten out of our praiers, and to poſte them ouer haſtily, or to pray coldly or faintly.

2 Secondly, our owne corruption, the deadneſſe and dulneſſe of our owne hearts, our want of feeling of our wants, our want of holy deſires and the like, they ſtand vp againſt that holy exerciſe of prayer: the euill examples of others, who either neglect that duty of praier, or coldly performe it, onely for faſhion and cuſtome; theſe are the things that ſtand vp againſt vs in praier, and with theſe are we to ſtriue and wreſtle in making true and hearty praier. And therefore it is no eaſie matter to pray well, and to offer vp praiers to God truly and heartily.

Vſe 1. They deceiue themſelues which thinke it is an eaſie matter to pray well.

And therfore deceiue not thy ſelfe, do not thou thinke as many doe, that it is an eaſie matter to pray well, and to make heartie praier to God: no, no, learne this leſſon, and remember it, that to pray truly and heartily, is a thing that is done with as much paines and labour, as if thou wert to wreſtle and ſtruggle with a ſtrong man that ſeeks thy life: ſome fooliſhly thinke, and they ſticke not ſometimes to ſpeake it, that hauing liued many yeeres in ſcraping wealth together, and hunting after riches, when they are old, then they will goe to the Church and pray: alas poore ſoules, how are they blinded, as if it were the eaſieſt matter in the world, to pray well: indeed, to pray formally, and to ſay praiers, (as ſome vſe to ſpeake, that they haue ſaid their praiers) and you may beleeue them, their mouthes onely haue praied, their hearts praied not, they praied not with any due reuerence of the great and glorious maieſtie of God, with any ſound feeling of their owne wants, or with any holy deſire of the things praied for: and ſo to pray, is an eaſie matter indeed: but that is but lip-labour, and (indeed) loſt labour, yea hatefull and diſpleaſing to God: remember thou, if thou wouldſt pray well, and ſo as the Lord may accept thy praier, that it muſt bee with much ſtriuing, thou muſt finde in thee a ſtriuing againſt the malice

lice of Satan, and againſt the deadneſſe and dulneſſe of thine owne heart, yea there muſt be an holy violence vſed in thine heart, when thou praieſt, and that is to pray truly and heartily.

Againe, is it ſo, that true and hearty praier is euer with ſtriuing and wreſtling againſt oppoſition?

Vſe. 2. Comfort for ſuch as finde ſometimes a dulneſſe and deadneſſe vpon themſelues in praying.

Heere is then matter of comfort for ſuch as finde ſometimes a deadneſſe, and dulneſſe creeping vpon themſelues in the holie exerciſe of praier, if ſo be they doe truly ſtriue againſt theſe things; ſome are much caſt downe, and diſcouraged, and they thinke their praiers are not pleaſing to God, becauſe they finde ſometimes in themſelnes a deadneſſe, and dulneſſe, and many by-thoughts, caſt into their minds but conſider with thy ſelfe, doſt thou ſtriue againſt theſe? Art thou diſpleaſed with them? Doſt thou ſigh and groane vnder them, and are they ſo heauy a burden vnto thee, as thou canſt onely ſtammer out a praier vnto God? Comfort thy ſelfe, euen that ſtammering praier of thine is true, and heartie praier, and well-pleaſing to God, thou haſt an example for thy comfort in this kinde, *Iſai.* 38. 14. *Like a Crane or a Swallow, ſo did I chatter, I did mourne as a Doue. Hezekiah* was ſo preſſed with griefe, as that his praier was onely like the chattering of a Crane, he was not able to vtter a perfect ſentence, yet was his praier heard of the Lord; ſo if thou bee able onely to vtter a ſtamering praier in regard of thy deadneſſe, and dulneſſe, ſometimes creeping vpon thee, yet if thou ſigh and groane vnder it, if thou pray againſt it, and by all good meanes ſtriue againſt it, and looke for the perfection of thy praiers in Chriſt; aſſuredly thy praiers are true and heartie praiers, and well-pleaſing in the ſight of God, and that is an excellent comfort to be thought on, by all ſuch as finde a deadneſſe and dulneſſe ſometimes creeping on them in praier, and are diſpleaſed with it, and doe truely ſtriue againſt it.

Before wee come to that which followeth, a queſtion is to be anſwered, namely this.

Queſt. Whether a man may ſtriu in praier, in a ſet forme of praier

In that true and heartie praier is euer with ſtriuing againſt oppoſition, it may bee demanded, whether a man may ſtriue in praier, that vſeth a ſet forme of praier.

Anſw.

To this I anſwer, that he may, a man that is not able to conceiue a forme of praier in words, as ſome are not, for want of memorie, vtterance, and other gifts of grace needfull to the conceiuing of a praier, ſuch a man helping himſelfe by a ſet forme of praier, by a praier compoſed, and made by others, may vſe it with ſtriuing, for his heart may goe with his mouth, and hee may be ſtird vp, and haue a feeling of the want of the things that are praied for: but yet let not any man heerein take liberty to himſelfe, at all times to vſe a ſet forme of praier, for that cannot at all times expreſſe his particular wants, and neceſſities, and therefore let euery one labour that he may be able to conceiue a praier, and to take to himſelfe words, as it is, *Hoſea* 14. 3. And if a man or woman be ſuddenly preſſed by ſome calamitie, or ſome ſinne preſſing the conſcience, and that perſon is not able to conceiue a praier, then let him, or her, in ſuch a caſe, rather goe to the Lord with ſighing, and groaning, with ſighes that hee cannot expreſſe in words, as the Apoſtle ſaith, *Rom.* 8. 26. then betake himſelf to a ſet forme of praier, which happily makes no mention of that ſpeciall grace, he ſtands in neede of.

Note.

Come we now to the matter of *Epaphras* his praier, what it was he praied for, on the behalfe of the Coloſſians, laid downe in theſe words (*That yee may ſtand perfect and full in all the will of God.*)

Theſe words require a little ſearch into them, for the right vnderſtanding.

Interpretation.

(*That yee may ſtand*) The word (*ſtand*) as wee know, being applied to men, properly ſignifieth, an action or poſition of the body of man, oppoſed to falling, ſtarting aſide, ſhrinking, or backſliding, but in Scripture it is often vſed in a Metaphoricall and borrowed ſenſe, ſignifying, continuance, conſtancie, and perſeuerance, as in the 1. *Cor.* 16. 13. *Stand faſt in the faith, &c.* the meaning is continue, be conſtant, and perſeuer in the faith, ſhrinke not, ſtart not aſide, nor ſlide backe from it, and that that is his meaning, it is cleare, in that hee addes, quit you like men, and bee ſtrong, and ſo it is heere to bee taken; *That yee may ſtand,* (that is) that yee may continue, abide, and perſeuer, without ſhrinking, ſtarting aſide, or backe-ſliding, (*perfect and full*) theſe words being words of relation (for where there is a perfection, and fulneſſe, it muſt needs be a perfection and fulneſſe of ſomething) we may gather wherunto they haue relation by the words following (*in all the wil of God*) Theſe words conſidered together with that praier of the Apoſtle, *cap.* 1. 9. 10. Where hee ſaith, *I ceaſe not to pray for you, and to deſire, that yee might be fulfilled with knowledge of his will in all wiſdome and ſpirituall vnderſtanding.* By theſe two places compared together, wee may eaſily conceiue whereunto theſe words (*perfect and full*) haue relation, namely, to the knowledge, and obedience to the will of God, as if the Apoſtle had ſaid, perfect and full in knowledge, and obedience to the will of God.

Now ſeuerally, that word (*perfect*) doth not heere ſignifie abſolutely perfect, in knowledge and obedience to Gods will perfect, with a perfection of knowledge and obedience, in meaſure and degree which cannot be reached in this life, but ſoundly perfect, with perfection of ſoundneſſe, and truth oppoſed to hypocriticall holineſſe, and emptineſſe, and ſo the word (*perfect*) is often vſed in Scripture, *Iſai.* 38. 3. *Hezekia* ſaid, hee had walked before the Lord in truth, and with a perfect heart: he puts theſe two together, and therefore the Apoſtle heere addes the word (*full*) giuing vs to vnderſtand, that he meant ſuch a perfection, as is oppoſed to emptineſſe, and hollowneſſe. And againe, the word (*full*) is not heere to be taken for an abſolute fulneſſe of knowledge and obedience, in degree, but for a true, and ſound fulneſſe, for ſo alſo that word is ſometimes, vſed, as 1 *Ioh.* 1. 4. *Theſe things write I vnto you that your ioy may bee full*, (that is) that your ioy may bee true, ſound, and ſincere, (*in all the will of God*) by the will of God we are to vnderſtand, the will of God reuealed, and by (*all*) is meant, the whole will of GOD reuealed.

Thus then briefely are theſe words to be conceiued, as if the Apoſtle had ſaid.

> *Epaphras*, hee praies earneſtly for you, that you may continue, perſeuere, and goe on, ſound, and ſincere, and truely, though not abſolutely, full of knowledge, and of obedience, to the whole reuealed will of God.

Firſt, obſerue we, that *Epaphras* heere praying to God, and that earneſtly, for the Coloſſians, that they might continue and perſeuere, ſound, ſincere, and truely full of knowledge and obedience to the will of God. I might hence ſhew that the faithfull, and feruent praiers of others are needfull euen for ſuch as are ſound, ſincere, and truly full of knowledge, and obedience to Gods will, that they may be ſtrengthened, and may ſtand faſt, perſeuere, and goe on in the ſame, and they are to craue the aſſiſtance of other mens praiers to that purpoſe, but on that I will not ſtand.

Hence, in that *Epapkras* praied that the Coloſſians might ſtand perfect and full in all the will of God, implying that they were already ſound, and ſincere in knowledge and obedience to the will of God, and he praied for their conſtancy and continuance in the ſame.

Doctr. 4. Perſeuerance in ſoūd knowledge and in ſincere obedience to Gods will, is the free gift of God.

Wee may eaſily gather

That conſtancy and perſeuerance in ſound knowledge, and in true, and ſincere obedience to Gods will, is the free gift of God, *Epaphras* praied for it, that the Lord would giue it to the Coloſſians, it is not only Gods free gift to be ſound in knowledge, and ſincere in obedience, but it is his gift alſo to ſtand, continue, and goe on in that ſoundneſſe, and in that ſincerity, the Lord giues to know, and to obey his will, and hee giues continuance in that knowledge and obedience.

And howſoeur, ſuch as haue ſound and ſauing knowledge, and ſincere obedience to the will of God, truely wrought in them, ſhall neuer wholly fall away from it, for the feare of God is put into their hearts, that they ſhall not part from God, *Ierem*, 32. 40. Yet they ſtand not by any power from themſelues, but by the power of God, 1 *Pet.* 1. 5. *They are kept by the power of God, through faith vnto ſaluation.* It is the power of God that vpholds them, and it is the Spirit of God that doth ſtill ſtir and moue their minds and wils, being alreadie regenerate, to minde, and to will, that which is truely good, and makes them able to bring foorth good actions, which otherwiſe, they are not able being hindred by the fleſh, ſo long as they are in this life. Hence it was that *Dauid* after his regeneration, praied to the Lord to incline his heart vnto his Teſtimonies; and the Church praies for new drawing, *Cantic.* 1. 4. *Draw me, wee will runne after thee*: and the Apoſtle witneſſing of the Philippians, *Phil.* 2. 12. That they had alwaies obeyed: yet hee addes, *Verſe* 13. *That it was God that wrought in them both the will, and the deed, euen of his good pleaſure*, it was not of themſelues that they were able to will or worke any good thing.

And ſo he plainely teacheth this point.

> That to continue in ſound knowledge, and ſincere obedience to Gods will, and to goe one in the ſame, is the free gift of God.

Vſe. 1. That popiſh opinion confuted, that men regenerate are able to do good and to obey Gods will without concurrence of new grace following.

Firſt, this meetes with that opinion of the Papiſts, who teach that men regenerate are able to do good, and to obey the will of God, and to go on without concurrence of new grace following, which is a meere falſhood, it cannot ſtand with the truth now deliuered.

For if it be the free gift of God, to continue in ſound knowledge and ſincere obedience, certainly then beſides the firſt grace working regeneration, there muſt bee a ſubſequent ſecond grace vouchſafed from the Lord, that makes the regenerate do, and worke that good, which they are made able to do by grace, it cannot be otherwiſe.

Vſe 2.
Such as are truly regenerate, are to acknowledge at all times their owne impotency & inſufficiencie to any good thing.

Againe, is it ſo that to continue and perſeuere in ſound knowledge and ſincere obedience to thee will of God is the free gift of God; Then let thoſe in whom the Lord hath wrought ſound ſauing knowledge, and a meaſure of ſincere obedience to his will, euer acknowledge their own impotency and inſufficiencie, that though they be truely regenerate, yet they are not, able to do any good thing, but by a continued ſupply of new grace, and let them euer acknowledge that their ſtanding, and perſeuerance in ſound and ſincere obedience to the will of God, is meerely from the Lord, and let him haue all the glory, and bee thou euer watchfull in praier for conſtancy, and perſeuerance, becauſe thy ſtanding is by grace, and it is the free gift of God.

Now in the next place in that *Epaphras* praied ſo earneſtly, and with ſuch feruency, for no other grace but this, that the Coloſſians might conſtantly continue and perſeuere, and go on in ſound and ſincere knowledge, and obedience to the will of God, we are plainely taught.

Doct. 5.
Conſtancy & perſeuerance in ſound knowledge & obedience to Gods will is an excellent thing.

That conſtancie and perſeuerance in ſound, ſincere, entire, and full knowledge and obedience to the will of God is an excellent thing, it is a ſpeciall grace for ſuch as are ſound and ſincere in knowledge, and obedience to the will of God, to ſtand faſt, to continue, and to go on in the ſame, without ſtarting aſide, or backe-ſliding.

We finde in the Scripture many exhortations, and ſentences to this purpoſe, as that 1. *Cor.* 16. 13. ſtand faſt in the faith, quit you like men, and be ſtrong, and that *Reuel.* 2. 10. be thou faithfull vnto the death and I will giue thee the crowne of life, and this warning hath our ſauiour giuen

Luke. 9. 62.

uen *Luk.* 9. 62. he that putteth his hand to the plough and but looketh backe is not apt for the kingdome of God, *Paul* blamed the *Galathians Gal.* 3. 3. and called them fooliſh, for beginning in the ſpirit, and then ſeeking to bee made perfect in the fleſh, for not holding on as they had begunne, many other places of ſcripture beate vpon this point, and perſuade to continuance, and perſeuerance in grace, and holy obedience, as a moſt excellent thing, and a ſpeciall grace, and the reaſon of it is this.

Reaſon.

Note.

Of all graces, and vertues, it is only conſtancie, and perſeuerance that ſhall be crowend, As *no ſinne condemnes a man but his finall* impenitencie, a finall continuance in his ſinne, ſo no grace, or vertue ſhall bee crowned, but that which continues to the end.

It is onely continuance, and perſeuerance in faith, in loue, in the feare of God, and in profeſſion of religion, that ſhall be crowned with glory, we ſhall finde it moſt true which the Prophet ſpeakes *Ezechiell* 18. 24. If a righteous man of a hundred yeeres old forſake his righteouſnes, and commit iniquitie, and do according to all the abhominations that the wicked man doth, the Lord will alſo forget all his righteouſneſſe he hath done, and as our Sauiour ſaith *Math.* 24. 13. he that endureth to the end, he ſhall be ſaued, and therefore we may ſafely conclude, that continuance, and perſeuerance in ſound and ſincere knowledge, & obedience to the will of God, is a moſt excellent thing, and a ſpeciall grace.

Vſe.
Such as haue begunne to ſhew themſelues ſound in knowledge & ſincere in obedience to Gods will ought to go on in the ſame.

If then thou haſt entred into profeſſion of religion, if thou haſt begunne to ſhew thy ſelfe ſound in knowledge and ſincere in obedience to Gods will; Oh be conſtant in that ſoundnes, and in that ſinceritie, go on in the ſame, remember it is a moſt excellent thing to ſtand perfect, and full in true knowledge, and obedience to Gods will, and this is a needfull exhortation, and cannot be often inough, and ſufficiently vrged, in this back-ſliding age, and in theſe declining times of ours, wherein many ſhrinke backe, and ſtart aſide from the ſound and ſincere profeſſion of the goſpell, and obedience to Gods will, ſome haue heretofore ſeemed to be ſound & ſincere in profeſſing the faith, but now they ſhrinke backe from that ſoundneſſe, and ſinceritie, and as Chriſt ſaid to the Church of *Epheſus Reuel.* 2.4, haue loſt their firſt loue, ſome heretofore ſeemed to haue care to ſanctifie the ſabboth, to traine vp their families in the feare of God, to pray with them, and ſeemed to make conſcience of other holy duties, but alas, now they are ſhrunke backe from their firſt loue, and former works, and there is now in them, almoſt an vtter forſaking of all good duties, wel, remember whoſoeuer thou art, that there is no pleaſing of God, nor hope of glory, without perſeuerance in ſound and ſincere obedience to Gods will, to the end. *The Lord is an eternall God, and his will eternall*, and he requires a perpetuall ſeruice, and obedience, remember therefore whence thou art fallen, and repent, and doe thy former workes; And to returne to our exhortation begun. if thou beeſt one that art yet ſound and ſincere in the profeſſion of the goſpell, in knowledge, and obedience to Gods will, be ſtirred vp to ſtand faſt, and to go on in the ſame, and to that end further conſider theſe two things.

Note.

2 Motiues to ſtirre vp ſuch as are ſound & ſincere in the profeſſion of the Goſpell to continue and to go on in the ſame.

1 Firſt, the Lord receiueth much more diſhonour by the back-ſliding of ſuch as hauing entred into the profeſſion of the goſpell, do afterwards fall away, either renouncing faith, or denying the power of it by an vngodly life, then he doth by the ignorance, and impiety of ſuch as neuer entertained that way. And ſecondly, the falling from grace, though but in part is dangerous, it is an hard thing to recouer that fall, it will coſt thee many a ſigh, and many a ſalt teare, and happily, thou ſhalt neuer recouer the feeling of that comfort, that once thou hadſt.

2 The ſtate of thoſe that fall backe from the profeſſion of the goſpell, is more dangerous, and more hard to be recouered, then of thoſe that neuer entred into the way of godlineſſe, 2. *Pet.* 2. 20. and therefore if thou be entred

into ſound and ſincere profeſſion of the goſpell, labour to ſtand faſt, and to continue in the ſame, & that thou maiſt ſo do, looke there be in thee theſe two things eſpecially.

2 Speciall things required in them that would continue in the ſound and ſincere profeſſion of the Goſpell.

1 Firſt, a receiuing of the Goſpell with a loue of it, ſimply for it ſelfe, euen for the excellent comfort of it, and not for any by reſpect, not for honor, profit, praiſe of men, and ſuch like, if thou receiue the goſpell in reſpect of honor, profit, and the like, thou wilt hold the profeſſion of it, no longer then it may ſtand with the enioying of thoſe things, and if by occaſion, the goſpell hinder the holding of thoſe things, then farwell the profeſſion of it.

2 Secondly, looke there be in thee a mortified heart, an heart emptied of all ſecret vnbeleiſe, ſecret hypocriſie, and ſpirituall pride, take heede none of theſe do lurke, and lie hid in thine heart, *Heb.* 3.12. Take heede ſaith the Author of that Epiſtle leaſt at any time there be in any of you, an euill heart and vnfaithfull, or an heart of infidelity to depart away from the liuing God, and if theſe things bee in thee.

A receiuing of the goſpell with a loue of it, ſimply for it ſelfe.

And a mortified heart, emptied of all ſecret vnbeleiſe, hypocriſie, and ſpirituall pride, vndoubtedly thou hauing begunne to profeſſe the goſpell, thy beginning ſhall haue increaſe, and at laſt a perfit worke, and thou ſhalt bee able to ſtand faſt, and to hold on the conſtant profeſſion of the Goſpell.

Confutation of the Familiſts, holding an abſolute perfection in the regenerate in this life.

Now from theſe words (*perfect and full in all the will of God*) in that the Apoſtle ſayth (*perfect and full*) the fooliſh Familiſts thinke they haue ground for their abſurd and fooliſh opinion, that there is an abſolute perfection in the regenerate, in the time of this life, but alaſſe, their light braines are deceiued, and the ſpirit of errour deceiues them, I ſhewed before how the wordes are to bee taken, namely, perfect and full, in regard of ſoundneſſe and truth, I haue heeretofore ſhewed the vanity and abſurdity of that opinion, chap. 3.14. I will not now ſtand on the large confutation of it, only call to mind that diſtinction, that then I made, that there is a perfection of parts, & a perfection of degrees, a perfection of parts is an holines in all the faculties of the ſoule, and in all the parts and members of the body, hauing the ſeeds of all neceſſarie vertues with an endeauour to obey God in all things, and that is in the regenerate, in the time of this life. But perfection of degrees, that is, an holineſſe in all the powers of the ſoule, and parts of the body, perfect in meaſure and degree, that is not in any in this life, for as the Apoſtle ſayth, 1. Cor. 13. 9. the moſt regenerate, know but in part, therefore other graces are in them proportionably, but in part, not perfect in degree, in the time of this life: but I leaue them.

Note one thing further, in that *Epaphras* prayed that the Coloſſians might ſtand perfect, ſound and ſincere in obedience to all the will of God.

We are taught.

Doct.6. In ſound and ſincere obedience to Gods will is required a conformity to all the will of God.

That it is not enough to perfection, and filling to ſoundneſſe and ſincerity, that in ſome or many things we endeauor to pleaſe God, but there muſt be in vs a conformity to all the will of God.

There muſt bee in vs a ſoundneſſe and ſincerity, in reſpect of the whole will of God reuealed, as Dauid ſayd, Pſal. 119. 101. I haue refrained my feete from euery euill way, that I might keepe thy word, and verſe 128. I eſteeme all thy precepts moſt iuſt, and hate all falſe wayes, ſo muſt we doe, elſe we are not ſound and ſincere in our obedience to Gods will.

Vſe. Wee muſt not carry in vs partiall affections in reſpect of ſinne.

In this caſe wee muſt haue no partiall affections, wee muſt not hate one ſin and loue another, *Herod* went ſo farre, and did many things *Iohn* taught him, but ſtill hee would haue his brothers wife: ſo happily many hate couetouſnes, & loue drunkennes; others hate drunkennes, and loue ſwearing, and euery one almoſt will haue his darling ſinne, and if it be ſo with thee, thou art not ſound and ſincere in thy obedience to Gods will, if thou wouldeſt be ſound, there muſt be in thee a purpoſe and an endeauour (howſoeuer thou canſt not but fall) to obey God in all things, and at all times, and know thou, that euen one ſinne, wherein thou liueſt wittingly and willingly, defiles thy whole life, and the Diuell will not much trouble thee, if he hold thee entangled in any one ſinne, that is enough to draw thee downe to perdition, as a little leake in a ſhip not ſtopped, will ſincke the ſhip, and hee that makes not conſcience of ſome one ſinne, is guilty of breaking the whole law, Iam. 2. 10. therefore if thou wouldeſt bee ſound and ſincere, and haue comfort in thy obedience to the will of God, looke there bee in thee, a full purpoſe and an endeauour to obey God in all his commandements.

Come we to the thirteenth verſe.

VER. 13 *For I beare him record that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.*

In this verſe, as we haue ſhewed, our Apoſtle doth diſcouer the efficient cauſe of *Epaphras* his earneſt ſtriuing in prayer for the Coloſſians, that it proceeded and came from his zeale for them, and this verſe hath reſpect to the former, as an argument or reaſon proouing that *Epaphras* did ſtriue in prayer for them, taken from the efficient cauſe of it, namely, his zeale towards them, and that zeale of his, is further ſet out by the meaſure of it, by the extent of it, and by the Apoſtles owne teſtimonie, *For I beare him record* (ſaith the Apoſtle) *that he hath a great zeale for you*, the words of this verſe need no long expoſition, *For*

Interpretation.

I beare him record, or I witneſſe with him, I yeeld him my teſtimony, *that he hath a great zeale*, the word (*zeale*) in Scripture, hath many ſignifications, but hauing heere relation to the Coloſſians and others, it ſignifieth a feruent affection of loue, a burning loue, a loue that cannot lie hid, but is like to a fire that is hot, and often breakes out into flame, for you Coloſſians, and for your neighbours them of Laodicea, and them of Hierapolis, for Laodicea and Hierapolis were neighbour townes or cities not farre from Coloſſe.

This then is briefely the meaning of the Apoſtle in the words of this verſe.

> For I witneſſe with *Epaphras*, that he hath a burning loue, euen a loue that often times, like fire flames out, and ſhewes it ſelfe, both towards you, and towards your neighbors, them of Laodicea, and them of Hierapolis.

Conſider wee the Apoſtles argument in this place, in that the Apoſtle prooues *Epaphras* his ſtriuing in prayers for the Coloſſians, by laying foorth his zeale towards them, as the efficient cauſe, and root of it.

He plainely teacheth vs thus much.

Doct. 1. Zeale & burning loue towards others, euer brings foorth a carefull performance and practiſe of all good duties towards them.

That out of zeale towards others, euer comes feruent prayers for them, yea, the poynt is, & may be generall out of zeale, out of burning loue towards others, euer comes a carefull performance & practiſe of all good duties towards them, as occaſion is offered, and according to the meaſure of zeale, ſo is the practiſe of good duties, a great zeale brings foorth feruent prayers, and carefull performance of euery good duty, and where zeale and burning loue is wanting, there is either a neglect of good duties altogether, or a dooing of them for faſhion, or for by-reſpects.

And for further proofe of this, the example of Paul, is moſt pregnant: he, in many of his Epiſtles, makes knowne his zeale, and his feruent loue towards thoſe, to whome he wrote.

And therevpon, his carefull performance of good duties, iſſuing out from thence, euen his carefull inſtructing, admoniſhing, reproouing, comforting, and praying for them, as occaſion was offered. 2. Cor. 7. 3. Hee ſaith the Corinthians were in his heart, to dye and liue together; and from that loue of his, it was that hee made them ſorry with a letter, verſe 8. and hee ſaith, verſe 12. That hee wrote that letter vnto them, to manifeſt, and make knowne his care towards them, in the ſight of God. From his loue, and from his care towards them, came his carefull reproofe, of that which was amiſſe in them by his letter. 1. Theſſ. in the 2. and 3. chapter, hee doth notably cleare the truth of this poynt, in his owne example. Chap. 2. he ſaith, he was affected towards the *Theſſalonians*, as a Nurſe, and as a Father to his children: and being thus affectioned (ſaith he) verſe 8. Our good will was to haue dealt vnto you, not the Goſpel of God onely, but alſo our owne ſoules, becauſe ye weare deere vnto vs. And then verſe 11. that from that loue it was, that he exhorted them, and comforted them, and beſought euerie one of them, as a father his children. And chapter 3. 1. he ſaith, wherefore ſince wee could no longer forbeare, as if hee had ſaide, my loue towardes you was ſuch, and ſo ſtrong within me, it was like a fire in my breaſt, I could no longer keepe it in, and from thence it was, that I ſent *Tymotheus* our brother to eſtabliſh, and to comfort you touching your faith, a plaine euidence and proofe of this.

That out of zeale and burning loue towards others, euer comes a carefull performance of all good duties, and the reaſon of this is very plaine, namely this.

Reaſon

True loue is euer induſtrious, and painfull for the good of thoſe that are beloued: and according to the meaſure of it, ſo is it more or leſſe induſtrious and painefull.

And therefore certainely, out of zeale, and burninge loue, euer comes carefull performance of euery good duty. Hence then wee may eaſilie conceiue, whence it is that men are not carefull, and conſcionable in performance of good duties, towardes their bretheren; euen from hence, they haue noe heate in them, they haue no burning affection of true loue in their hearts towardes their brethren; their hearts are either taken vp, with ſelfe loue, or with doting & corrupt partial loue, and thence it is that they either altogither neglect the doing of good duties to their brethren, or they do them coldlie, & faintly, or in ſiniſter and by reſpects. We muſt therefore labour to haue our hearts ſeized & poſſeſſed with a zeale, & with a burning affection of loue to our brethren, and that we erre not touching this point, but may both rightly conceaue this zeale, and be perſwaded to the imbracing of it, being rightly conceiued, I will ſtand a while to ſhew.

Vſe. Whence it is that men alltogether neglect the doing of good duties to their brethren, or elſe do them coldly in by-reſpects.

First, what this zeale is.

Secondly, the ſorts of it.

Thirdly, how it is to be manifeſted.

Fourthly, in whome it ought to be found.

And then after ſome examination of our ſelues touching the ſame, I will vſe ſome motiues to ſtirre vs vp, to put on and to expreſſe this holy affection.

What zeale is

Firſt, therefore knowe wee, that zeale or burning loue towards our brethren, is a feruency of ſpirit, ariſing of a mixture of loue and anger, for zeale, is a mixt affection, cauſing men to ſeeke the good of their brethren, and moouing them to indignation and griefe, when any thinge is done to the hurt of their brethren, or that may hinder their good: And this feruencie of ſpirit, cauſing men thus to doo, is twofould, either according to knowledge, and guided by the word of God, or it is blinde, and not according to knowledge, as was that of Paul before his conuerſion: *Phill.* 3.6. concerning zeale, I perſecuted the church.

2. ſorts of zeale.

Zeale is to be manifeſted two waies.

Now thirdly, touching the manifeſtation of this feruencie of ſpirit, cauſing men to do as hath beene ſaid, it is to be manifeſted two waies.

1 Firſt, by doing good according to the abilitie and the meanes we are able to vſe, to the ſoules of our brethren, by inſtructing, by councelling, and by comforting them, or by praying for them, thus did *Epaphras* in this place he had a zeale toward the Coloſſians, and he made it knowne by ſtriuing in praiers for them, thus did *Paul* as wee haue ſeene in the places before cited.

2 Secondly, by remouing or turning away, or at leaſt endeauouring to turne away euill, as wee are able from the ſoules of our brethren, by ſhewing our holy anger and indignation againſt their ſinnes, by admonition, by reproſe, or by correction, as iuſt occaſion is offered. Thus did Moſes after the children of Iſraell had committed that foule ſinne in worſhipping the golden calfe, manifeſt his zeale, both in reſpect of Gods glory, and towards the people, by his holy anger, and indignation againſt them for that ſinne, He (as we finde Exod. 32. 20.) tooke the calfe which they had made, and burned it in the fire, & ground it vnto powder, and ſtrawed it vpon the water, and made the children of Iſraell drinke of it, And hee ſharpely reproued *Aaron* verſe 21. what did this people vnto thee that thou haſt brought ſo great a ſinne vpon them? Now in the fourth place for the perſons in whom this zeale to our brethren ought to be found; We muſt know, that it ought to be found in all, but eſpecially in magiſtrates, in miniſters, and ſuch as haue any way the gouernment of others, as heere we ſee it was in *Epaphras* a miniſter, and ſo in Moſes, in *Paul* and ſuch like publique perſons, ſo then the ſumme of all that hath beene ſaid touching zeale to our brethren is this.

Zeale ought to be found in all, but eſpecially in publike perſons and ſuch as haue the gouernment of others.

All men, but eſpecially magiſtrates, miniſters, and ſuch as haue the gouernment of others, are to haue their hearts ſeized with a

> feruency of ſpirit, ariſing of a mixture of loue, and anger, cauſing them according to the direction of the word of God, to ſeeke the good of their brethren, and moouing them to indignation and griefe, when any thing is done to the hurt of their brethren, and they are to manifeſt that feruencie of ſpirit by doing what good they are able to the ſoules of their brethren, by inſtruction, by counſell, by comfort, and by praiers, and (as they are able) to remoue and turne away, or at leaſt endeauour to turne away euill from their brethren, by ſhewing holy anger againſt their ſinnes, by admonition by reproofe, or by correction, as iuſt occaſion is offered.

Reproofe of ſuch as want zeale to their brethren.

This is that zeale and that burning affection of loue that we are to haue our hearts poſſeſſed with all, and eſpecially magiſtrates, and miniſters, and ſuch as haue the gouernment of others, and this are they to manifeſt it to their brethren. And now if we do examine our ſelues touching this holy affection of zeale to our brethren, where, almoſt, is it to be found, where, almoſt is that man that hath the gouernment of others in any kinde, that magiſtrate, that maſter of a familie, or the like, that hath in him a feruency of ſpirit, cauſing him to ſeeke the good of the ſoules of thoſe that are vnder him, ſhewing it foorth by inſtruction, by good counſell, by comfort, by feruent praier, and moouing him to indignation and griefe for their ſinnes, manifeſting that by holy anger, by admonition, by reproofe, by correction as iuſt occaſion is offered? do not many maſters and gouernors, not onely neglect theſe good duties, to thoſe that be vnder them, but many times euen countenance them in their ſinnes? doe they not many times ſtand by their children, and ſeruants, and heare them raile, curſe, and ſweare, and many waies miſdemeane themſelues, and yet ſhew foorth no manner of griefe, and indignation, nor diſlike for the ſame. Do they not ſuffer them to breake the ſabboth without controlement? yea ſometimes ſuch as haue the gouernment of others ſtand by them in the open ſtreetes, when they are at their ſports, and vanities, and looke on them, and neuer open their mouthes to reprooue them. This is for want of zeale to our brethren, wee haue not our hearts poſſeſſed with that burning loue towards them that ought to be in vs, and therefore in a word, or two, to ſtirre vs vp to labour after this zeale, and this burning loue towards our brethren, and eſpecially ſuch as are vnder our gouernment, conſider firſt of all that if thou haue not a zeale in thine heart towards thy brethren thou ſhalt neuer doe good duties to them carefully, and conſcionably, and if thou doe them not carefully, and conſcionably, the doing of them is not pleaſing to the Lord, for it is not the good dutie done, that is pleaſing to him, vnleſſe it bee done in truth, and ſinceritie of heart, and affection; And in all good duties done, he lookes rather to the affection of the doer then to the deede done.

Two motiues to ſtirre vs vp to labour after zeale, and burning loue towards our brethren.

1

2 Againe conſider this, if thou haue not in thee a zeale towards thy brethren, and eſpecially towards ſuch as bee vnder thy charge, thou haſt not any true zeale to Gods glory; his glory is not deare vnto thee, for certainely as many as haue zeale to the glory of God, they haue alſo a zeale, and burning loue to their brethren, and they deſire that God may be glorified by others, as well as by themſelues, and they are grieued when God is diſhonored, when they heare or ſee him diſhonored by any, and eſpecially by thoſe that be vnder their charge.

If then thou wouldeſt do good duties to thy brethren, and eſpecially to thoſe that are vnder thy charge carefully, and conſcionably, and ſo as they may bee pleaſing to God.

And if thou wouldeſt make it cleare, that thou haſt a zeale to Gods glory, and that his glory is deare vnto thee, (which indeed ought to be more precious and deare vnto thee, then thine owne ſaluation.)

Then labour thou to put on zeale and burning loue to thy brethren, and eſpecially to thoſe that bee vnder thy charge, neuer reſt till thou finde in thee a feruencie of ſpirit, euen a mixture of loue and anger, cauſing thee (according to knowledge) to ſeeke the good of their ſoules, by all good meanes, and moouing thee to an holy indignation and griefe, when any thing is done, that may be to the hurt of their ſoules.

In the next place, we are to marke the Apoſtles amplification of *Epaphras* his zeale, by the meaſure and extent of it, that it was a great zeale, extended to the Coloſſians, and to *them of Laodicea, and them of Hierapolis.* Hence note we (in a word.)

That ſometimes the children of God haue in them (though not a perfect) yet a great meaſure of zeale, and burning loue to their brethren, and that extended to many of their brethren, for (as the Apoſtle *Peter* ſaith, 1 Pet: 1.22.) *The children of God haue their ſoules purified in obeying the truth through the Spirit, to loue brotherly without faining,* ſo as ſometimes they come to loue one another with a pure heart feruently.

Doctr. 2. Gods children haue ſomtimes in them a great meaſure of zeale and burning loue to their brethren.

They haue not onely that grace of true loue to the brethren begun in them, but they many times feele it feruent, and hot within them.

Now then, this being ſo, that the children of God, many times haue in them, a great meaſure of loue, euen a zeale, and burning loue to their brethren, that opinion of the Papiſts muſt needs fall to the ground, that men cannot know whether they haue grace in them or no, for ſo they hold, when they are preſſed with it, that a beleeuer may bee aſſured of his ſaluation by the teſtimonie of the Spirit, and by grace wrought in him: they anſwer, that a man cannot know whether he haue faith and grace in him or no. This

Vſe. 1 That popiſh opinion confuted, that men cannot know whether they haue grace or no.

opinion of theirs cannot ſtand with the truth now deliuered, that the children of God haue many times that grace of true loue to their brethren in a great meaſure, and a burning loue vnto them: for can a liuing man haue fire in his naked boſome, and not feele it warme? no more can a man haue a zeale, and burning loue to his brethren in his heart, and not feele the heat of it, it is not poſſible, and therefore it is but a fancie, that a man may haue grace in his heart, and not feele it.

Vſe. 2. The great zeale that is found in Gods children ought to lead vs to a conſideration of Gods great loue to his children.

Againe, is it ſo, that the children of God haue many times euen a zeale and burning loue to their brethren? let this then lead vs to a conſideration of the greatneſſe of Gods loue to his children: for why is there ſometimes in men, that are compaſſed with many infirmities, and haue in them ſuch dregs of corruption, ſo long as they are in this life, ſuch a meaſure of loue to their brethren, as their loue is a zealous and burning loue; how exceeding great then is the loue of God to his children, who is the perfection of loue, euen loue it ſelfe, 1 *Ioh.* 4. 5. his loue to his children far exceeds the loue of the beſt men in the world, euen as farre as God himſelfe excelleth duſt, and earth, ſin, and corruption.

Note.

A ſweet comfort, and let it bee laid vp in the hearts of all Gods children: haſt thou an aſſurance of Gods loue ſhed abroad in thine heart? then comfort thy ſelfe, *his zeale, his burning loue to his children*, is like to himſelfe, infinite, and vnchangeable: it was the ground of ſending Chriſt, as the Prophet ſaith, Iſai: 9. 7. *the zeale of the Lord of hoſtes will performe this.* And the Lord hauing once loued thee, his loue will neuer faile thee, but vndoubtedly bring thee to eternall happineſſe and bliſſe.

One thing further wee are to marke, the Apoſtle doth not barely affirme it, that *Epaphras* had a great zeale to the Coloſſians, &c. but he confirmes it by his own teſtimonie: and to the end they might be fully perſwaded of it, hee ſaith, *I beare him record*, or *witneſſe, that he hath a great zeale* *for you, and for them of Laodicea, and them of Hierapolis.* The point hence ariſing is this.

Doct. 3. Wee are to witneſſe the good things and graces that are in our brethren, when our witneſſe may do any good.

That we are to witneſſe the good things, and the good graces that are in our brethren, when our witneſſe and teſtimonie may do any good, when our witneſſe may bee to Gods glory, to the praiſe of his gifts, or may winne more credit to their grace and gifts, that they may be more able to do more good by them.

Thus did the Apoſtle in this place; and thus did our Sauiour giue teſtimonie to *Iohn*, Mat: 11. 11. *Verily I ſay vnto you, among them which are begotten of women, aroſe there not a greater then Iohn Baptiſt:* thus are we to doe, only remembring this rule.

When we are to witnes the good things that are in our brethren.

That wee witneſſe the good things that are in our brethren, and ſpeake of them rather in their abſence, then in their preſence, vnleſſe in caſe of extreame deiection of minde, otherwiſe we are rather to ſpeake of them in their abſence, then in their preſence: for though wee witnes the truth, yet our teſtimonie in the hearing of our brethren themſelues, may ſeeme rather to ſauour of flattery, then of any good liking of thoſe good things, and (thorow the corruption of nature) it may be an occaſion of making the party proud, and highly conceited of himſelfe.

Come we to the 14th verſe.

VER. 14. *Luke the beloued Phyſitian greeteth you, and Demas.*

In this Verſe the Apoſtle doth further manifeſt and declare the loue of two other men, that were with him, towards the Coloſſians, namely, of *Luke*, and of *Demas*, that they alſo ſent greeting and ſalutations to them: and the firſt of theſe he ſets out ouer and beſides his name, by his particular calling and profeſſion, that he was a Phyſitian, to which is added an epithite, or adiunct of further commendation, (*beloued*) that hee was a beloued Phyſitian, *Luke the beloued Phyſitian greeteth you.* and *Demas* he only names, without adding any further title of commendation to him.

Who this *Luke* was, it is doubtfull, and ſome thinke it was *Luke* the Euangeliſt that writ the goſpell, and the Acts of the Apoſtles; others thinke it was not he, but ſome other man of that name, to which opinion I rather incline, becauſe in all likelyhood, if it had been *Luke* the Euangeliſt, the Apoſtle would rather haue giuen him that title, then the title of Phyſitian, that being a more excellent title, and of greater honour and dignitie. And againe, the Apoſtle ſpeaking of him, 2 *Tim:* 4. 11. he only names him without addition of *Euangeliſt*; that which they (who hold him to be *Luke* the *Euangeliſt*) doe alledge for their proofe out of *Philem: epiſt: verſ.* 24. that he was *Pauls* fellow helper, is not of ſufficient weight to prooue it: for ſome were his fellow helpers, that were no Euangeliſts, nor Miniſters, as appeares Rom: 16. 3. *Aquila* and *Priſcilla* tent-makers, were his fellow helpers: but who this *Luke* was, it is not much materiall: they that hold him to be the Euangeliſt, ſay alſo that he was a Phyſitian, one that had skill in that facultie of Phyſicke, and in curing bodily diſeaſes, and therefore without further inquirie wee may keepe to this title *Phiſitian*, heere giuen him by the Apoſtle.

Interpretation.

Luke the Phyſitian] The Apoſtle addes (*beloued.*) The originall text runnes thus: *Luke the Phyſitian that beloued*: the meaning is, Luke the Phyſitian beloued of God, and for his pietie, religion, and chriſtian cariage in his calling, ſingularly beloued of me, and of all true Chriſtians that knew him. (*and Demas.*) This *Demas* was he (no doubt) of whom afterwards the Apoſtle complained, 2 *Tim:* 4. 10. that hee had forſaken him and embraced this preſent world: wee need not further ſtand vpon theſe words touching the meaning of them.

Now in that the Apoſtle ſets out *Luke* by his particular calling and profeſſion, that hee was a Phyſitian, (not to inquire, why it was, that *Paul* had a Phyſitian in his companie, I hold that a needleſſe thing,) wee haue a manifeſt allowance giuen to phyſicke, and to Phyſitians.

Doct. 1. **It is a lawfull and commendable courſe of life to be a profeſſed Phyſitian.**

That to be a profeſſed Phyſitian, one that hath skill to cure the bodily diſeaſes of men, is an approoued facultie, and a lawfull and commendable courſe of life, otherwiſe the Apoſtle would neuer haue commended *Luke*, by this terme (*Phyſitian,*) if to be of that profeſſion, were not lawfull, and very profitable, and comfortable vnto the ſonnes of men; but further to prooue this, we finde that the ſpirit of God hath giuen approbation of Phyſicke in other places of Scripture. *Ierem:* 8. 21. the Prophet bewayling the hurt of the people, euen the miſery that was to come on them for their ſinnes, hee wiſheth verſ. 22. that their hurt might be healed, and hee ſets downe his wiſh by way of expoſtulation, in metaphoricall termes, taken from balme, which is precious for curing of hurts and wounds, whereof there was great ſtore in Gilead, as appeares *Gen:* 37. 25. and from Phyſitians, ſaith he, *Is there no balme in Gilead? is there no Phyſitian there?* and Iob 13. 4. *Iob* compares his friends to vnskilfull Phyſitians: ſaith he, *all you are Phyſitians of no value.* In that parable, *Luk:* 10 34. it is ſaid of the Samaritane, by way of commendation, that he bound vp, and powred in oyle and wine into the wounds, of the man that lay wounded between Ieruſalem and Iericho, which (indeed) was a practiſe of Phyſick: for wine ſerues to cleanſe, and to eaſe the paine within, and oyle to mollifie the fleſh, and to allay the paine without: to which the Prophet alludes, Iſai: 1. 6. *they haue not been wrapped nor bound vp, nor mollified with oyle.* but moſt pregnant for proofe of the point in hand, is that ſpeech of our Sauiour, comparing himſelfe to a Phyſitian, Mat: 9 11. ſaith hee *The whole need not a Phyſitian, but they that are ſicke.* In which compariſon, he ſhewes plainly, that there is ſometimes neceſſarie and good vſe of the Phyſitian for the body, and therefore his calling is lawfull and commendable.

Reaſon.

And the reaſon of this is euident, namely this, the Lord hath put many excellent qualities and vertues into herbes, and other creatures, ſeruing for the cure of diſeaſes, and for the preſeruation and reſtoring of health to the bodie of man, which are hidden and vnknowne, till they be found out by ſtudy and obſeruation, and there is almoſt an infinite number of diſeaſes that befall the bodie of man; the bodie of man is ſubiect almoſt to innumerable diſeaſes, which men of other trades and callings, in regard of imploiments, cannot know by their names, much leſſe can they know the cauſes, and nature of them; and therefore it is needfull that ſome men ſet themſelues apart to ſtudy the Art of Phiſicke, that they may know the vertues of hearbes, and other things, that ſerue for Medicine, and may bee able wiſely to applie them, either ſimply, or in compoſition, and that they may know the naturall cauſes of diſeaſes, their continuall or intermitting courſes, their, ſimptomes, and criſis, the ſtate and conſtitutions of mens bodies, and may vſe medicines, either to preuent, or to remoue diſeaſes accordingly, and ſo the skill of Phyſick being of ſuch excellent vſe, it muſt needes follow, that the profeſſion of that facultie is a lawfull and commendable courſe of life.

Vſe. 1.
Good and wholeſome Phyſicke is to be eſteemed as a bleſſing of God and of needfull vſe at ſometimes.

And therefore for vſe of this; Firſt it muſt teach vs to eſteeme of good and wholeſome Phyſicke, as a bleſſing of God, and of needfull vſe at ſomtimes, and not (as the faſhion of ſome is) to contemne it as a thing altogether needleſſe, and vnprofitable; ſome are ſo willfully auerſe in this kinde, as ſometimes they ſticke not to ſay, they will rather die then take Phiſicke: but let ſuch know, they are guilty of the neglect of an excellent ordinance of God, and a meanes that he hath appointed for the preſeruation of health, and life, which we are bound to preſerue, by all poſſible good meanes; for this temporarie life is a precious iewell, it is giuen vs that in it wee might vſe all good meanes to attaine to life and ſaluation, it is the time of grace and ſaluation, and as the Preacher ſaith, *Eccleſ. 9. 4. Whoſoeuer is ioined to all the liuing hath hope, for it is better to be a liuing Dogge, then a dead Lion.* And if a man die in his ſinnes, all hope of repentance is gone, and hee cannot redeeme it with the price of a thouſand worlds.

Note.

That which ſome vſe to obiect againſt the vſe of Phyſicke, is not worth anſwering

That ſome who vſe Phyſicke are not better for it, but many times the worſe, and therefore they will vſe none at all.

Obiect.

For by the ſame reaſon they might reiect the vſe of meat and drinke.

Doe not we ſee that ſome thriue not, but euen pine away in the midſt of plentie, and variety of wholeſome meats and drinkes? Common experience ſhewes it, ſhall any thereupon wilfully refuſe the vſe of meat and drinke? No, no, euery man may ſee that is but a fooliſh cauill, and the cauſe is like in the vſe of Phyſicke; wee are therefore to eſteeme Phyſicke as a good meanes the Lord hath appointed for the recouerie of health, in time of ſicknes, and to vſe it in time of neede carefully, and with good conſcience, leauing the iſſue and bleſſing to the Lord.

Anſw.

And that wee may vſe Phiſicke with a good conſcience and looke for a bleſſing on it; Three things muſt bee remembred.

Three things to be remembred in the vſe of Phyſicke.

1 Firſt, that the medicines wee vſe be lawfull, ſuch as haue in them a naturall power and vertue to cure a bodily diſeaſe, not charmes, or ſpels, or amulets, and the like, which haue no power, either by creation, or by any ordinance of God to that purpoſe.

2 Secondly, that wee vſe good medicines, onely as meanes, not truſting in them as able to doe vs any good

of themſelues, without Gods bleſſing on them; king *Aſa* commended in Scripture for many other things, is yet blamed for this, 2 *Chron.* 16. 12. That hee truſted to the Phyſitions.

3 And thirdly, that we vſe good Phyſicke and medicines, with praier, euer calling vpon God, for the pardon of our ſinnes, yea rather deſiring the pardon of our ſinnes, then the releaſe of our paine, and intreating the Lord for a bleſſing vnto our Phyſicke, for the remouing of our diſeaſe, and the reſtoring of health vnto vs, if it be his good will and pleaſure, and if thus wee vſe Phyſicke in time of need, we ſhall finde it profitable, and comfortable, and a meanes of reſtoring health to vs, if the Lord ſee it meete for his glorie, and our good.

Vſe. 2
We are more to eſteeme of the phyſicke for our ſoules, then of the phyſicke for our bodies.

And for further vſe of this point, is it ſo, that wholeſome Phyſicke, for the body is a thing of excellent vſe, and ſo to be eſteemed of vs? Surely, then much more are we to eſteeme of the phyſicke for our ſoules, of that phyſicke and thoſe medicines that ſerue for the curing of the maladies, and diſeaſes of our ſoules, and as euery one is, or ought to be a Phiſitian for his own body, ſo much more for his owne ſoule.

Few are skilfull Phyſitians for their ſoules.

But alas, I muſt needes heere breake out into a complaint; Few there be that haue any vnderſtanding or skill, what thing is good for the healing of the infirmities and diſeaſes of their ſoules, and (which is worſe) moſt haue little or no care to learne or remember ſuch things, when they are told them, euery one almoſt knows what is good for his body, euery one almoſt can ſay, oh, I haue an hot liuer, or a cold ſtomacke, a moiſt braine, or I am troubled with winde, and ſuch like, and this is good for mee, and that is hurtfull, and this I will vſe, and that I will forbeare; yea, if wee heare it but once from the mouth of another, this is good for you, or that is hurtfull in regard of your infirmitie, or diſeaſe, we euer after that remember it, and we can ſay, I heard ſuch an one tell mee once, it may bee

20. or 30. yeeres agoe, this is good for mee, and therefore this I will vſe, this is hurtfull for mee, and therefore I will forbeare it. This I ſpeake not againſt, this is lawfull, but let this ſhame vs in regard of our ignorance and vnskilfulneſſe, and want of remembrance, touching things that are good againſt the infirmites, and diſeaſes of our ſoules, we ſeldome or neuer ſay, oh I haue a windy minde, a mind full of nothing but ignorance, and vanitie, my heart is much troubled with the luſt of vncleaneneſſe, of pride, of couetouſneſſe, and ſuch like; this is good for mee, and this I will vſe, and that is euill and hurtfull for mee, and I will refuſe and auoide it. Nay, let a man tell vs many times ouer, what is good againſt the particular infirmitie, or diſeaſe whereof our ſoules doe chiefely labour, and we either take no notice of it, or we remember it not.

For example, let vs heare and that often, that a due conſideration of the inſufficiency of riches in themſelues to doe vs good, that our exceſſiue deſire of them being ſatiſfied, hath the curſe of God attending on it, and that contentation, and the like, are meanes to cure that luſt of couetouſneſſe that is in vs.

Let vs be told that a ſerious conſideration of our owne vileneſſe and ſinne, a due conſideration of Gods prouidence that nothing befalles vs but by his hand, that frequent and earneſt praier, and the like, are ſpeciall means to be vſed againſt the violent affection of iniuſt anger that takes place in vs, and we either take no knowledge of theſe things, or we remember them not.

Obiect. Thou wilt ſay, alas my memory is weake, and I cannot remember them.

Anſw. Canſt thou remember a thing once told thee for the good of thy body, and not that which is often repeated for the good of thy ſoule? blame not thy memory, there is another thing in thee blame-worthy, and that is this, thou ſauoureſt the things of the fleſh, and thy whole ſtudy and care is for the good of thy body, and thou haſt little or no care for the good of thy ſoule: and hence it is that thou doſt take notice, and remember things told thee for the good of thy body, though thou heare them but once, and not things often ſpoken for the good of thy ſoule.

Well, art thou able to ſee and diſcerne the particular infirmity of thy body? Doſt thou know and remember it once told thee, what is good, or what is hurtfull in regard of that infirmity? And doſt thou vſe the one and forbeare the other accordingly? Oh then let this ſhame thee if thou be ignorant, or vnskilfull touching the infirmitie of thy ſoule, or remembring not things often told thee that are good againſt the ſame, and for the curing of that infirmity, as thou art a Phyſitian in ſome ſort for thine own body, which is commendable; ſo much more bee thou a Phyſician for thy ſoule, ſpie out the diſeaſe of thy ſoule, and if thou knoweſt the ſpeciall infirmitie, or diſeaſes of thy ſoule, be it one, or more, labour alſo to know what may ſerue for the cure of it, and if once thou heare of that which may doe thee good for that diſeaſe, lay it vp, and remember it, and make vſe of it, as occaſion is offered. And in as much as thy ſoule is farre more excellent then thy body, ſo haue thou a greater care of the health and ſoundneſſe of that, then of thy bodie.

The Apoſtle addes (*beloued*) ſignifying that *Luke* was ſuch a Phyſician, as for his pietie, and religion, and for his Chriſtian carriage in his calling, was ſingularly beloued of the Apoſtle, and of all true beleeuers that knew him. I ſpoke of this Epithite before, verſe 7. I will only adde thus much in a word.

Doct. 2. We are ſo to carrie our ſelues in our particular callings, as wee may iuſtly gaine loue from them with whom we haue to deale.

That according to the example of *Luke* we are to carry our ſelues in our perſonal and particular calling as we may iuſtly gaine loue from thoſe, with whom we haue to deale, that we may iuſtly and truely bee called (*being Phyſicians*) beloued Phyſicians, being Marchants, beloued Marchants and ſuch like, and that wee may ſo doe, wee muſt looke that in the practiſe of the workes of our places and callings there be a practiſe of holineſſe and loue, that wee ſhew foorth holineſſe towards God, and loue to our brethren, in the practiſe of the workes of our particular callings, and that we be ſuch as in the workes of our particular callings, ſeeke not our ſelues, our own profits and commodities, but the glory of God, and good of our brethren, and that we by loue ſerue our brethren, as it is *Gal.* 5. 13. And if wee ſo doe, wee ſhall (doubtleſſe) winne the loue of our brethren, and finde comfort in our owne hearts.

How this may be done.

In the laſt place obſerue we, that the Apoſtle concludes with *Demas*, that he alſo ſent ſalutations to the Coloſſians, and hee onely names him, and ſets no marke of honour vpon him; And whence was this? Surely the holy Ghoſt whoſe pen-man the Apoſtle was, ſeeing the hollowneſſe and hypocriſie, of *Demas*, which afterwards brake out, and appeared in forſaking *Paul*, and imbracing this preſent world, would not vouchſafe him any title of commendation, though hee deceiued men, who made account of him in regard of the good profeſſion he made for a time, and he was a companion to the Apoſtle, yet hee could not deceiue the holy Ghoſt, he ſaw his hollow heart and therefore, would not giue him any title of honour, more then this, that hee ſent ſalutations to the Coloſſians, which a wretched worldling may eaſily doe.

Hence we may gather.

Doct. 3. Though diſſembling hypocrites may deceiue good men, yet they cannot deceiue the Lord.

That howſoeuer diſſembling hypocrites, may deceiue men, and euen good men may make account of them, in regard of their outward profeſſion, and admit them to be their companions, as *Paul* did *Demas*, yet they cannot deceiue the Lord, the Lord ſees the deceit and hollowneſſe of their hearts, and though men make account of them, yet the Lord vouchſafes them no regard at all; no, though they eate and drinke in his preſence, though they come to the Table of the Lord, and heare him ſpeake vnto them in his word, and ſeeme to make an excellent profeſſion, and goe ſo farre in that profeſſion, and come to knocke at heauen gates, and men cannot diſcerne them, yet the Lord all that while ſees them to be but hypocrites, and hath no reſpect vnto them, and will then tell them, he knowes them not whence they are, and ſay, *Depart from me yee workers of iniquitie*, Luk. 13. 26. 27.

Vſe. Profeſſors of Religion are to looke to the ſoundnes of their profeſſion.

If then thou be a profeſſor of religion, looke thou to the ſoundneſſe of thy profeſſion, thinke it not ſufficient to come to the hearing of the word, and to the Table of the Lord, and to make a faire outward ſhew of religion, but looke there be ſoundneſſe of religion in thine heart; for alas, what will it auaile thee to make a goodly ſhew of Religion, and to bee highly eſteemed for it among men, yea amongſt good men, when notwithſtanding the Lord ſees thee to be a diſſembling hypocrite, and hath no regard vnto the? Remember this, thou maieſt in a ſeeming ſhew of Religion goe ſo farre as to knocke at heauen gates, and challenge the Lord to let thee in, and yet the Lord ſee thee to be but an hypocrite, and then be diſmiſſed, and ſent away with a *Neſcio*, I know thee not, depart from mee thou worker of iniquitie; therefore as thou doſt tender the good of thine own ſoule, looke to to the ſoundneſſe of thine heart, that religion be ſoundly rooted in thine heart, and that thou maieſt with good conſcience appeale to the Lord, as *Dauid* did, *Pſalm.* 139. 1. and as *Ieremiah* did *Ierem.* 12. 3. and honour the Lord in thine heart as they did, and then (doubtleſſe) the Lord will honor thee, he will vouchſafe thee honour and good eſtimation in the world, at leaſt in the hearts of his children, and of his mercy he will crowne thee after this life is ended, with euerlaſting honour in the kindome of heauen.

Note.

VER. 15. *Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his houſe.*

In this verſe the Apoſtle comes to the third branch of his concluſion, which is laid downe in the 15. 16. and 17. verſes, and it containes a ſetting downe of ſome ſpeciall things which he willed the Coloſſians to do, and that they ſhould cauſe to be done, both to the Church of Laodicea, and to ſome particular perſons.

The third branch of the Apoſtles concluſion.

In this verſe hee wiſheth the Coloſſians to ſalute from him their neighbors, them of *Laodicea*, whom he ſtiles by the name of brethren, (*Salute the brethren which are of Laodicea*) and then more ſpecially, one *Nymphas*, together with thoſe that were in his houſe whom hee doth honour and dignifie with the title of a Church, (*and the Church which is in his houſe.*)

Let vs firſt cleare the words touching the ſenſe and meaning of them. (*Salute the brethren.*)

Interpretation.

The word (*brethren*) in Scripture hath diuers acceptions, ſometimes it ſignifies ſuch as are children of the ſame wombe, brethren by nature, as *Iacob* and *Eſau* were; ſome times men of the ſame bloud, as *Abraham* and *Lot*, *Geneſ.* 13.8. ſometimes men of the ſame Countrey, thus *Sauls* countrey-men are called his brethren, 2. *Chr.* 12.2. ſometimes men of the ſame religion. And thus the word (*brethren*) is vſually taken in the new Teſtament, for ſuch as being conuerted to the true faith of Chriſt, made open profeſſion of that truth, and ſo it is heere to bee taken. (*Salute the brethren which are of Laodicea*) that is, ſalute thoſe at *Laodicea* which are conuerted to the true faith, and make open profeſſion of the faith, and Goſpell of Chriſt, ([illegible] *Nymphas* more ſpecially, *and the Church which*

is

is in his houſe.) Some by Church in *Nymphas* his houſe, vnderſtand a Congregation, or an aſſembly of Chriſtians, which (ſay they) it may ſeeme, vſed to meete together in his houſe, to performe holy exerciſes of Religion, but (as I take it) that is not the meaning of the Apoſtle, ſo much being before implied in the word (*brethren*) euen all the Chriſtians generally that were in *Laodicea*, but by the Church in the houſe of *Nymphas* we are to vnderſtand his Chriſtian family, which was ſo well inſtructed in the true faith of the Goſpell, and ſo godly and religious as for the pietie and good order obſerued in that familie, there being the word read, inſtruction, conſolation, praier, ſinging of Pſalmes, and ſuch like holy exerciſes vſed, it was like to a little viſible Church, or Congregation, in which there be profeſſors of true Religion, worſhipping God in Chriſt according to his word, in the exerciſes of Religion.

Thus then are the words of this verſe to bee conceiued, as if the Apoſtle had ſaid.

> *Salute in my name, or from me your neighbours, thoſe at Laodicea, who being conuerted to the faith of the Goſpell make open profeſſion of the ſame, and more ſpecially Nymphas, and his Chriſtian family, which for the pietie and good order obſerued in the ſame, in the vſe of holy exerciſes, is, euen as a little viſible Church, or congregation, in which there be profeſſors of true religion, worſhipping God according to his word in the exerciſes of religion.*

Come we now to ſuch inſtructions as this verſe doth further offer vnto vs; and firſt in that the Apoſtle ſent ſalutations from himſelfe to them of Laodicea, which was a token and teſtimonie of his loue towards them, and yet he had neuer ſeen them, as appeares cap: 2. 1. onely note with me, this in a word.

Doct. 1. Wee are to loue thoſe Chriſtians we neuer ſaw, and to teſtifie our loue vnto them by all good means.

That wee are to loue euen thoſe Chriſtians wee neuer ſaw, and to teſtifie and make knowne our loue to them by all good meanes vpon any iuſt occaſion that is offered.

For why? they are members with vs of the ſame body, and they are conioyned with vs by the ſame Spirit, euen by the Spirit of Chriſt: and therefore wee ought to loue them, though we haue neuer ſeen them, face to face, and to teſtifie our loue by ſalutations, prayers, and the like, as any iuſt occaſion is offered.

Vſe. Such as want loue to the members of Chriſt whereſoeuer they be, cannot as yet aſſure themſelues to be members of the body of Chriſt.

And if thou haue not a loue to the members of Chriſt, whereſoeuer they be ſcattered on the face of the earth, and if thou do not ſhew it forth by praying for them, as for thy ſelfe, and for thine owne familiar friends, and by other good meanes, it is an euidence and token thou art not a liuely member of that body of Chriſt, as yet. This point I haue heretofore handled, and therfore let it ſerue to haue pointed at it in a word.

In the next place, we are to marke, that the Apoſtle ſaluting them of Laodicea, that were profeſſors of the true faith of Chriſt, he calls them brethren. Whence wee are taught thus much.

Doct. 2. Profeſſors of the ſame true religion are to hold themſelues as brethren one to another, and to loue one another as brethren, euen heartily and mutually.

That profeſſors of the ſame true religion are in as neere relation one to another as naturall brethren, and are to be affected one to another, and to loue one another, as brethren, ſuch as profeſſe the ſame true religion, are to hold themſelues as brethren one to another, and to loue as brethren, that is, to loue one another heartily and mutually, for ſo do naturall brethren, vnleſſe they degenerate and grow out of kinde; Wee finde it often in Scripture, that the profeſſors of the ſame true faith, are ſtiled by the name of brethren, and ſtirred vp to hearty and mutuall loue, vnder the title of brethren, as Rom: 12. 10. *Be affectioned to loue another with brotherly loue.* 1 Pet: 3. 8. *Loue as brethren.* It is a knowne point (no doubt) in ſpeculation, wee haue many times had occaſion to ſpeake of it, and therefore I will be briefe in it: and the ground of it is alſo (doubtleſſe)

Reaſon.

well knowne to vs, it being the ſame with the ground of the loue of naturall brethren, (namely) a coniunction and partaking in the ſame ſubſtance, ſeede, nouriſhment, &c. that as naturall brethren comming of one line, hauing one father and mother, one bread to feed on, are mooued by the teaching of nature to loue one another: ſo true beleeuing Chriſtians, hauing the ſame God for their Father, the ſame Church for their Mother, Chriſt their elder Brother, being begotten of the ſame mortall ſeed, nouriſhed with the ſame milke of the word, eating the ſame bread of the Sacrament, and looking for the ſame bleſſed inheritance, muſt needs by the teaching and worke of the Spirit be mooued to loue one another, as brethren, euen hartily and mutually. And let this be thought vpon.

Vſe. We that profeſſe the ſame true faith, are to remember that in that reſpect we are brethren, and are to loue one another as brethren.

We all profeſſe the ſame true faith and religion, and in that reſpect we are brethrē, & let vs be ſtird vp to loue one another, heartily and mutually, as brethren: and remember that beſides this, that brotherly loue is the badge and cognizance of our profeſſion, *by this ſhall all men know that yee are my diſciples, if yee haue loue one to another*, Ioh: 13.35. and is an vndoubted pledge of our owne ſaluation, 1 Ioh: 3.14 that brotherly loue is a thing, not onely taught outwardly by precept, but inwardly taught and implanted in the hearts of all true beleeuers by the ſpirit of God, as the Apoſtle ſaith plainly, 1 Theſſ. 4.9. *touching brotherly loue yee need not that I write vnto you.* why ſo? *for yee are taught of God to loue one another*; as if he had ſaid, as naturall brethren (not degenerating and growing out of kinde) are taught by nature to loue one another: ſo you to whom God hath giuen his holy Spirit, are taught by the ſpirit of God to loue one another.

Deadly hatred of our brethren, and the fruits of it, are the deuills leſſons.

Now then hence reaſon thus with thy ſelfe; is brotherly loue, a leſſon taught by the ſpirit of God? who then is the teacher of deadly hatred? who puts into me ſwelling, and heart-burning againſt my brethren? who fills my mouth with bitter and venemous ſpeeches againſt them?

are theſe leſſons taught by Gods ſpirit? no, no, hee is the God of peace and loue, and theſe are the teachings of another ſpirit, euen of that infernall ſpirit, the author of confuſion, the ſower of all diſſention among brethren, theſe are the teachings of the Deuill himſelfe: thinke on this, whoſoeuer thou art, that haſt thine heart filled with poyſon, euen full of hatred and malice, and thy tongue bent to ſhoot out arrowes, euen bitter words againſt thy brethren, thou art ſo taught by the Deuill himſelf, he is thy inſtructer, & he is thy teacher: as many as are true beleeuers, haue learned another leſſon, that they are taught of God to loue their brethren heartily and mutually. And if thou haue not learned that leſſon, thou art not taught of the Spirit of God: and if thou be not taught of Gods ſpirit, ſurely thou haſt not his ſpirit, and if thou haue not his ſpirit, thou art none of his.

Let this then ſtirre vp euery one of vs, ſeeing wee profeſſe the ſame true faith and religion, and ſo are brethren, to loue one another with brotherly loue, that ſo wee may haue teſtimonie to the comfort of our owne ſoules, that we (indeed) are true profeſſors, knit together by one ſpirit, euen the Spirit of God, and guided by the Spirit of God.

Now further obſerue wee, that the Apoſtle hauing ſent ſalutations to all the brethren in Laodicea generally, hee ſalutes *Nymphas* and his houſe particularly: *Nymphas* excelling others in pietie and religion, is preferd by the holy ghoſt before the reſt, and had in ſpeciall remembrance by the Apoſtle: ſalute the brethren which are of Laodicea, and eſpecially *Nymphas*, and his godly familie. Whence we are giuen to vnderſtand.

Note.

That they that honour God, ſhall be honoured of him: yea they, according to the degree of honour which they giue to the Lord, ſhall be honoured of him: if any ſurpaſſe others in honouring the Lord, the Lord will alſo honour him aboue his fellowes. but on that I will not ſtand.

Let vs rather conſider the duty ariſing from hence, namely this.

Doct. 3. We are to honour men more or leſſe, according as they honour God.

That we ought to honour men more or leſſe, according as they honour God, as the Apoſtle did heere in particular ſalute *Nymphas*, he excelling others in pietie, and thereby manifeſt a ſpeciall regard and eſtimation that hee had of him.

So ought wee to carry in our hearts a more ſpeciall regard of thoſe that excell others in pietie and religion, and more eſpecially to honour them, that aboue others, doe honour and feare the Lord. *Pſal.* 15. 4 it is made a note of him that ſhall dwell in the Lords tabernacle, that hee *honoureth them that feare the Lord.* and Pſal: 16. 3. *Dauid* ſaith, his delight was in the Saints that were in the earth, and chiefly in the *excellent*, in thoſe that did excell others in grace and holineſſe; the reaſons of this duty are manifeſt.

Reaſon 1.

Firſt, we are to carry in our hearts a reuerent eſtimation of the image of God renued in any whoſoeuer, and according to the renouation of that image more or leſſe in a meaſure of holineſſe, are wee more or leſſe to honour them that are ſo renued: now ſuch as excell others in pietie and religion, and in the feare of God, are (doubtleſſe) more renued according to Gods image, and therefore in more ſpeciall manner are to be honoured of vs.

Reaſon 2.

Againe, ſuch as excell others in pietie and religion, are in more ſpeciall fauour and regard with the Lord, and therefore are more to be eſteemed of vs: as amongſt men, thoſe are moſt honoured, that are in greateſt fauour with the Prince, ſo ought we to honour them moſt, that are in greateſt fauour with the Lord.

And therefore, (to make vſe of this) doſt thou honour one man aboue another? doſt thou carry in thine heart a more ſpeciall regard of one aboue another? no doubt euery one doth ſo, when they compare man with man: looke then it bee according to the duty now laid before thee, euen in reſpect of this, that he excells others in piety and religion.

Vſe. In honouring one man aboue another, not wealth or outward eſtate, but pietie and religion are to be reſpected.

Doe not thou according to the common courſe of the world, honour and eſteeme one man better then another, in regard of his wealth or outward eſtate, becauſe hee is more wealthy, or of better eſtate in the world then others, that is not the rule, by which thou art to be guided in the preferring and honouring of one man aboue another; no, no, looke to his piety and religion, and to the infallible tokens of Gods feare in his heart, and according to them, let him haue place of honour and eſtimation in thine heart, and he that excells others in piety and religion, let him be the man thou doeſt honour and eſteeme aboue others, yea though it be in an vnequall compariſon, in reſpect of outward condition: as happily one is a Magiſtrate, and another a priuate perſon, if the priuate perſon excell the Magiſtrate in pietie and religion, let him haue the chiefe place of honour in thine heart. Howſoeuer, indeed, thou art to reuerence the place and authority giuen vnto Magiſtrates, and to honour and reſpect it with all due reuerence and honour, and to ſubmit thy ſelfe to it, euen to the ſhedding of thy bloud: yet in regard of piety and religion, a priuate perſon going before a Magiſtrate, let him in that reſpect, haue an higher place of honour in thine heart, then the Magiſtrate, and doe thou in honouring and preferring one man before another, in regard of piety and religion, euer honour him moſt, that doth moſt honour God: and know for thy comfort, that that is a certaine euidence and proofe, that thou loueſt the honour of God, and that his honour is deare vnto thee, in that thou not onely honoureſt them that honour him, but thou doſt honour them more or leſſe according to the meaſure of honour which they yeeld to the Lord.

Note.

Now further in that the Apoſtle calls the chriſtian familie of *Nymphas* a Church, we ſee

Note.

That a ſmall number of the faithfull, euen one familie may *carry the name of a Church.* But on that I will not ſtand.

Why did the Apoſtle call the family of *Nymphas*, a Church? it was becauſe of the piety of that family, and the good order obſerued in it, there being in it holy exerciſes of religion conſtantly vſed, as reading the word, inſtruction, prayer, ſinging of Pſalmes, and the like: and thereby the whole family framed to pietie and religion, therfore it was that the Apoſtle calld it a Church.

Hence we are taught thus much.

Doct. 4. A familie wherein there is a conſtant vſe of holy exerciſes, and the members of it thereby framed to holineſſe and religion, is as a litle viſible Church.

That a familie in which there is a conſtant vſe of holy exerciſes, as reading the word, prayer, and the like, and the people of that familie thereby framed to holineſſe and religion, is euen as a little viſible Church: the teaching and religious ordering of a familie, is ſo acceptable a thing to the Lord, as he eſteemes of ſuch an houſe, as an holy aſſembly of his Saints.

And hence it is, that not only heere, but in other places alſo, the holy ghoſt doth commend, and giue the title of a Church to particular families, Rom: 16. 5. *Greete the Church that is in their houſe.* and 1 Cor: 16. 19 *Aquila and Priſcilla with the Church that is in their houſe.* ſo likewiſe Philem: verſe 2. of that epiſtle, is ſaluted *with the Church in his houſe.* See then how pleaſing a thing it is to the Lord, when a familie is inſtructed, and religiouſly ordered, hee makes account of that familie, as of a litle viſible Church and congregation.

Vſe. An excellent motiue to ſtir vp gouernours of families to a religious ordering of their families.

How then ought this to ſtir vp maſters and gouernours of families, to practiſe that duty of teaching and religious ordering of their families, for indeed it is the dutie of euery maſter and gouernour of a familie, to teach and to inſtruct his familie, and to pray with them in priuate, and not only to bring them to the publike aſſembly, and there to pray, and by all good meanes to frame them to holines and religion. And heere is an excellent motiue to ſtirre them vp to the practiſe of that duty; a familie inſtructed and religiouſly ordered, is eſteemed of the Lord as a litle viſible Church and aſſembly of his Saints, and that is no ſmall matter: for ſuch a familie hath the bleſſing of God vpon it, and his ſpeciall protection ouer it, for the bleſſing of God is euer annexed to his true worſhip and feare, *Godlineſſe hath the promiſes of this life and of that that is to come.* *2 Tim*: 4 8.

What a familie is, wherein there is no religious order.

Againe, conſider what a familie not inſtructed and religiouſly ordered is, ſurely, no better then a company of Atheiſts, for it is one property of the Atheiſt, not to call on God, Pſal: 14. 4. and we may ſee this true in common experience, looke into many families not inſtructed and religiouſly ordered, and what are they? like a litle Church? nay ſurely ſo farre out of order, as they are rather like to an helliſh company, where the deuill himſelfe ſits as preſident: there is nothing, but ignorance, worldlines, pride, wantonneſſe, ſwearing, fighting, whoring, ſtealing, lying, and ſuch like.

Another excellent motiue to ſtirre vp maſters and gouernors of families, to order their families religiouſly.

And yet further to excite and ſtirre vp maſters and gouernours of families to the inſtructing and religious ordering of their families, conſider what we finde *Gen*: 18. 19. the Lord ſaith, verſe 17. *Shall I hide from Abraham what thing I doe*; as if hee had ſaid: no, no, I will not hide any thing from *Abraham*, for I know him, that hee will command his ſonnes and his houſhold after him, that they keep the way of the Lord, to doe righteouſneſſe and iudgment. See how the Lord liketh the carefulneſſe of maſters and gouernous to inſtruct their families, it is ſo pleaſing vnto him, as he will reueale his ſecrets to ſuch as do it, and hide nothing from them that may be for their comfort.

On the contrary, wee may gather, that from ſuch as are careleſſe of this duty, he will hide his ſecrets, his counſells, and without repentance, his comforts, and the light of his countenance for euer. So then, if thou that art a maſter of a familie, doſt deſire that thy familie may not be a company of Atheiſts, among whom there is nothing but ignorance and all impietie, but rather as a litle Church, and ſo eſteemed of the Lord, hauing his bleſſing vpon it, and his ſpeciall protection ouer it, and if thou deſire that the Lord may not hide his councells from thee, but may reueale his ſecrets vnto thee, and hide nothing from thee, that may be for thy comfort. Then looke thou to the inſtruction and religious ordering of thy family, reſolue with good *Ioſhua*, Ioſh: 24. 15. whatſoeuer others do, yet *thou and thine houſhold will ſerue the Lord*; practiſe thou conſtantly the vſe of holy exerciſes of religion, priuate reading, praying, and the like: and then (doubtleſſe thou ſhalt finde, the Lord will eſteeme of thy familie, as of a litle viſible Church, and thou ſhalt finde his bleſſing vpon thee, and vpon thy familie, and the Lord will reueale and make knowne to thee, whatſoeuer may be for thy comfort.

Now to the 16th verſe.

VER. 16. *And when this Epiſtle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that yee likewiſe read the Epiſtle (written) from Laodicea.*

In this Verſe, the Apoſtle goes on further, to inioyne two other things to be done by the Coloſſians, as

1 Firſt, that they ſhould cauſe this Epiſtle written and directed to them, to be read in the Church of Laodicea.

And he tells them when they ſhould ſo do, (namely) after themſelues had read it: *And when this epiſtle* (ſaith he) *is read of you, cauſe that it bee read in the Church of the Laodiceans alſo.*

2 Secondly, that they ſhould in like ſort, read the Epiſtle written from Laodicea: *And that yee likewiſe read the Epiſtle written from Laodicea.*

Touching the words of this verſe, there is no great difficultie to them, ſaue onely in the laſt words of it concerning the Epiſtle written from *Laodicea.*

Interpretation.

When this Epiſtle (that is) this letter, ſent vnto you, is read, *cauſe it* (that is) take order that it bee read (*in the Church*) that is, in the publicke aſſembly of the *Laodiceans.*

Now for that Epiſtle written from *Laodicea* there be diuers opinions; ſome thinke it was an Epiſtle written from *Paul* to the *Laodiceans*, and of this opinion are the Papiſts, but that cannot ſtand with the words of the Text, for the originall is εις and ϖϱὸς, as it is rendred from *Laodicea*, not to *Laodicea.*

Now whereas, they ſay, though it bee from, not to the *Laodiceans*, yet that phraſe doth not ſignifie, that the Epiſtle was written from *Laodicea*, but that the *Coloſſians* were to require and call for that Epiſtle from the *Laodiceans*, that it was an Epiſtle the Apoſtle had written vnto the *Laodiceans*, and the *Coloſſians* were to require it at their hands, is but a ſhift, a Gloſſe, and a needeleſſe adding to the Text.

Some againe thinke, that the Epiſtle written from *Laodicea*, was the firſt Epiſtle of *Paul* to *Timothy*, indeed that Epiſtle hath ſuch a poſtſcript, that it was written from *Laodicea*, a chiefe Citie of *Phrygia Pacaciana*, but that poſtſcript is no part of Canonicall Scripture. And againe, it is cleare, *Cap.* 2.1. that when the Apoſtle writ this Epiſtle, he had not ſeene the *Laodiceans*, and therefore hee could not mention any Epiſtle of his written from thence, hee hauing neuer beene there.

A third opinion is, that the Epiſtle here ſpoken of written from *Laodicea*, was an Epiſtle written to the Apoſtle, either from the whole Church of *Laodicea*, or from the Paſtor of that Church; and (indeed) this opinion is moſt probable and moſt agreeable to the words of the Text, without any addition or forcing at all, and it ſeemes, that Epiſtle written from *Laodicea*, was written to *Paul* touching ſome

thing

things to which he makes anſwer in this Epiſtle to the *Coloſſians*, and therefore he willed the *Coloſſians* to reade it, that they might the better vnderſtand vpon what occaſion he had written ſomethings contained in this Epiſtle to them: and ſo taking that to be the meaning, that the Epiſtle written from *Laodicea*, was an Epiſtle, that either that whole Church, or the Paſtor of that Church had written to *Paul*.

Come we to ſuch points of inſtruction as this verſe doth offer to vs.

And firſt, obſerue we, that the Apoſtle would haue his Epiſtle read both in the Church of the *Coloſſians*, and in the publike aſſembly of the *Laodiceans*, whence wee may eaſily ſee, I will but point at it.

Doctr. 1. The Epiſtles of Paul, and other bookes of Scripture may, and ought to bee read in the publike aſſembly.

That we haue warrant for the reading of this, & other Epiſtles of *Paul*, and of all other books of Scripture, in the publike aſſembly and congregation, we haue here a plaine allowance giuen to it, that this Epiſtle, and other Epiſtles, & other books of the Scripture, may be, & (indeed) ought to be publikely read, in the publike congregation, yea, the Church gouernours may, and ought to take order, that the bookes of holy Scripture be read in the publike meetings of the people of God.

And to this purpoſe the Apoſtle ſpeaks more directly, and with farre greater vehemency, 1. *Theſſ.* 5.27. He there commands the gouernours of that Church in the name of the Lord to doe this dutie, yea, he bindes them to the doing of it, vnder paine of Gods heauie diſpleaſure, denouncing his heauie wrath againſt them if they did it not (for ſo much the word ſignifies) I charge you, or I adiure you, in the name of the Lord, on paine of the Lords wrath, that this Epiſtle be read vnto all the brethren, the Saints, to all the Chriſtians that are members of your Church, in their publike meeting, a charge full of power and Apoſtolicall authority, vrging the gouernours of that Church to the doing of this dutie.

Now

Vſe. 1.
The Papiſts iuſtly taxed in that they forbid the reading of the Scripture among the people..

Now, how croſſe and contrarie to this, is the Church of *Rome*, that Church, directly forbids the reading of the bookes of the Scripture among the people, at leaſt the reading of them in a knowne tongue, which is all one, they ſtrictly inioine that no vulgar tranſlation of Scripture bee vſed, pretending forſooth, that ſuch tranſlations are principall cauſes of errors, and hereſies; how farre are thoſe men from the minde of the Apoſtle, who would haue his Epiſtle to be read in the publike congregation, that euen common Chriſtians (no doubt) and all the faithfull people of God might bee acquainted with them, but I leaue them, and for the vſe of this to our ſelues.

Vſe 2.
We are not to deſpiſe the publike reading of the Scripture.

Is it ſo that the Epiſtles of *Paul*, and other Bookes of Scripture may, and ought to be read in the publike congregation? Let none of vs then deſpiſe the publike reading of them: happily ſome haue a conceit, that it is ſcarſe lawfull for them to be preſent at the publike reading of the word, and therefore they purpoſely abſent themſelues till the exerciſe of Preaching beginne. If any ſo thinke, let them know it is but a fancy, *Act.* 15. 21. It is ſaid, that the bookes of *Moſes* in the time of the Law were read in the Sinagogues, and ſo (doubtleſſe) may, and ought the bookes of *Moſes*, and other Scriptures bee now read in the publike congregation, and if Church gouernors may and ought to take order for the reading of them, wee alſo are bound to heare them ſo read.

Doct. 2.
The Epiſtles of Paul, and other bookes of Scripture doe not onely belong to thē to whom they were particularly written but doe indifferently belong to all Chriſtians.

Obſerue wee in the next place that the Apoſtle would haue this Epiſtle written and directed to the *Coloſſians* to be read in the Church of the *Laodiceans*, as needfull and profitable for them alſo.

Whence we are giuen to vnderſtand this much.

That howſoeuer this, and euery other Epiſtle, and other bookes of Scripture be directed to ſome one Church, or perſon, yet they belong to vs, and to all the Church of God, as the common and publike treaſure of them all. This Epiſtle of *Paul* to the *Coloſſians*, and other bookes of

Scripture, doe not onely belong to them, to whom they were particularly written, but do indifferently appertaine to all Chriſtians; For why? (that we may not onely affirme this, but proue it) as the Apoſtle ſaith, 2. *Tim.* 3. 16. *The whole Scripture is giuen by inſpiration of God, and is profitable to teach to improue, to correct, and to inſtruct in righteouſneſſe.* The Apoſtle, we ſee, there ſpeakes not onely generally of the whole Scripture, but indefinitely in regard of the vſe of it, that it is profitable to teach, to improue, to correct and to inſtruct in righteouſneſſe, not this or that Church, or perſon onely, but indefinitely all, and euerie one without exception; and to this agrees alſo that of the Apoſtle, *Rom.* 15. 4. *Whatſoeuer things were written afore time, were written for our learning, that wee through patience and comfort of the Scriptures might haue hope.* Though indeed that place ſpecially intend the old Teſtament, the writings of the Apoſtle being not then extant, yet it is true alſo of euery part of the new Teſtament, becauſe the Spirit is alwaies like it ſelfe, and therefore the new Teſtament being written by the ſame Spirit, is alſo written for our learning, aſwell as the old, and whatſoeuer things are written in the bookes of the old or new Teſtament, are written, and doe belong to vs, *Mar.* 13 37. Saith our Sauiour; *Thoſe things that I ſay vnto you, I ſay vnto all,* as if he had ſaid, my doctrine, and my exhortation is generall, though it bee ſpoken and deliuered to you, that are now my hearers, yet (indeed) it belongs to all, it concernes all men whoſoſoeuer, and ſo (doubtleſſe) we may ſafely ſay, that howeuer the Epiſtles of *Paul*, and other books of Scripture be directed to ſome one particular Church, or perſon, yet indeed, that which is written to one Church, or perſon, belongs to all the Churches of God, and the doctrine and matter of them is indifferently belonging to all Chriſtians.

And the reaſon of it is this.

Reaſon The Epiſtles of *Paul*, and other bookes of Scripture, were by the will of God penned and committed to writing, that they might be for the geneneralll good of Gods Church, that they might bee the foundation and piller of true faith, as *Iohn* ſaith, *Ioh.*20.31. *Theſe things are written that yee might beleeue, that Ieſus is the Chriſt the Sonne of God, and that in beleeuing yee might haue life through his name.*

And therefore howſoeuer this Epiſtle to the *Coloſſians*, and other Epiſtles, and other bookes of Scripture, bee directed to particular Churches, or perſons, yet they containe in them a perpetuall doctrine, and ſuch a matter as is common to all Chriſtians, to the ende of the world, and this being a cleare point.

Vſe. 1. An anſwer to a fooliſh conceit and fond obiection of the Papiſts.

Firſt, it ſerues for anſwer to a fooliſh conceit of the Papiſts, and a fond obiection they commonly make againſt our doctrine.

Oh (ſay they) your doctrine is not ſound and good: and why ſo? Becauſe (ſay they) it is not confirmed by Miracles, you pretend (ſay they) that you are trauelling towards heauen, and yet you know not whether you be in the right way, or no, becauſe you haue no Miracles, as it were letters or news from heauen, from ſuch as haue gone in the way that you walke, to aſſure you that they are there arriued, and that you are in the right way, which is an abſurd cauill. We may eaſily anſwer them, by the doctrine now deliuered, for we haue miracles to confirme the truth we profeſſe, inaſmuch as the miracles of Chriſt and his Apoſtles are recorded in the written word of God, and beeing there recorded, they ſerue for confirmation of the truth of the Goſpell, not onely then, when they were wrought; but for confirmation of the ſame truth to the end of the world, and ſo they belong to vs alſo, in that our faith is the ſame that theirs was that did them, wee are not deſtitute of letters from heauen, hauing the Epiſtles of *Paul*, and other Apoſtles which belong to vs aſwell as to them, to whom they were particularly directed. Indeed we want ſuch miracles, and ſuch letters as are contained in popiſh legends, and Indian newes, which are meere deluſions of Satan, and forgeries of men. But ſo long as by Scripture we can iuſtifie our doctrine, we haue letters from heauen ſufficient to aſſure vs, that all that truely embrace the faith we profeſſe, being now departed this life, are ſafelie arriued in the kindome of heauen, and therefore it is but a cauill, to ſay we want miracles, and letters from heauen, to confirme our doctrine. But come wee to the vſe of the doctrine that concernes our ſelues.

Vſe. 2
Wee are to make vſe of the bookes of Scripture either read or expounded to our ſelues particularly.

Is it ſo that the Epiſtles of *Paul*, and other bookes of Scripture, howſoeuer they be directed to particular Churches, yet the matter of them doth indifferently belong to all Chriſtians? Let vs then take notice of this, and learne wee, whenſoeuer wee heare the Epiſtles of *Paul*, or other bookes of Scripture read, or expounded, or wee our ſelues doe read in them, then to thinke thus with our ſelues, ſurelie that I now heare, or that I now reade, belongs to mee, and I am to make vſe of it to my ſelfe, and though it be directed to ſuch a Church, or ſuch a perſon, yet I am to take it as ſpoken to my ſelfe, it concernes me to conſider how this may profit mee, either for the information of my iudgement, for my teaching in reſpect of ſome truth, or for the improuing of ſome error that is in mee, or for the correction and reformation of ſome things amiſſe in my life and conuerſation, or for my further inſtructing, and my edification, and building vp in holineſſe, and comfort.

Doe thou whenſoeuer thou either heareſt, or readeſt any part of the writings of holy Scripture, euer remember this, that the matter or doctrine of that place pertaines to thy ſelfe, and doe thou apply the ſeuerall threatnings, promiſes, and inſtructions of the word, thou heareſt, or readeſt to thine owne eſtate particularly.

Many are defectiue in this dutie.

In this dutie many are exceeding ſhort, and much defectiue, I might ſhew it in many particulars, to inſtance but in one or two; the Apoſtle in this Epiſtle, *Cap.* 3. 6. ſaith, that for fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe which is Idolatry, the wrath of God certainely comes on the children of diſobedience. He ſaith againe, *Epheſ.* 5. 5. That no whooremonger, neither vncleane perſon, nor couetous perſon which is an Idolater, hath any inheritance in the kingdome of Chriſt, and of God. He ſaith againe, 1 *Cor.* 6. 9. 10. Neither fornicators, nor Idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous perſons, nor drunkards, nor railers, nor extortioners, ſhall inherit the kingdome of God.

Now conſider it, doe men that are guilty of the ſinnes there reckoned vp, when they heare, or reade thoſe places, thinke they belong to themſelues? Doe they apply them to themſelues, and ſay within themſelues, ſurely this is my ſtate, my ſinne is heere touched, and this iudgement is denounced againſt me? Doe they thus? No, no, nothing leſſe, happily they thinke and wil confeſſe the things there ſpoken, to be true, the vileſt wretch that liues may ſo doe: but to thinke the truth of them belongs to themſelues, they are farre from that, for if they did, how durſt they ſtill liue and continue in their known ſinnes, againſt which ſuch fearefull iudgements are threatned.

Againe the holy Ghoſt ſaith, *Heb.* 2. 2. 3. If the word ſpoken by Angels was ſtedfaſt, and euery tranſgreſſion and diſobedience recieued a iuſt recompence of reward, how ſhall we eſcape if we neglect ſo great ſaluation which at the firſt beganne to be preached by the Lord, and afterward was confirmed to vs by them that heard him; the meaning is briefely this, if euery tranſgreſſion of the Law was ſeuerely puniſhed, how ſhall we eſcape, if we doe but neglect the Goſpell? Doe men that neglect the Goſpell, ſuch as, (howſeuer they doe not blaſpheme the Goſpell as the Papiſts doe, and call the profeſſors of it heretikes) yet they loue it not as they ought, they delight not in it, they account it not moſt deare and precious vnto them, and all things dung, and nothing worth in compariſon of it? doe ſuch perſons when they read that place thinke it belongs to them, and that iudgement is there threatned againſt them? No, no, no ſuch matter, they think, that ſeeing they draw not their own ſins after them (as it were with cart-ropes, as it is *Iſaiah* 5. 18. and they hate the knowne ſinnes of many, as Adulterie, Murther, and the like, that therfore their neglect of the goſpell, their want of loue vnto it, is nothing, there is no iudgement of God belongs to them. This without queſtion is the conceit of many carnall Goſpellers, and thus I might inſiſt in many other particulars, and ſhew how we faile in this dutie, we thinke not that the things we heare, or reade in the Scriptures, belong to vs, and wee apply not the ſeuerall threatnings of the word to our owne eſtate and condition, we muſt then learne whenſoeuer we either heare or reade any part of the Scripture, to thinke thus with our ſelues; Surely this doctrine belongs to mee, this promiſe is made to me, this threatning, I being guilty of that ſinne, or the like, denounced againſt me.

Two motiues to ſtirre vp to make vſe of the word of God either heard or read to our ſelues particularly.

And to helpe vs forward in this duty, conſider we theſe two things.

1 First, if we thus heare or read the word of God, we ſhall make it truly profitable to our ſelues, wee ſhall through Gods bleſſing vpon our reading and hearing make the inſtructions, and comforts of the word our owne: yea the threatnings of it will then be profitable vnto vs, for the auoyding of thoſe ſinnes againſt which iudgment is denounced.

2 Secondly, if we doe not thus heare or read the word of God, we ſhall not only ſtrip our ſelues of the benefit of the inſtruction and comforts of it, and they ſhall be as the miracles of Chriſt among the Iewes, who ſaw them, but were not bettered by them; or as the word preached to the old world, *Hebr:* 4. 2. which profited them not, becauſe it was

not tempered with faith, we ſhall not only do this, but wee ſhall one day finde the threatnings of the word verified, and made good vpon vs, to our eternall woe and confuſion.

If then thou doſt deſire that the word heard, or read by thee, may be truly profitable: that the inſtructions, comforts, and threatnings of it, may be to thy good, and if thou wouldſt not both ſtrip thy ſelfe of the benefit of the inſtructions and comforts of it, and finde the threatnings of it made good vpon thy ſelfe, then learne thou whenſoeuer thou doſt either heare, or read it, to thinke, and be perſwaded, that the matter of it belongs to thee in particular, and that thou art to make vſe of it according to the purpoſe and drift of it.

To omit that which the Papiſts gather from the laſt words of this verſe, that ſeeing the Epiſtle of *Paul* to the *Laodiceans* is not to bee found, therefore ſome part of the Scripture is loſt, and that the canonicall Scripture wee haue, is not ſufficient without addition of vnwritten traditions, that being built but vpon their owne miſ-interpretation of the text: the Apoſtle willed the Coloſſians to read the Epiſtle written from Laodicea, no doubt, that they might better vnderſtand ſome things in this Epiſtle, written to themſelues. Hence we may gather.

Doct. 3. That we may and ought to read other holy writings, beſides the written word of God.

That wee may and ought to read other holy writings, beſides the written word of God, euen ſuch as may helpe vs in the vnderſtanding of the word.

Reaſon.

The reaſon is plaine, ſuch holy writings may ſerue for our edification: for if we may be edified by the gracious ſpeeches of holy men, and furthered in grace and goodneſſe by their holy life, as doubtleſſe we may: then alſo may we be edified by their holy writings, agreeing with the truth of Gods word: and therefore take we notice of it, that we may and ought to read holy bookes written by men, and as we are iuſtly to be blamed for not reading the booke of God, the Bible: ſo alſo for not reading other ho-

Vſe.

ly bookes, for hereby that excuſe that men commonly plead, is taken away, that the Scripture is hard to bee vnderſtood. for why? thou haſt not only the benefit of the publike miniſterie, but in this age many excellent bookes are put forth in print, that may helpe thee in the right vnderſtanding of the word, and therefore if now thou be ignorant, thy ignorance is wilfull and affected, and thou art left voide of all excuſe.

Men are blame-worthy for not reading holy bookes written by men.

VER. 17. *And ſay to Archippus, take heed to the miniſterie that thou haſt receiued in the Lord, that thou fulfill it.*

In this Verſe, wee haue another thing laid before vs, which the Apoſtle willed the Coloſſians to doe, (namely this) that they ſhould ſpeake to *Archippus*, and hee tells them what he ſhould ſay to him, what words they ſhould vſe, and after what manner they ſhould ſpeake to him; as that they ſhould ſpeake by way of admonition, and warne him to take heed to the miniſterie hee had receiued in the Lord, (*And ſay to Archippus take heed to the miniſterie that thou haſt receiued in the Lord.*)

In this warning or admonition we haue more particularly theſe things to be conſidered.

1 Firſt the matter of the admonition, in theſe words, *take heed to the miniſterie that thou haſt receiued in the Lord.*

2 Then the extent of that duty, how farre forth *Archippus* ſhould take heed and looke to his miniſterie, (namely) ſo far as that he ſhould fulfill it, *Take heed to the miniſterie that thou haſt receiued in the Lord that thou fulfill it.*

3 And thirdly, in the words of this admonition, the Apoſtle layes downe a ſtrong and effectuall argu-

ment, to perſwade *Archippus* to take heed to his miniſterie, taken from the author of his miniſtery, that hee had that his miniſterie from the Lord, that he had receiued it by his grace, and therefore he ſhould looke to it, and fulfill it; *Take heed to the miniſterie that thou haſt receiued in the Lord that thou fulfill it.*

And the occaſion of this warning to be giuen by the Coloſſians to *Archippus* in all likelihood and probabilitie, was this.

Archippus was a miniſter in the Church of Coloſſe, and was a colleague, and fellow-helper in that Church to *Epaphras*, who was then at Rome with *Paul*, and therefore hee ought in the abſence of *Epaphras*, to haue been diligent in his miniſterie, which it ſeemes he was not, and therefore the Apoſtle would haue him admoniſhed, and put in minde of his duty.

Interpretation.

I will therefore briefely lay forth the ſenſe and meaning of this verſe. (*And ſay to Archippus,*) that is, admoniſh and warne *Archippus*, on this manner, (*take heed to the miniſtery,*) the originall is (ſee to the miniſtery,) the meaning is, carefully looke to the office and function, diligently weigh and conſider, what it is, the weight of it, and what belongs to that paſtorall duty, (*that thou haſt receiued in the Lord*) that is, that thou haſt receiued from the Lord, which he of his grace and mercy, hath committed vnto thee, (*that thou fulfill it.*) The word *fulfill*, is metaphorically borrowed and taken from a veſſell, that ought to be full of liquor, or the like matter, and is not; and the Apoſtle compares the miniſterie of *Archippus* to ſuch a veſſell, which had ſomewhat put into it, but was not filled to the brim, as it ſhould haue been: and ſo when hee ſaith *that thou fulfill it*, it is as much as if he had ſaid, that thou fill vp that veſſell of thy miniſterie, as it ought to be filled, and leaue no empty place in it: and his meaning is, that thou do it not to the halfes, or in ſome part, and leaue it

vndone

vndone in another, but that thou performe it, in euery reſpect, as it ought to be performed, that thou accompliſh and performe all the parts of that office and miniſterie; Thus then briefly conceiue the Apoſtles meaning.

> *Admoniſh Archippus on this manner; Looke carefully, and diligently conſider with thy ſelfe, what is that office and function, the weight of it, and what belongs to that paſtorall duty, which thou haſt receiued from the Lord, and which he of his grace and mercy hath committed to thee, that thou performe it in euery reſpect, as it ought to be performed, that thou leaue nothing vndone in that office that ought to be done, but that thou accompliſh it in all the parts of it.*

Now firſt, it is not to be paſſed by without obſeruation, that howſoeuer the Apoſtle in the verſe before inioyned the reading of his Epiſtle, that it ſhould be read both in the Church of Coloſſe and of Laodicea, yet heere he addes *Archippus* ſhould be put in minde of his duty, that hee ſhould be admoniſhed to looke to the fulfilling of his miniſterie, that he ſhould be ſtirred vp to a diligent teaching of the word amongſt the Coloſſians. Hence wee may gather.

Doct. 1. It is not enough to read the word our ſelues, or to heare it read, but we muſt alſo attend to the preaching of it in the publike miniſtrie of it.

That howſoeuer this Epiſtle and other books of Scripture are to be read, yet the reading of them are not ſufficient, it is not enough to read the word our ſelues, or to hear it read, (though that is to be done) but if we will ſoundly profit by it, it muſt be taught, and we muſt attend to teaching in the publike miniſterie.

For (indeed) the preaching of the word is the ordinance of God, which hee hath ordeined for the right vnderſtanding of the word, as the *Eunuch* ſaid, Act. 8. 31. and for the effectuall application of it, to the entring thorow, euen vnto the diuiding aſunder of the ſoule and the ſpirit, and of the ioynts and the marrow, and to the diſcerning of the thoughts and intents of the heart, *Heb*. 4. 12. In reading there is ſomtimes no vnderſtanding, ſomtimes miſvnderſtanding, ſometimes miſ-applying the word read, and all theſe wants are helped and ſupplied by preaching.

Vſe. Reproofe of ſuch as neglect the publike miniſtery of the word.

This I note in a word, againſt that ſelfe-pleaſing conceit of ſome, who ſooth vp themſelues in their neglect of the publike miniſterie of the word.

Obiect.

Say they wee haue the Bible, and in the Bible are the moſt perfect Sermons of Chriſt, and of his Apoſtles, and we can read them in our houſes, and ſo ſerue God as well as they that heare all the Sermons in the world.

Anſw.

Indeed it is true, the Sermons of Chriſt and of his Apoſtles, are moſt perfect in themſelues, but ſuch perſons muſt know, they are not ſo profitable to them, till they be explaned, and applyed to their conſcience in the miniſtery of the word: admit they read the word, (which may bee iuſtly doubted whether they do or no) but grant that they doe, and they vnderſtand it, yet ſeldom or neuer do they throughly apply it to themſelues, eſpecially if it touch the quicke, (namely) their owne pleaſing ſinne; commonly men that thus excuſe their neglect of the publike miniſterie of the word, are ſuch as cannot abide to haue their conſcience ranſackt, and ript vp, and the ſecrets of their hearts made manifeſt by the miniſterie of the word, as the Apoſtle ſaith, 1 *Cor*. 14. 25 they cannot endure that the ſword of the word ſhould pierce them, and ſhould be vſed to the cutting, and launcing, and ſearching of the feſtered ſores of their ſoules, by the hand of another: and is it likely they will ſo apply it themſelues, that they as it were with their owne hands will vſe the word to the cutting, launcing and ſearching of their owne feſtered ſores? No, no, there is no likelyhood in it, and therefore it is but a vaine excuſe to ſay they haue the Bible at home, they can, and do read in the Bible: this is but a fond ſhift; and we muſt know it is not enough for vs to read in the Bible, (though that is our duty to be diligent in reading in it) yet that will not ſerue the turne, the application of the word is eſpecially made in the publike miniſterie and preaching of it, and to that wee muſt attend, yea though wee haue knowledge, and (happily) know as much as the Preacher can teach vs, yet ſtill muſt we attend vpon it: for the preaching of the word, ſerues, not onely for the information of the iudgment, but for the framing of the will and affections to holineſſe, and for the ſtirring of vs vp to the practiſe of that wee know: and in this reſpect muſt euery one attend to the publike miniſterie and preaching of the word.

Note we further, that the Apoſtle heere willed the Coloſſians to admoniſh their miniſter *Archippus*, as it may ſeeme ſomewhat ſlacke in his duty, to bee more diligent in performance of his duty; wee ſee then though Miniſters of the word haue great authoritie ouer the Church committed vnto them by the Lord, yet notwithſtanding if they be negligent in doing their duty, they may be ſtird vp to a greater care in doing their duty by the ſame Church, and by the gouernours of it may be put in minde of their duty, and reprooued, if they deſerue reproofe: their places do not exempt them from other mens charitable ouerſight and carefull admonition. Yet ſuch admonition muſt be vſed with reuerence and due regard, euen with regard had to their paſtor, as one ſent to them from the Lord for their good: It is the Apoſtles rule, 1 Tim: 5. 1. *Rebuke not an Elder, but reprooue him as a Father*; the reproofe of an Elder muſt be a ſubmiſſiue and reuerent exhortation of him, but I will not further inſiſt on that.

The place of a Miniſter doth not exempt him frō others mens charitable ouerſight and carefull admonition.
How ſuch admonition muſt be vſed.

Come we to the admonition it ſelfe, which the Apoſtle willed the Coloſſians to vſe to *Archippus* their Miniſter: ſay to him (ſaith the Apoſtle) *take heed to the miniſterie thou haſt receiued in the Lord that thou fulfill it.* Where firſt we are to marke, the Apoſtle bids the Coloſſians, not barely to ſay to *Archippus*, fulfill thy miniſtery, but that they ſhould ſay to him, *take heed to it*, that thou fulfill it diligently, conſider thy miniſtery, what it is, the weight of it, and that thou fulfill it; where in the firſt place we are giuen to vnderſtand.

Doct. 3.
A Miniſter of the word ought diligently and carefully to conſider his miniſtrie.

That a Miniſter of the word ought diligently and carefully to conſider his miniſtery: there muſt be in the Miniſter of the word, a diligent and due conſideration of his office and calling, what it is, and the weight of it: a Miniſter muſt duly and ſeriouſly conſider, what he is called vnto, euen to bee the meſſenger and ambaſſadour of the Lord, to carry his meſſage, and his embaſſage to his people, and to intreat of conditions of peace between God and his people, and to ſtand in Chriſt his ſtead, 2 *Cor.* 5. 20. to be Gods interpreter to the people, and the peoples to God, *Ierem*: 33. 23. and he is to conſider the weight of his calling, that he is put in truſt with the ſoules of men, yea the ſoules of men purchaſed with ſo great a price, as the moſt precious bloud of the only begotten ſonne of God, *Acts* 20. 28. and that he is put in truſt with the holy worſhip of God, and with his holy name (as it were) with his crowne and dignitie, and with the diſpenſation and diſpoſing of his ſecrets, 1 *Cor.* 4. 1. and that it belongs to him, to teach, to improoue, to correct, to inſtruct, to exhort, to comfort, to watch, to pray, to go in and out before Gods people vnblameably; theſe and many other like, are the things that euery Miniſter of the word ought to thinke on, to conſider and to haue an eye to, at all times.

Vſe.
Reproofe of ſuch miniſters as conſider not the weight of their calling.

A duty wherein many Miniſters are farre ſhort and much defectiue; ſome Miniſters full litle thinke on it, that they are called to be the meſſengers of God, to deliuer his meſſage to his people, if they did, they would not then deliuer their owne inventions vnto them: and many haue litle conſideration of it, that they are put in truſt with Gods people, and that the weight of their ſoules doth lye vpon them, their idleneſſe, their negligence, their frothy and vnprofitable teaching, plainly ſhewes it.

I might

Ciuill gouernors in publike or in priuate, are to conſider the weight of their office and calling.

I might inſiſt in many other particulars; but for more generall vſe of the point, conſider wee, what the Apoſtle ſaith, *Rom.* 13.4.6. that euen ſuch as are deputed of the Lord to a place of ciuill gouernment, are called Miniſters of God, they haue an office and a miniſtry. Now then, as there muſt be in a Miniſter of the word a due conſideration of his office and function, what it is, and the the weight of it: ſo doubtleſſe ought there to bee in ciuill gouernours, in publike or in priuate, be it but a maſter of a familie, euen ſuch perſons ought to ſee to their miniſtery and office, and to conſider what it is, what belongs to it, and what is the weight of it, they are ſeriouſly to conſider with themſelues, that they are deputed of the Lord to that office, and that they are in his place, and ſtand in his ſtead, to thoſe that are vnder them, and that it belongs to their office, according to their power, to protect the innocent, to puniſh the offendor, to incourage the well-doer, and to diſcountenance and cenſure the euill doer, and ſo to guide and gouerne thoſe vnder them, as may be for the good of their bodies and ſoules: yea men that haue any office or function, are to conſider what belongs to that office in particular: as, a maſter of a familie is ſeriouſly to conſider, that it belongs to him to command things lawfull, to ſuch as be vnder him, and proportionable to their ſtrength, to prouide for them (as hee is able) meate, drinke and all, things needefull, to yeeld them moderate reſt and recreation, to teach, to admoniſh, to correct them as iuſt occaſion is offered, to pray with them, to pray for them, and the like; and euery one that hath an office, either publike or priuate, is to conſider the waight of that office, how much and how deepely it concernes him, to doe the duties that belong to that office, and that the doing of them ſo neerely concernes him, as if he neglect them, and any vnder him offend, and ſinne, thorow his default; that ſinne of the inferiour ſhall increaſe the iudgement of the ſuperiour in the day of account. *Exod.* 16.27. It is ſaid that ſome of the people went out on the ſeuenth day to gather *Manna*, but found none, whereupon it is ſaid, verſe 28. that the Lord reproued *Moſes*, and ſaid vnto him, *How long refuſe yee to keepe my Commandements and my Lawes?* Now *Moſes* had not prophaned the Sabbath, but the people, and not all, but ſome of the people, yet the Lord reproued *Moſes* becauſe the people that were vnder his charge had ſinned: ſo waighty a burden lies on thoſe that haue any way the ouerſight of others, that they muſt giue account in regard of their ſinnes, if they offend through their default, and neglect of duty; and thus ought ſuch as haue any office or function publike or priuate, diligentlie to waigh and conſider with themſelues, what that office is, what belongs, vnto the waight of it. Thus no doubt, did *Salomon* when he made that praier to the Lord, 1 King. 3.9. *Giue to thy ſeruant an vnderſtanding heart, that I may diſcerne betweene good and bad:* and hee doth expreſſe as much in the laſt words of the verſe, *For who is able to iudge this thy mighty people*, as if he ſaid, I conſider the waight of mine office, and I finde it great and waightie; therefore Oh Lord I beſeech thee ſtrengthen me, and enable mee to doe my dutie; and to this purpoſe (no doubt) was that wholeſome admonition of *Iehoſhaphat* to his Iudges, 2. Chron. 19.6.7. *Take heede what yee doe: for yee execute not the iudgements of man, but of the Lord, and he will bee with you, in the cauſe and iudgement.* Wherefore now let the feare of the Lord be vpon you, take heede, and doe it: for there is no iniquitie with the Lord our God, nether reſpect of perſons, nor reciuing of reward. As if hee had ſaid, diligently conſider with your ſelues, what offiice you are called to, what is the charge that lies vpon you, what belongs to your office, you execute not the iudgements of man, but of the Lord, and hee will bee with you in the cauſe and iudgement. And conſider with your ſelues, your charge is is ſo waighty, that you muſt one day giue account of it before the iudge of all the world, with whom is neither reſpect of perſons nor receiuing reward.

Thus are ſuch as haue any office or charge ouer others, be it publike, or priuate, duely to conſider that office and charge what it is, what belongs vnto it, and the waight of it. Now doe men that haue charge ouer others conſider theſe things? Doe they (as they ought) thinke on it, what the office and place is which they are called to, what belongs vnto it, and the waight of it? Few there be that doe ſo, many men are altogether careleſſe, they ſet all at ſixe and ſeuen, haue no manner of conſideration what their office and charge is, and what belongs vnto it; and moſt men haue an eie, not to their office and charge, and what belongs to that, but to the example of others, they conſider what other men of like place doe, and they doe the like, ſuch and ſuch maſters, (ſaith one that is a maſter of a familie) neither teach their families, nor pray with them, and they thriue well enough, and therefore thinkes hee, I may doe the like; others againe, conſider onely what is to bee done in their place and calling, ſtanding beſt with their eaſe, their profit, and their credit in the world, thus and many other waies doe men faile in this dutie. Well know thou whoſoeuer thou art, thou art to take heede and to ſee to thine office, and to conſider ſeriouſly what it is, what belongs vnto it, and the waight of it. And that thou maieſt ſo doe, learne thy dutie what belongs to thine office and calling out of the word of God. *Deut.* 17.19. the King is enioined to reade the word of God, all the daies of his life, that thence he may learne his duty and in the word of God the Lord hath laide downe, the offices and duties of all ſorts of callings, of Magiſtrates, Miniſters, Maſters, particularly, to that end (without queſtion) that they ſhould learne, know, and conſider them; doe thou therefore thence learne the things that concerne thine office, and knowing thoſe things, conſider them, and haue an eie to them at all times.

Ciuill gouernors iuſtly reproued for not conſidering the waight of their office and calling.

And to that purpoſe remember theſe two things.

1 Firſt,

Two things are to bee thought vpon by ſuch as bee ciuill gouernours.

1 Firſt, it is for want of taking heede to the duties of mens callings, and want of conſideration of them, that men tranſgreſſe their callings, and go beyond the bounds of their callings, and ſo lay themſelues open to the plagues and iudgements of God, no doubt it was ſo with *Vzziah* in putting his hand to the Arke, 2. Sam. 6. 6. and the Lord ſmote him for it. And it was for want of conſideration of his calling, that *Peter* would warme himſelfe at the High Prieſts fire, *Luke* 22. 15. It coſt him the breach of his conſcience, and as one ſaith well, if wee marke the time when the iudgements of God befall men, wee ſhall finde they are caſt vpon them when they are out of their callings.

Note.

2 Againe, remember this that the want of conſideration of their callings, and the waight of them, is that which makes men careleſſe and vnconſcionable in doing their duties, for what is it that makes men, either neglect the duties of their callings, or to doe them onely for faſhion? Surely this, they pull away their eies from their callings, they looke not (as they ought) to the duties of them, and on the waight of them, but they caſt their eies to the example of others, on their owne eaſe, profit, or eſtimation in the world, and thence it comes that they are careleſſe and vnconſcionable in doing the duties of their callings.

If then thou wouldeſt not goe beyond the limits of thy calling, and ſo lay thy ſelfe naked and open to the iudgements of God, if thou wouldeſt not bee careleſſe and vnconſcionable in doing the duties of thy calling, but rather doe them with care, and good conſcience, and with comfort to thine owne ſoule, then doe thou conſider thine office, and calling, take thou heede and haue an eie to the duties of it, and to the waight of it: euer meditate and thinke thus with thy ſelfe, this is mine office and calling, theſe are the duties that belong to it, and they are of this waight, and conſequence, that the neglect or careleſſe doing

ing of them will bring downe Gods iudgements vpon me, and I ſhall one day anſwer for the ſame. Let this bee thy meditation and conſideration in reſpect of thy place and calling whatſoeuer it is.

In the next place we are to marke that the Apoſtle bids the Coloſſians ſay to *Archippus*, take heed to the miniſtrie that thou haſt receiued in the Lord that thou fulfill it, vſing as we ſhewed, a word taken from a veſſell that ought to be full and is not, meaning this, that *Archippus* ſhould (as it were) fill vp the veſſell of his miniſtrie, that hee ſhould as he had begunne to doe ſomething in his miniſtrie, to accompliſh it to the full in euery reſpect, and leaue no part or dutie of it vnfulfilled, vnperformed.

Where wee may eaſily ſee thus much laide before vs.

Doctr. 3. It is not inough for a miniſter of the Goſpell to performe one part of his office alone, but he muſt execute and fulfill all and euerie part of his office.

That it is not inough for a Miniſter of the word to beginne and to continue doing ſome thing that belongs to him in his place and calling, but he muſt accompliſh and performe all things that pertaine to him in the ſame, it is not ſufficient for a Miniſter of the Goſpell to take paines in one part of his office alone, as in teaching onely, exhorting onely, or that hee liue free from any ſpeciall ſcandall or offence, but he muſt execute and fulfill all and euery part of his office and miniſtrie, he muſt teach, improoue, correct, inſtruct, exhort, comfort, &c. as any occaſion is offered vnto him; and hee muſt watch ouer his people, and goe in and out before them vnblameably, and ſo carrie himſelfe in the diſcharge of his miniſtrie; as it may truely be ſaid of him that hee filles vp the veſſell of his miniſtrie, and ſo performes his dutie in euery reſpect as there can be no further dutie required of him, as hee is a Miniſter.

And this is further taught plainely, 2 *Tim.* 4. Where the Apoſtle hauing laid downe the ſpeciall duties that belong to a Miniſter of the word, with a waighty charge preſſing *Timothy* to the practiſe of them, *I charge thee before*

fore God, and before the Lord Ieſus Chriſt, which ſhall iudge the quicke and the dead at his appearing, and in his kingdome preach the word, be inſtant in ſeaſon and out of ſeaſon, improue, rebuke, exhort with all long-ſuffering and doctrine : he addes *verſe* 5. *Doe the worke of an Euangeliſt : make thy Miniſtrie fully knowne* : as if hee had ſaid, theſe are the duties that belong to thee in thy miniſtrie, and thinke it not ſufficient to doe ſome of them, and leaue the reſt vndone, but doe them all and euery one, fulfill thy miniſtrie, and make it fully knowne.

Repr[illegible]fe of Miniſters altogether careleſſe of their dutie, and of ſuch alſo as do their duty but in part.

I might eaſily inſiſt further on this point, and for the vſe of it I might heereby taxe and reproue many miniſters of the word, ſome being altogether careleſſe, ſuch as labour not in any part of their miniſtrie, either in teaching or liuing vnblameably, and ſo are farre from labouring in euery part of it.

Some againe, labouring in ſome duties of the Miniſtrie, and not in all, as (happilie) teaching, but not exhorting, or exhorting without ground of doctrine, or teaching and exhorting well, but liuing ill, and giuing iuſt cauſe of ſcandall and offence, or liuing in good order without touch of any notorious crime, yea (happily) ſhewing forth ſome vertues, as mercy, loue, pitty towards the poore, and ſuch as want helpe, but not able to teach and to doe the moſt needfull duty of their place and calling: theſe and many other waies I might ſhew, how ſome Miniſters of the word faile in not fulfilling their miniſtrie, they leaue as it were an emptineſſe in that veſſell, they fill it not vp, as it ought to bee filled, they performe it not in euery reſpect as it ought to bee performed, but to extend the point a little further and that vpon the ground before deliuered, *Ro.* 13. That ſuch as be in place of ciuill gouernment, publike or priuate, haue a miniſtrie giuen them of God, as therefore the Miniſter of the word muſt not hold it enough for him to labour in ſome duties of his miniſtrie, and leaue the reſt vndone, that is to fill his miniſtrie but in part, and not to fulfill it, and if he will fullfill his Miniſtry, it muſt be by doing all the duties that belong to that office.

Such as bee in any place of ciuill gouernment muſt fulfill their office, executing and doing all & euery part and dutie of the ſame.

So (doubtleſſe) ought it to be with ſuch as haue any other place or office in publike or in priuate, they muſt not content themſelues in doing of ſome duties that belong to that place, and leaue the reſt vndone, that is to leaue a gap, and an emptie place in their office, and place but they muſt fill it vp in the execution and performance of all and euery part and dutie of the ſame, for why? Euerie man in his place & lawful calling whatſoeuer it be, is to be faithful; we find it giuen to *Moſes* by the Lord himſelfe in way of commendation *Num.*12.7. *That he was faithfull in his office*: and to Chriſt himſelfe, *Heb.*3.2. and it is the Apoſtle rule, *Rom.*12.7. *Let him that hath an office attend on it with diligence, and faithfulneſſe.* Now a man is not faithfull, if he doe ſome duties that belong to his place and calling though he doe them with great diligence and paines, and leaue other duties of it vndone; and therefore in euery place and calling, there muſt be a performance of all and euery dutie belonging to the ſame.

Againe, all and euery duty of euery lawfull calling are inioined by the commandement of the Lord, and men are as ſtrictly bound by the commandement of God, to the doing of one part of their office, as another, ſucceſſiuely and at times fit for the doing of it, and therefore men muſt not content themſelues with the doing of ſome duties that belong to their place and calling, but they muſt performe and do all and euery duty of it, that is the fulfilling of their office, and their miniſtery.

Reproofe of ſuch as reſt in the doing of ſome of the duties of their place and calling, and neglect others.

Now this is a thing litle thought on by moſt men in the world, moſt men content themſelues in the doing of ſome duties that belong to them in their place and calling, though they neglect others: yea ſome exceedingly pleaſe themſelues in this, that they are diligent and painefull in doing only ſome things that concerne them in their particular office and calling.

To inſtance but in one or two particulars. Some Parents (it may be) ſuffer their children to want nothing belonging to their bodies, they giue them meat, drinke and clothing, and prouide all outward things needfull for them: yea ſometimes they make themſelues drudges to ſcrape vp abundance of wealth for them againſt aftertimes, and yet all this while neglect that duty laid vpon them, *Epheſ.6.* 4. of bringing vp their children in inſtruction and information of the Lord, that duty they performe not; and ſo ſome maſters (happily) lay no more on their ſeruants than they are able to do, they prouide for them wholſome and ſufficient meat and drinke, and in ſeaſon, and they giue them leaue to refreſh themſelues at times conuenient, but as for the duty of teaching and inſtructing them, and praying for them, thoſe things are not thought vpon: and yet ſuch Parents and ſuch Maſters pleaſe themſelues in that which they doe, and thinke they haue done that which concernes them towards their children and ſeruants: yea ſomtimes they ſticke not to ſay it, they haue done the part of Parents and Maſters: ſometimes ſuch Parents ſay to their children, wee haue ſpared from our owne backes and bellies for you, wee haue fared hardly, and gone thinly clad, for you, and we haue laboured night and day for your good, &c. and ſuch Maſters ſay to their ſeruants, what can you complaine of? haue you not had your meate and drinke wholeſome, and good, and your wages paid you? haue wee laid too much vpon you, &c. thus many Parents and Maſters content themſelues in doing only ſome things that concerne them as they are Parents and Maſters, and thinke that in ſo doing they haue diſcharged their office: but know thou whoſoeuer thou art, thou being a Father or a Maſter, it is not enough for thee to do ſome duties, but thou muſt doe all that concernes thee in that place and calling, thou muſt fulfill thine office, and leaue nothing vndone in it, that ought to be done.

And to this purpoſe,

A motiue to ſtirre vp men to fulfill their office in any place or calling.

Conſider that euery duty in thy place and calling more neerely concernes thy ſelfe, then thoſe to whom it ought to be performed, for the doing of it may bring good to them, but much more good and comfort to thy ſelfe, in teſtifying thy faith, and ſealing vp comfort to thine owne conſcience: and the neglect of it may hinder their good, but it makes thee liable to the iudgment of God and deeper condemnation, and therfore look thou fulfil thine office. Alas will ſome ſay, I am not able to fulfill it, and to do all the duties that belong to mine office, I am not able to teach my family. Art thou not? that is thy ſhame, labour that thou maieſt bee able; and according to that abilitie thou haſt, performe that duty, and know for thy comfort, the Lord requires not the fulfilling of thine office, in doing the duties of it in perfect meaſure, that is impoſſible, it is but a conceit of the Papiſts, that men regenerate may fulfill the law of God in the time of this life, and may doe more than they are commanded, euen works of ſupererrogation: that is but a fancy: do thou therefore all and euery duty of thy place and calling, and though thou doe ſome of them in weakneſſe and much infirmitie, yet the Lord will not caſt away thoſe duties ſo performed, if thou doe them in truth and ſinceritie of heart, but will accept them in Chriſt, and let that be thy comfort.

Now touching the argument the Apoſtle would haue to be vſed to perſwade *Archippus* to take heed to his miniſterie, and to the fulfilling of it, in that he would haue him ſtirred vp thereunto, becauſe hee had receiued it from the Lord, that the Lord of his grace and goodneſſe had committed that office to him, it is eaſie to be concluded from hence.

Doct. 4. In that a miniſter of the goſpell hath

That it is a notable and very effectuall argument to ſtir vp a miniſter of the goſpell to a carefull and comfortable performance of his duty in that he hath receiued his miniſtery from the Lord, in that the Lord of his grace and mercy hath reputed him faithfull, and put him in that office, as the Apoſtle ſaith, 1 *Tim.*1.12. it is a very powerfull and preuayling argument to ſtirre vp a miniſter of the goſpell, to be diligent, carefull, faithfull, and zealous in fulfilling his miniſtry, yea it ſerues notably to comfort him againſt the ſtormes and perſecutions that are or may bee raiſed againſt him in doing his duty.

receiued his miniſtry from the Lord, it is of great weight to perſvvade him to a carefull performance of his duty.

Reaſon.

For he hauing receiued his miniſtry from the Lord hee knowes the Lords arme is long and ſtrong enough both to ſuſtaine and vphold him, and to render vengeance to thoſe that ſhall vniuſtly diſturbe him. Theſe things might be further ſtood on, but let it ſuffice to haue named them. Now heere a queſtion is to be anſwered, (i.) this.

Queſt.

How ſhall a miniſter of the word, know that he hath receiued his miniſtry from the Lord, and that the Lord hath put him in that office.

Anſw.

Anſw. By three things.

1 Firſt, if the Lord haue giuen him a competent meaſure of gifts fit for the worke of his miniſtry.

2 Secondly, if hee vpon tryall and examination being found fit for that office, be deſigned to it by the gouernors of the Church.

3 Thirdly, if (hee exerciſing thoſe gifts beſtowed vpon him and faithfully diſcharging his duty) the Lord giue a bleſſing vnto his labours.

By theſe ſhall a miniſter know that hee hath receiued his miniſtry from the Lord. They of the ſeparation, ſay our miniſters are no true miniſters, why ſo? Forſooth onely becauſe they are not rightly called (as they ſuppoſe) by men. They cannot deny but that many of them are ſufficiently qualified with gifts fit for the miniſtry, and that exerciſing thoſe gifts, the Lord giues a bleſſing of their labours in the true conuerſion of many ſoules to God. But (ſay they) they are not rightly called by men, and therefore no true miniſters. Admit this to be true (which they are neuer able to prooue) ſhall an error and fayling

Obiection.

Anſw.

in men, make voide the calling of God? graunt this that there is ſome defect in the maner of their calling by men, for that is all they ſtand vpon, yet they hauing a competent meaſure of gifts fit for the miniſtry, and exerciſing thoſe gifts by allowance from men that are in place and authoritie, and the Lord vouchſafing a bleſſing vpon their labours, it is a ſufficient approbation of their calling.

Obiect. oh but they would haue the conſent of the people in calling of miniſters: *Anſwer.* who ſees not their conſent, in as much as they willingly ſubmit themſelues to their miniſtry, and are effectually wrought vpon by it, to their calling and conuerſion, yea therein the Lord doth (as it were) ſet his hand and ſeale to their miniſtry, and approoue it.

Obiect. A falſe teacher may conuert others (this is ſaid by them but they are not able to prooue it.)

Anſw. No ſurely, if this were true, then the argument of the Apoſtle was not good, whereby hee prooued himſelfe a true Apoſtle, 1 Cor: 9. 1. 2. *Am I not an Apoſtle? am I not free? haue I not ſeene Ieſus Chriſt our Lord? are yee not my work in the Lord? If I be not an Apoſtle vnto others, yet doubtleſſe I am vnto you, for yee are the ſeale of mine Apoſtleſhip in the Lord.* The queſtion was whether he were a true Apoſtle or no: how doth he prooue it? ſurely thus. That he was the inſtrument and meanes of their conuerſion, and therefore a true Apoſtle; Now if it were ſo, that a falſe teacher might conuert ſoules, they might haue ſaid, this is no good argument, but the Apoſtle knew well they could not ſo reply, he knew his argument to be ſound and good, and if it was a good argument to prooue *Paul* a true Apoſtle, then much more is it a good argument to prooue an ordinary miniſter, a true miniſter, and called of God, that the Lord giues a bleſſing to his labours for the conuerſion of ſoules. From this argument (*thou haſt receiued in the Lord*) we may further gather.

Doct. 5. That in euery office and lawfull calling that men hold in Church or common-wealth, they are to haue an eye to the Lord, and to remember that they haue receiued it from him, that the Lord of his grace and goodneſſe hath vouchſafed to ſet them in that place and calling, be it neuer ſo meane, and if it bee a place of greater eminencie and dignitie, men are the more to looke vp to the Lord, and to conſider the greatneſſe of Gods grace in that their aduancement.

In euery lawfull calling, wherein men are, they muſt remember that they haue receiued it from the lord.

Thus did *Paul*, Rom: 12.3. *I ſay through the grace that is giuen vnto me.* and 1 Cor: 15.10. *by the grace of God I am that I am.* and hence it is that the Lord is wont to ſet out the greatneſſe of the ſinne of men in high place, with the aduancement he had vouchſafed them. Thus hee ſet out the ſinne of *Ieroboam*, of *Saul*, yea of *Dauid* himſelfe, 2 Sam: 12 17. *I haue annoynted thee King ouer Iſrael, and deliuered thee out of the hand of Saul, &c.* And this is of excellent vſe and ſpeciall conſequence: if men in any place and calling, to which they are lawfully called, euer looke vp to the Lord, and remember that hee of his grace and goodneſſe hath brought them to that place, doubtleſſe, it will make men content with it, be it neuer ſo meane, and if it be a place of greater eminencie, thankfull to God for his mercy, and it will make them walke humbly in that place, yea faithfull and conſcionable in doing the duties of it, knowing that as they haue receiued it from the Lord, ſo one day an account of it, is to be made to him. Kings and other great men, may make their vnder officers, but wee muſt remember that the offices themſelues are from the Lord, and though the Prince may giue thee an office, yet he cannot giue thee a *quietus eſt* for thy vnfaithfulneſſe in that office, that is aboue his power, therefore euer looke thou to the Lord, from whom thou haſt receiued thine office, and thus thinke with thy ſelfe: ſurely the Lord of his goodneſſe and grace hath brought me to this office, hee ordeined it before all times, that I ſhould haue this office, he hath choſen out my Fathers houſe, (happily) baſe and obſcure, and me the meaneſt of my brethren, he hath

Vſe.
Men hauing an eye to the Lord, from whom they haue receiued their places and callings, it makes them contented and thankfull, and humble, and faithfull, and conſcionable, in diſcharging their duties.

prepared a way and meanes for me, to come to this place, in my iudgment, weake and vnlikely, and he hath preuailed ouer many great letts and impediments, that ſtood vp againſt me, and hath put me into this place and office. Thus thinke with thy ſelfe, and thus conſider the grace and goodneſſe of the Lord in bringing thee to that place thou now holdeſt, and thou ſhalt finde it will be a notable meanes to make thee contented with thy place, and thankfull to God for it, and humble in thy ſelfe, and faithfull and conſcionable in doing the duties of it.

VER. 18. *The ſalutation by the hand of me Paul: Remember my bands. Grace bee with you, Amen.*

The ſhutting vp of this Epiſtle.

In this Verſe we haue the cloſing or ſhutting vp of this Epiſtle, and the Apoſtle ſhuts it vp both with his owne ſalutation to the Coloſſians, and that not written by the hand of his Secretarie (as the other were) but with his own hand, *The ſalutation by the hand of me Paul*, and with his prayer to God for them, that the grace of God might bee with them, (*Grace be with you*) to which is added the vſuall word commonly ſubioyned to petitions made to the Lord (*Amen.*) and between theſe two, between the Apoſtles ſalutation and prayer, is inſerted and interlaced a ſhort precept, that they ſhould be mindfull of him, and remember his bands. I will firſt cleare the words of this verſe, touching the ſenſe and meaning of them; *The ſalutation by the hand of me Paul*: that is I Paul ſalute you vnder mine owne hand; or, I Paul ſend ſalutations to you written with mine owne hand. (*Remember my bands.*) By bands, we are to vnderſtand his impriſonment, which hee ſuffered for the goſpell of Chriſt: and the Apoſtle would haue the Coloſſians mindfull of his impriſonment

Interpretation.

in praying for him, and in making vſe of his ſufferings for the goſpell to themſelues, that they ſhould both commend him to God in their prayers, and pray to the Lord to giue him patience, ſtrength, and conſtancie in his troubles, to ſtand faſt in defence of the goſpell, and to giue him whatſoeuer his priſoners eſtate might ſtand in need of, and that they ſhould make vſe of his patient and conſtant ſuffering for the truth of the Goſpell to themſelues, and thereby themſelues be more confirmed in the truth of the goſpell, and incouraged to beare the like troubles for it, if they ſhould bee called vnto it. *(Grace be with you.)* that is, the free and vndeſerued loue and fauour of God in Chriſt, with all the fruits and tokens of it, be with you. *(Amen.)* The word *Amen* being heere added to the Apoſtles petition, it ſignifies his wiſh and deſire of that he prayed for, and it is alſo a teſtifying of his aſſurance to obtaine that which he prayed for; for that is the vſe of the word *(amen)* at the end and ſhutting vp of prayer, and ſo it is as much as if he had ſaid, ſo be it, I wiſh it ſo, yea I do fully beleeue it ſhall be ſo, I aſſure my ſelfe that the Lord in his good time will graunt my requeſt. Thus then are we to conceiue the apoſtles mening in the words of this verſe as if he had ſaid.

> *I Paul ſend ſalutations to you written with mine owne hand, and I would haue you mindfull of my impriſonment, both in praying to God for me, that he would giue me patience, ſtrength, and conſtancy in my troubles, to ſtand faſt in the defence of the Goſpell, and that he would giue me whatſoeuer my priſoners eſtate ſtandeth in neede of, and in making vſe of my ſuffering for the truth, thereby the more to confirme you in the truth of the goſpell, and to incourage you to beare the like troubles, if you be called vnto them. And the free and vndeſerued loue of God in Chriſt, with all the fruits and tokens of it, be with you; ſo I wiſh and deſire, and do fully beleeue and aſſure my ſelfe it ſhall be ſo.*

Come we now to ſpeake of the things heere laid before vs, in that order they are propounded by the holy ghoſt, and firſt of the Apoſtles owne ſalutation ſent to the Coloſſians: he ſent ſalutations from himſelfe to the Coloſſians, (no doubt) as a token of his true and vnfained loue to them, the point from hence offered.

That wee in like ſort may ſalute others, and thereby teſtifie our loue vnto them.

I haue already handled, and therefore I paſſe by it, and the thing we are eſpecially to marke in theſe words is this, that the Apoſtle ſent his owne ſalutations to the Coloſſians, written not by the hand of his Secretarie, as the fore going ſalutations were, but with his owne hand. Now what might be the reaſon of this? (for thence we ſhall gather the doctrine,) the reaſon of it is giuen by the Apoſtle himſelfe, 2 *Theſſ.* 3.17. where he thus writes, *The ſalutation of me Paul, with mine owne hand, which is the token in euery Epiſtle, ſo I write*: as if he had ſaid, I ſend ſalutations vnto you written with mine owne hand, and in this manner of writing, written in theſe characters, and after this forme of leters (*ſo I write*) as a token and certaine marke that I vſe in euery Epiſtle of mine, whereby men may know them to be (indeed) my Epiſtles, and that they come from me, and are not counterfet. Wee ſee then the reaſon why the Apoſtle heere writ ſalutations to the Coloſſians with his owne hand, it was this to preuent the danger of counterfet Epiſtles that might paſſe vnder his name, that all might know by that his hand-writing, that it was *Pauls* owne Epiſtle, and not one foiſted, and thruſt in inſteed of his.

Doct. 1. It is an olde ſleight of Satan and his inſtruments (if they can) to thruſt vpon the Church forged and counterfet writings in ſtead of true, to corrupt religion and to deceiue Gods people.

Hence we may eaſily gather thus much.

That it is an ancient ſleight of Satan, and his inſtruments, to thruſt vpon the Church (if poſſibly hee may) forged and counterfet writings in ſtead of true, thereby to corrupt religion, and to deceiue the people of God, it is an old ſtratageme, and tricke of the Deuill (if hee can) to foiſt into the Church, baſtardly writings, vnder the names of Apoſtles, and other Ancient writers, thereby to ſpread many errors, and for the corrupting of ſound and wholeſome doctrine.

Thus it was in the Apoſtles time, and therefore hee writ ſalutations with his owne hand, to preuent the danger of ſuch counterfet writings; yea this further appeares *2 Theſ.* 2.2. Where hee doth beſeech them of that Church, by the comming of our Lord Ieſus Chriſt, and by their aſſembling vnto him, that they ſhould not be ſuddenly moued from their mind, nor troubled, neither by Spirit, nor by word, nor by letter, as from him and the other Apoſtles, as if he had ſaid, there be ſome that carry about counterfet letters vnder my name, but be not you ſuddenly moued from your minde by ſuch letters, bearing my name, or the name of ſome other Apoſtle.

Vſe. 1.
We are not to be troubled at this that many Popiſh Canons, Decrees and determinations are fathered vpon Apoſtles, Fathers, and Councels.

And this being ſo in ancient times, euen in the time of the Apoſtles, wee are not to maruell at it in times ſucceeding, eſpecially in the daies of Antichriſt, and when hee was in his ruffe, wee are not then to thinke it ſtrange, that then many counterfet writings were thruſt vpon the Church, and we muſt know it is of no force, and nothing worth, which is commonly in the mouthes of our aduerſaries the Papiſts: theſe are the Canons of the Apoſtles, theſe are the Decrees of the Fathers, theſe are the determinations of Councels; for many times ſuch Canons, Decrees, and determinations, carrying the names of Apoſtles, Fathers, and Councels, if they bee duly examined, prooue no better then the idle dreames of fat-bellied Monckes; we finde many counterfet writings fathered on men of ancient times, which (indeede) were neuer knowne to them, yea from this ſleight of the Deuill came thoſe forged Goſpels of *Nichodemus*, of *Thomas*, of *Bartholmew*, the Acts of *Abdias*, and many counterfet Epiſtles, as that to *Laodicea*, &c.

Now then for further vſe of this to our ſelues.

Seeing

Vſe 2.
It is needfull there ſhould be ſome infallible workes by which men ſhould know Scripture to be Canonicall

Seeing it is ſo, hence it followes that it is needefull there ſhould be ſome markes by which men may know Scripture to bee true Canonicall Scripture, there muſt needes be ſome infallible notes by which the writings of the Prophets and Apoſtles, may bee diſcerned, and diſtinguiſhed from all other writings of men whatſoeuer, and whereby men may bee certified and aſſured that they are the writings of the Prophets and Apoſtles, and ſo indeed the true word of God.

The Popiſh note & marke of Canonicall Scripture.

Now what bee theſe markes may ſomy ſay? If the Papiſts anſwer this queſtion, they will tell you, the marke by which wee may know Scripture to bee true Canonicall Scripture, is the teſtimonie and tradition of the Church, becauſe the Church ſaith ſo, and it is the tradition of the Church, that theſe and theſe are the Prophets and Apoſtles; and therefore we know them to be ſo; but this cannot bee an infallible note and marke whereby wee may know Scripture to be Scripture, becauſe the authoritie of the Church is inferiour to the Scripture, the excellency and authority of Scripture being aboue all men and Angels, as appeares *Gal.* 1. 8. Therefore the Church cannot authorize the word of God, and certainely aſſure men, this is Scripture, this is not; The Miniſtrie of the Church may induce and mooue men to aſſent to the Scripture, but it cannot authorize it in the minde and conſcience of any; no, no, there bee other infallible notes and markes, by which we may know Scripture to bee Scripture, and thoſe perpetuall, as namely.

Note.

True and infallible marks and notes of Canonicall Scripture.

1 The euidence of the Spirit imprinted in the Scripture, and ſhewing it ſelfe in euery line of it.
2 The purity and perfection of Scripture.
3 The conſent of one part with another.
4 The antiquity of it.
5 The maieſty of it in plaineneſſe of ſpeech.
6 The power of it ouer the conſcience. and

7 The wonderfull effect of it; the Goſpell being contrarie to mans corrupt nature, yet hath it in all ages wonne men to it.

8 The certaine propheſies of things to come, which none but God could foretell.

9 The admirable preſeruation of it againſt time and tyrants.

10 The Deuils rage againſt them that follow it.

11 The iudgements of God, that haue befallen ſuch as oppoſed it.

12 The conſtant ſufferings of many millions that haue ſhedde their bloud for the Goſpell of Chriſt.

Theſe, and many other like, are notes and markes whereby wee may diſcerne, and certainly know the writings of the Prophets and Apoſtles to bee their writings, and may diſtinguiſh them from al other writings whatſoeuer.

And touching theſe, and the like infallible notes of Scripture, we muſt finde them ſo to our ſelues, they muſt be meanes to ſettle our conſciences, and to aſſure vs that the Canonicall bookes of the old and new teſtament, are (indeed) the word of God.

We are to bee perſwaded that the books of the old and new Teſtament are the word of God.

It is to bee feared, if the Lord ſhould ſuffer Religion to be altered with the time, that many amongſt vs would be found vnſetled touching this point, and would bee ready to yeeld conſent to any counterfet writings in ſtead of the Scripture, time of trial may come we know not how ſoon; therefore labour thou to bee ſetled in this aſſurance, that the Canonicall writings of the Prophets and Apoſtles are indeede the word of the eternall God, and neuer reſt till thou be thereunto perſwaded by the euidence of the Spirit imprinted in them, and by the puritie, perfection, maieſtie, power, and ſpirituall grace, appearing in them, yea, neuer reſt till thou finde that Spirit and grace powerfull in thine owne heart, and then vndoubtedly, though neuer a

Note.

man in the world acknowledge Scripture to be Scripture, yet thy heart ſeaſoned with grace, will make thy mouth confeſſe it.

And ſo much of the Apoſtles ſalutation written with his owne hand.

Now to his precept (*Remember my bands*) bee mindefull of my impriſonment in praying for mee, and in making vſe of it to your ſelues.

Where firſt wee may obſerue, that the Apoſtle did not diſſolutely caſt off the care of his owne eſtate, he was not ſecure, as preſuming vpon his ſtrength in time of his trouble, but himſefe begged of God continually, and hee requeſted the Church alſo to beg for him, whatſoeuer ſhould be needfull for him in that eſtate.

Whence we learne thus much, I will but name it.

Doct. 2. Gods childrē ſhould bee far from carnall ſecuritie and confidence in their ſtrength and wiſdome in time of their affliction

That Gods children ſhould be farre from carnall ſecurity, and confidence in their ſtrength and wiſdome in the time of their trouble and afflicton, Gods children ſhould be farre from preſuming and lifting vp themſelues in regard of their ſtrength in time of triall, by ſickeneſſe, impriſonment or the like, they ſhould then bee inſtant with the Lord in praier themſelues, for ſtrength, patience, and comfort, and all graces needefull, and alſo intreate others to bee mindefull of them in their praiers to that purpoſe in time of trouble and triall, euen the beſt and deareſt of Gods children haue need of other mens helpe by their praiers to recommend them to God, crauing for them ſtrength, and patience, and comfort.

Vſe. Gods children are to ſeeke to God for ſtrength, power, and comfort in time of their trouble.

It is an eaſie matter to ſee and acknowledge Gods mercy, and good prouidence in time of health, peace, and plenty, and to reſt contented therewith. But it is hard to the beſt to doe it in time of trouble, and affliction, and to quiet themſelues with Gods diſpoſing hand in the day of trouble, ſickeneſſe, or any other diſtreſſe, is no eaſie matter for the beſt of Gods children: and therefore then they are to call vpon God for ſtrength, patience, and comfort

fort themſelues, and to entreat others to doe the like for them.

This point I further handled, verſe the 3. and therefore I paſſe by it and come to conſider the precept it ſelfe, (*Remember my bands.*)

Where we are plainely taught this duty.

Doctr. 3. Wee are to take notice of the afflictions of our brethren, and to be ſo mindfull of them as that we helpe and releeue them what we are able.

That we are to take knowledge of the afflictions of our brethren, and to be mindefull of them, yea ſo mindefull of them, as that we reach out our helping hand to them by praier, by comfort, or otherwiſe, as occaſion ſhall be offered vnto vs.

And this is further moſt plainely taught, Heb. 13. 3. *Remember* (ſaith the author of that Epiſtle) *them that are in bonds, as though yee were bound with them: and them that are in affliction, as if yee were alſo afflicted in the body.* If our ſelues were in priſon, or any way afflicted, without queſtion, we would be ſo mindefull of our ſelues, as wee would earneſtly call vpon God for eaſe, comfort, releaſe, and deliuerance, and we would vſe all good meanes we were able to releeue our ſelues, ſo ought wee to doe to our brethren in time of their affliction, euen to pray for their eaſe, comfort and deliuerance, and to comfort and helpe them, as if we were in their ſtead.

The reaſon and ground of this we finde, 1. *Cor.* 12. 26. *We are members of one bodie, and therefore ſhould haue a feeling of the hurt one of another, and be touched with it*: yea ſo touched, as that we ſhould bee carefull for the good of one another. We haue often had occaſion to ſpeak of this point, yet it cannot to often bee remembred, it is a dutie wherein we are much defectiue: it was the complaint of the Prophet *Amos* 6. 4. 5. 6. that men in his time did lie on their beds, and ſtretch themſelues on their beds, and eat the lambes of the flocke, and calues out of the ſtall; they ſing to the ſound of the Violl, they inuent to themſelues inſtruments of muſicke like *Dauid.* They drinke wine in bowles, and annointed themſelues with the chiefe oyntment, but no man was ſorry for the affliction of *Ioſeph*, no man remembred the affliction of their brethren, and this complaint may iuſtly be taken vp againſt many in theſe daies that enioy health, wealth, liberty and plenty of all things, and they paſſe their time in feaſting and iollity, and haue little or no remembrance, at leaſt no feeling remembrance of the afflictions of their poore brethren, well know thou whoſoeuer thou art, this is thy duty, thou enioying health and proſperity, thou art to haue in thee a feeling remembrance of the miſeries of others, we haue a notable example in *Daniell*, though hee himſelfe was in great honour preferred aboue all the Princes of *Perſia*, and ſecond to the King, yet when hee ſaw the captiuity of Gods people ſtill continued, and the people of God ſtill oppreſſed by the heathen, his heart was heauy, his ſoule melted within him, and hee humbled his ſoule with faſting, *Daniel*. 9. 3. ſo if thou ſee or heare that the people of God, or any one of Gods children are in bonds, or any way afflicted, thy ſelfe enioying liberty and freedom from the like affliction, and hauing cauſe of reioycing for thy proſperity, thy heart ought to be reſolued into ſorrow, for their affliction, and to be touched with a feeling of it, and thou art to expreſſe thy ſorrow by prayers and teares, and to reach out thy helping hand vnto them as occaſion ſhall be offered vnto thee, and know thus much, that if thine heart be ſo taken vp with the conſideration of thine owne proſperity that ſorrow for the affliction of others cannot enter into it, yea ſuch ſorrow as will breake out into prayers and teares, certainely thy hart is not right within thee.

Vſe. Iuſt reproofe of thoſe who enioying many good things paſſe their time in iollity, & forget the affliction of their poore brethren.

One thing yet remaines which is offered vnto vs from this precept (remember my bonds,) the Apoſtle would haue the Coloſſians remember his bonds by making vſe of them to themſelues for their owne confirmation in the truth of the Goſpell, the point from hence is this.

Other mens ſufferings for the Goſpell ſeene or heard of by vs ſhould become profitable to vs, they ſhould make vs more firmely cleaue to the trueth of the Goſpell, more ſoundly to profeſſe it, yea thereby we ſhould be the more moued to renounce the vanities of the world, from which we are called by the voice of the Goſpell.

We are to profit by the afflictions of others that are knowne to vs.

How wee are to profit by them.

And conſider wee but thus much, haue and doe the Saints of God ſuffer much for the profeſſion of the Goſpell; yea haue holy martyrs endured extreame torments, and ſhed their bloud for the truth of the Goſpell? and cannot or do not theſe things ſeene or heard of moue thee to leaue the vanities of the world, and more ſoundly and ſincerely to profeſſe the truth of the Goſpell? ſurely then thou haſt not profited by the conſideration of their ſufferings as thou oughteſt, and one day the ſuffering of the Saints, and the bloud of the Martyrs ſhall riſe vp in iudgement againſt thee: ſee more of this chap. 1. 24.

Come wee to the Apoſtles prayer, with which he ſhuts vp his Epiſtle it being (indeed) the laſt words of his Epiſtle (grace be with you) his meaning (as before we ſhewed) in this prayer is thus much, the free and vndeſerued loue and fauour of God in Chriſt, with all the fruits and tokens of it be with you, ſo I wiſh, and I do fully beleeue it ſhall be ſo, it may be ſome may deſire for the better vnderſtanding of this prayer, to be informed more particularly what be thoſe fruits, and what bee thoſe tokens of Gods free and vndeſerued loue in Chriſt, let them know in a word, that the fruits of it are all ſpirituall bleſſings as the Apoſtle calls them *Epheſ.* 1. 3. wherewith the Lord doth bleſſe his choſen in Chriſt, belonging to their eternall life and ſaluation, as (namely) remiſſion of ſinnes, Iuſtification, adoption, ſanctification, &c. and the tokens of that free and vndeſerued loue of God in Chriſt are theſe, the holy meanes of ſaluation vouchſafed and made effectuall to Gods choſen by the operation of his Spirit, the ſence and feeling of Grace in their hearts, temporal good things rightly and purely vſed. One grace or good thing taken away from them, and ſupplied by an other vouchſafed

The fruites of Gods free loue and fauor in Chriſt.

The tokens of Gods free loue and fauor in Chriſt.

vnto them, affliction ſanctified and made profitable to them and the like, and ſo this prayer of the Apoſtle (grace be with you) comprehends a deſire of much good to the Coloſſians. And thus more fully vnderſtanding the words, come we to the matter of inſtruction hence offred; and firſt in that the Apoſtle concludes with this petition only, (Grace be with you) in that he wiſheth to the Coloſſians no other good thing but this, that Gods free grace & loue might be with them, we may eaſily gather thus much

Doct. 5. Nothing is more to be deſired and ſought after then the free grace and fauor of God in Chriſt.

That nothing is more excellent, or more to bee wiſhed for, then the grace of God in Chriſt, the free and vndeſerued fauor of God in Chriſt, with the fruits and tokens of it, is to be deſired and ſought after as the chiefeſt good thing and aboue all things whatſoeuer.

Wee haue a notable example to this purpoſe in *Dauid*, *Pſalm.*4.6.7. there be many that ſay who will ſhew vs any good? but Lord lift vp the light of thy countenance vpon vs. Thou haſt giuen me more ioy of heart, then they haue had, when their wheat and wine did abound, as if hee had ſaid, let others in the world deſire, and ſeeke after what they will, as riches, pleaſures, honours, and the like, my chieſe deſire is of the grace and fauour of the Lord, Lord lift vp the light of thy countenance vppon mee, therein ſtands my chiefe ioy and comfort, yea I finde more true ioy and comfort in that, then in the increaſe of corne and wine, and in all the riches of the world. Thus alſo ſtood *Paul* affected, *Philip.*3.8. hee counted all things but loſſe, for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I haue counted all things loſſe, and doe iudge them to be doung, that I might winne Chriſt, verſ. 9. and that he might be found in Chriſt, and ſo in the fauour of God thorough him, and there bee many reaſons of this why the grace and fauour of God in Chriſt ſhould be deſired and ſought after aboue all other things.

Reaſon 1. Firſt, the grace and fauor of God in Chriſt is proper and peculiar to Gods children: riches & outward good things are common to them with the wicked.

Secondly the grace and fauour of God in Chriſt is the roote and ground of all good things profitable and comfortable in this life, and in the life to come, it doth intitle vs to all the comforts and good things of this life, and of the life to come, there is no good thing belonging to this life or the life to come, that comes from any other cauſe or ground but from the grace and fauour of God in Chriſt, without that we haue no title to the leaſt bleſſing or good thing whatſoeuer, no not the leaſt crumme of bread: and

Thirdly, the grace and fauour of God in Chriſt, is that alone which doth ſeaſon and ſweeten all the outward things of this life, and makes them truly comfortable, and indeed bleſſings vnto vs, without which, they are but an heape of miſeries, & (as the Preacher ſpeakes in the booke of *Eccleſiaſtes*) accurſed vanities and bitter vexations of ſpirit, giuen to make men more inexcuſable, and to plunge them into deeper condemnation.

Vſe. Our harts are to be affected with the excellency of Gods grace & fauour in Chriſt, that we may ſeeke after it aboue all other things.

These reaſons doe ſufficiently cleare it, that the grace and fauor of God in Chriſt is to be deſired and ſought after aboue all other things, and let not this be a matter of ſpeculation, a matter of knowledge onely. Let vs not onely know it that the grace and fauor of God in Chriſt is a moſt excellent thing, but let the conſideration of the excellency of it affect our hearts and ſoules, and make vs breath and ſeeke after it aboue all things in the world, it is the common courſe of the moſt in the world, to toyle and moyle, to trudge vp and downe night and day, farre and neere, ſeeking after wealth, honour, pleaſures, preferment, &c. but as for the fauour of God in Chriſt, they regard it not, they haue little or no care to finde any aſſurance of that at all. Well, wee muſt not onely bee able to ſpeake of the grace and fauour of God in Chriſt, and to commend it, and ſay, oh it is better worth then all the riches in the world, but the excellency of it muſt ſtirre vs vp to deſire it, and to ſpend both time and ſtrength in ſeeking after it aboue all other things, and this wee ſhall neuer doe till wee finde our ſelues to ſtand in need of it, wee muſt finde our ſelues to ſtand in extreame need of Gods grace and fauour in Chriſt.

We muſt find our ſelues to ſtand in extream need of Gods grace & fauour in Chriſt.

Happily ſome will ſay, is there any that thinks he ſtands not in neede of Gods grace and fauour in Chriſt?

Indeed euery one in generall termes will ſay hee is a ſinner, and will confeſſe that he ſtands in need of Gods grace in Chriſt, but yet many find not themſelues to ſtand in extreame need of it, and that may thus appeare: do not many in the world account great ſinnes, little ſinnes, and little ſinnes no ſinnes at all? doe they not eſteeme Sabbath breaking, cuſtomary ſwearing, idle and fooliſh talking, petty trifling ſinnes? and if they be reproued for theſe ſinnes, be not their anſwers ready? doe you make this ſo great a matter, a little working in the morning on the Sabbath, ſelling of a trifle on that day, now and then ſwearing and ieſting a little? why, this is nothing, I pray God I neuer do worſe, and then I hope I ſhall doe well enough, and as for ſuch as make conſcience of theſe things, and carefully ſeek after aſſurance of Gods grace and fauour in Chriſt, doe they not load them with odious and reproachfull nicknames, calling them puritanes, hypocrites, diſſemblers and the like? Now what bee theſe things (I beſeech you) but plaine euidences, and demonſtrations, that howſoeuer many ſay they are ſinners, and they ſtand in need of Gods grace in Chriſt, yet they thinke they ſtand not in ſo great need of it as indeed they doe? Labour we therefore to finde our ſelues to ſtand in extreame neede of the grace of God in Chriſt, and to find our ſelues without that in a moſt miſerable caſe, in reſpect of the leaſt of our ſinnes, and finding our great need of Gods grace in Chriſt, let vs hunger and thirſt after it aboue all things in the world, and be ſtirred vp carefully to vſe the meanes that ſerue to work and increaſe aſſurance of Gods grace and fauour towards vs, and to ſeale it vp in our hearts, as namely, frequent and diligent hearing, reading and meditating in the worde of God, prayer, vſe of the Sacraments and the like, and yet further to ſtirre vs vp to affect the grace of God in Chriſt, and to ſeeke after it aboue all other things, conſider theſe things.

Two motiues to ſtir vs vp to affect Gods grace in Chriſt, and to ſeeke after it aboue al other things.

1 Firſt, if a man bee as wealthy as euer was *Salomon*, ſo that gold be as plentifull with him as chips or ſtones in the ſtreet, and he enioyes that wealth all his life, which is very vncertaine, as *Iob* ſaith 18.15. Brimſtome is ſcattered on the houſe of the wicked, it is fit matter for Gods vengeance, if the fire of Gods wrath but touch it, it kindles preſently and conſumes all, but ſuppoſe hee enioy his wealth for the ſpace of foure ſcore yeares, or an hundred yeares, yet if he want the grace of God in Chriſt, hee is ſure to haue hell for euer, and hee that loſeth his ſoule for the gaine of all the world, hath but a miſerable bargaine.

2 Againe, conſider wee that it is not all the wealth in the world that can doe vs any good in time of diſtreſſe of conſcience, and in the pangs of death; no, no, when a man is galled with the gripes of a guilty conſcience, it is not all the world (if it were his) that could purchaſe the leaſt dramme of that comfort Gods children finde in their ſealed apprehenſion of Gods fauour towards them, and it is onely that that will miniſter comfort in time of diſtreſſe of mind, and in the hower of death, and therefore learne thou to prize the grace of God in Chriſt as it ought to bee prized, and let thy heart bee ſet on it as the moſt excellent thing in the world. Labour to ſee thy ſelfe ſtand in extream need of it, hunger and thirſt after it, and ſeeke for it aboue all things, and neuer reſt ſeeking till thou find ſome aſſurance that it belongs to thee.

And that thou bee not deceiued remember the tokens of it before ſpoken of. Neuer reſt till thou finde the holy meanes of ſaluation powerfull vnto thee to thy true conuerſion, and to the working of grace in thee, and that thou haſt ſome feeling of grace in thine heart, and that if the

Lord giue thee temporall good things, thou haſt alſo power to vſe them aright, and doſt vſe them purely, with praier, and to right ends; not to riot, pride, and to wantonneſſe, but to the glory of God, and to the good of thy ſelfe, and others, and that if the Lord take away ſome good things from thee, hee ſupplies it another way; as if he take from thee health, wealth, or the like, yet he makes ſupply, by giuing thee patience, and contentment, and that if thou be afflicted, thy afflictions are ſanctified vnto thee, and thou art made better by them, and if thou finde theſe and the like tokens, comfort thy ſelfe, and aſſure thy ſelfe, Gods grace and fauour in Chriſt belongs to thee; and howſoeuer theſe, and the like tokens and ſignes of Gods grace, and the ſenſe of it in thine heart, may bee loſt for a time, yet Gods fauour it ſelfe can neuer bee loſt, but when all other things faile thee, that will ſtand by thee, and continue with thee for euer.

Note.

In the next place note we in a word, that our Apoſtle begunne with his wiſh of grace, to the Coloſſians, *Cap.* 1.2 *Grace be with you and peace from God our Father, and from the Lord Ieſus Chriſt*: and heere hee endes with the ſame wiſh, *Grace be with you.*

Teaching vs thus much.

Doct. 6. Gods free grace is all in all in the matter of ſaluation.

That the free grace of God is the beginning and the end of all, it is all in all in the matter of our ſaluation. And this may be eaſily further confirmed, for why? Election is of grace, *Rom.* 11.5. Vocation is of grace, 2 *Tim.* 1. 9. Iuſtification is freely by grace, Rom. 3. 24. Faith is of grace, *Phil.* 2.13. Eternall life and ſaluation is of grace, *Rom.* 6. 23. And all being thus of grace, where then is any place for mans merit, that our aduerſaries, the Papiſts, hold and maintaine? Certainely Gods free grace and mans merit cannot ſtand together; if all bee of grace, there can bee no workes of preparation, meriting *ex congruo* (as they ſpeake) not any worke meriting *ex condigno*, theſe bee but dreames, and deuices of idle braines.

Vſe. Mans merit hath no place in that matter of ſaluation.

I leaue them, and come to the laſt word,(*Amen*) In which the Apoſtle, as we ſhewed) ſignifies his deſire of the things he praied for, and teſtifies his aſſurance to obtaine them. Touching deſire in praier, I haue heretofore ſpoken. Now concerning aſſurance of obtaining things praied for, ſignified in this word (*Amen*) know thus much.

Doct.7. We muſt pray to the Lord with aſſurance to be heard.

That wee muſt come to the Lord in praier with aſſurance to bee heard, wee muſt be able to ſay Amen to our praiers: aſſent and affiance of heart muſt goe with the requeſt of our lips made to the Lord, wee muſt by faith reſt on God, for the accompliſhment of the things wee haue heartily derſied. *Marke* 11, 24. Saith Chriſt, whatſoeuer yee deſire when yee pray, beleeue that yee ſhall haue it, and it ſhall be done vnto you. *Iam.*1.6. But let him aske in faith, and wauer not.

Faith in praier muſt reſt on Gods promiſe.

And that wee erre not touching this point, know that our faith in praier muſt reſt on the promiſe of God, and muſt beleeue the Lord will grant the things wee pray for, as he hath promiſed them, the good things of this life, if the giuing of them bee for his glory, and our good, and ſpirituall good things abſolutely. Thus muſt our faith in praier euer haue relation to Gods promiſe.

Obiect.

Some may obiect, that faith in praier is not alwaies needefull, for God ſometimes heares vnbeleeuers, *Pſalm.* 107. *Dauid* ſhewes at large, that when men are in diſtreſſe and miſery, both beleeuers, and vnbeleeuers, they cry vnto the Lord, and hee deliuers them out of their diſtreſſe; he giues there many inſtances, therefore it may ſeeme that faith is not alwaies neceſſarie in praier, to make it acceptable to God?

Anſw.

Anſwer: God doth ſometimes releeue the oppreſſed, and heare their groanes and cries, though they bee vnbeleeuers, not becauſe their praiers doe pleaſe him, and are acceptable to him, but for the execution of his iuſtice vpon ſuch as wrong them. *Iam.*5. 4. *Behold the hire of the labourers which haue reaped your fields* (which is of you kept backe by fraude) *crieth, and the cries of them which haue reaped, are entred into the eares of the Lord of hoaſts.* It is thence cleare, that oppreſſion, and defrauding of the poore, bee crying ſinnes, and the cries of the oppreſſed bring downe Gods vengeance on their oppreſſors, God doth ſometimes heare the cries and complaints of vnbeleeuers, regarding their cauſe (namely) their wrongs, and oppreſſions, not their perſons, or praiers: and this he doth for two cauſes.

Two cauſes why God ſometimes heareth the cries of vnbeleeuers.

1 Firſt, to ſet foorth the greatneſſe of his mercy, that reacheth euen to vnbeleeuers, as hee ſuffers the Sunne to ſhine, and the raine to fall on the iuſt and on the vniuſt, *Math.5.45.* ſo he doth not contemne the teares of them whoſe cauſe is iuſt, and cals for iudgement, though themſelues be wicked.

2 Secondly, God ſometimes heares the complaints of vnbeleeuers, regarding their cauſe, not their perſons, or praiers, thereby to ſtirre vp true beleeuers to call on him more earneſtly, when they ſee that euen the cries and the teares of the wicked are not fruitleſſe, it is a notable inducemcement to ſtirre vp true beleeuers to bee earneſt in praier.

Gods mercie to vnbeleeuers conſidered muſt ſtirre vp true beleeuers to come to the Lord in the praier of faith.

And let the conſideration of it ſtir thee vp that art a true beleeuer, euen to come to the Lord in the praier of faith. Doth the Lord ſometimes heare the cries and complaints of vnbeleeuers, which haue no promiſe made vnto them? Then doe thou remember the promiſe of God made to thee, and reſt vpon it by faith, according to the tenour of it, ſay Amen to thy praiers. Let the aſſent and affiance of thine heart goe together with thy voice, and then vndoubtedly the Lord according to his promiſe, will heare and grant thy requeſt.

From the word *Amen,* ſome obiect on this manner.

Obiect.

Say they, it is an Hebrew word, and ſo a word of a tong vnknowne to the common ſort, and yet it is vſed by them in praier; why then may they not vſe many words of an vnknowne tongue, and a whole praier in an vnknowne tongue?

Anſw. Anſwer: Though the word (*Amen*) bee a word of an vnknowne tongue, yet by vſe it is become as familiar as any other Engliſh word, and therefore this makes nothing for the defence of Popiſh praier in an vnknowne tongue.

Soli Deo gloria.

FINIS.